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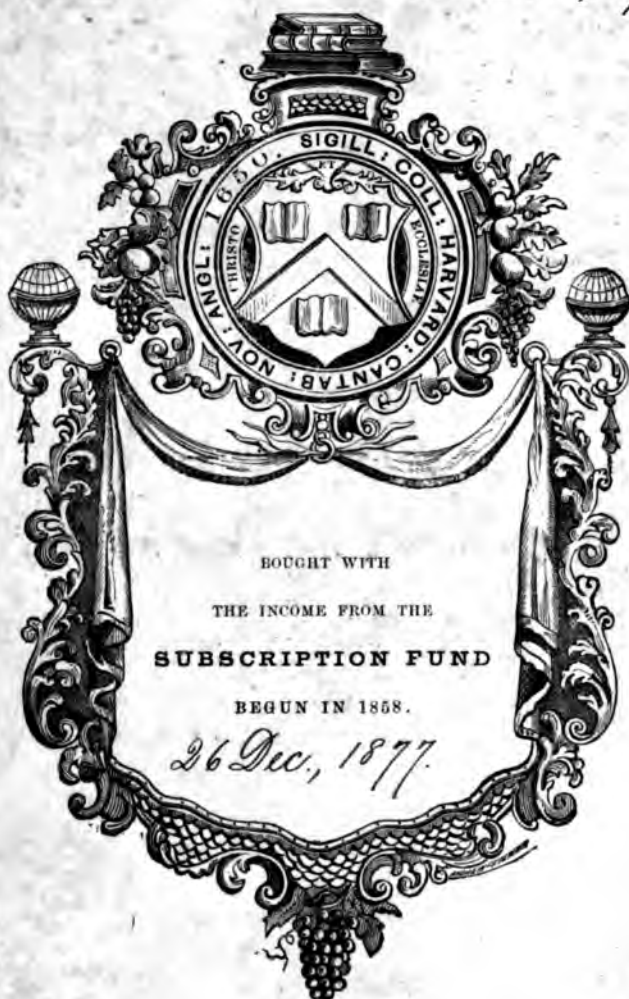
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Extra Series, XXVII.

The English Works

of

John Fisher

Bishop of Rochester

(BORN, 1469; DIED, JUNE 22, 1535)

NOW FIRST COLLECTED

BY

JOHN E. B. MAYOR, M.A.

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; PROFESSOR OF LITERATURE IN THE UNIVERSITY
OF CAMBRIDGE.

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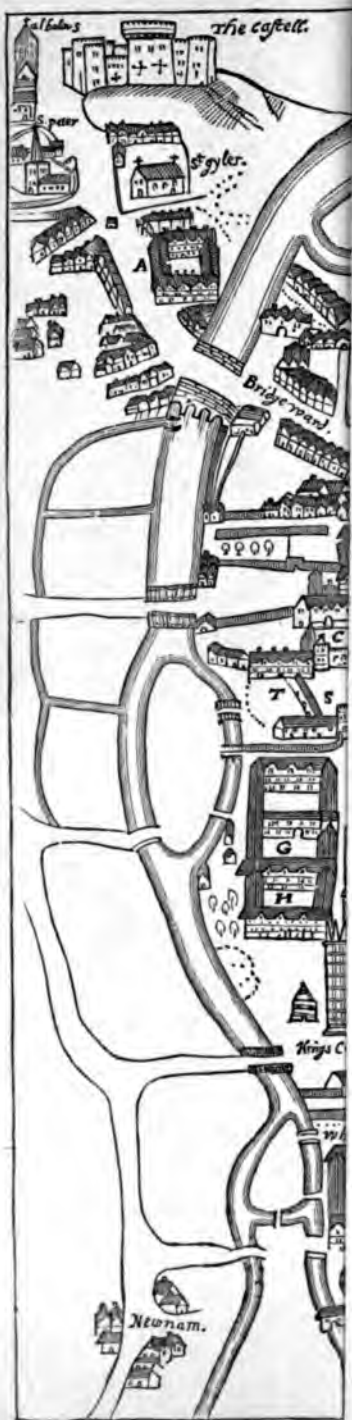
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As several years must elapse before I can resume the work here begun, it seems but due, both to readers in the interval, and to my successor, if I am myself unable to complete my task, here to indicate some sources for volume ii., and some materials for the illustration of both volumes.

See Thomas Baker's *History of St John's College, Cambr.*, 1869; *Memoir of Margaret, countess of Richmond and Derby*, by the late C. H. Cooper, F.S.A., ib. 1874 (the glossary to this will to a considerable extent serve as a glossary to the present volume); Jo. Lewis, *Life of Dr John Fisher*, Lond., 1855; W. G. Searle, *History of Queens' College, Cambr.*, 1867, pp. 131—143; *Early Statutes of the College of St John the Evangelist*, edited by J. E. B. Mayor, Cambr., 1859; and a valuable paper by Mr Bruce in the *Archæologia*, xxv. Lord Acton, in his article on Mr Brewer's *Calendar of State Papers* (in *Quart. Rev.*, Jan. 1877, p. 2), calls attention to the life of Fisher (by Richard Hall, ib. p. 47): 'Nobody has taken the pains to restore the true text of the original life of Fisher; and not one of More's fifteen biographers has worked from MSS.' Every English letter or other document which has Fisher for its author has a right to a place in volume ii., and the Elizabethan translation of a sermon on prayer may find refuge in the appendix. I shall be grateful for any addition to what is known of his works or life.

A taste, to borrow honest John Strype's phrase, of the more interesting contents of this part may be of service to those who now make their first acquaintance with Bishop Fisher as an author. Three of the pieces here printed are of great historical interest, the sermons (1) at the funeral of Henry VII., (2) at the Lady Margaret's month's mind, (3) at the burning of Luther's books. The letter of consolation to his sister and 'the wayes to perfect religion,' both written in the

Tower, are important evidences of Fisher's calm courage in the prospect of death, and of the humility which adds a crowning grace to his virtuous life. The long treatise concerning the penitential psalms, though of less enduring interest, contains here and there bursts of manly eloquence which, with the sermons on the king and princess, entitle the writer to an honorable name among the early masters of English prose.

HENRY VII. His character, 269-70. 'At the begynnynge of lent last passed he called vnto hym his confessour a man of synguler wysdome, learnynge and vertue, by whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made with all dylygence & great repentaunce, he promysed thre thynges, that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes [the Empsons and Dudleys] to the entent that Iustyce from hens forwarde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that were of his dysposycyon sholde from hensforth be dysposed to able men suche as were vertuous & well lerned. Thyrd that as touchynge the daungers and leoperdyes of his lawes for thynges done in tymes passed he wolde graunte a pardon generally vnto all his people' (271-2). His trust in prayer; his collect said daily in all the churches of England; divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him 10 marks or £10 yearly to pray for him (272); his devotion to the sacrament; weeping sometimes $\frac{3}{4}$ of an hour in receiving it, creeping to it; kissing the foot of the 'monstraunt' when too feeble to communicate (273-4, cf. 275-6, 284); his devotion at the 'anelynge' and to the crucifix (274); his sufferings in mind and body (276-7); delicate constitution (277). 'Al his goodly houses so rychely dekete & appareyled, his walles & galaryes of grete pleasure, his gardyns large & wyde with knottes curiously wrought, his orcheyardes set with vines and trees moost dilicate, his meruaylous rychesse & treasour, his metes & drynkes were they neuer so dilycately prepared might not than helpe hym, but rather were paynfull to hym, so moche that longe before his deth his mete was to hym so lothsome (were it neuer so dilycately prepayred) that many a tyme he

sayd, but onely to folowe counseyle he wold not for all this world receyue it'. (278). Apostrophe to the corpse: 'A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here present now wolde pretende a full grete pyte & tendernesse vpon the' (280). Pause for a silent paternoster to be said for his soul (281). His last advice to his son, 'the kynge that now is our gouernour & souerayne endued with all graces of god & nature & with as grete habyltyes & lykelyhodes of well doynge as euer was in kynge' (285).

AUTOBIOGRAPHICAL. The sermons on the penitential psalms compiled at the 'sterynge' of the Lady Margaret, preached before her, and by her high commandment put in writing for to be impressed, during her son's lifetime (1-2). The sermon on the first part of the 38th psalm was preached on the nativity of our lady (8 Sept.), and Fisher was somewhat embarrassed by his engagements, on the one hand to speak on the subject of the festival, and on the other to follow the order of the psalms (44). Favours received by him from Henry VII. 'All be it I knowe well myne vnworthynes & vnhabyltyes to this so grete a mater, yet for my most bounden duty, and for his gracyous fauour and synguler benefeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuously some thyng saye, wherby your charytees the rather myght haue his soule recommended' (268). The confessions (148—150) may perhaps not be personal; but those addressed to his sister (353—362) no doubt are the unfeigned utterance of a man trying his life by a severe ideal and conscious that he had fallen short of it, however exemplary that life may have appeared to his contemporaries or may now appear to us. No doubt can remain when we read: 'Neyther building of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet any other manner of buzynesse shall helpe you without this. Therefore first and before all things prepare for thys, delay not in any wyse, for if you doe, you shall be deceyued as I am now. I reade of manye, I haue hearde of manye, I haue knowne many that were disappoynted as I am nowe. And euer I thought and sayde, & intended, that I would make sure and not be deceiued by the sodayn comming of death. Yet neuerthelesse I am now deceyued,

and am taken sleeping, vnprepared, and that when I least weened of his comming, and euen when I reckoned my selfe to be in most healtie, and when I was most buzie, and in the middest of my matters. Therefore delay not you any farther, nor put your trust ouer much in your friends: Trust yourself while ye haue space and libertie, and doe for your self now while you may. I would aduyse you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to sende me longer lyfe. Recounte your self as dead, & thinke that your soules were in pryson of Purgatorie, & that there they must abyde till that the Raunsom for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done heere in earth by some of your speciaall friendes' (362). Of his sister Elizabeth (349, 351, 364) we learn that she was a nun (364, 374-5).

THE LADY MARGARET.¹ Her noble descent, noble manners, noble nature, noble marriages (290—293). Noble manners: 'She was bounteous & lyberall to euery personne of her knowlege or acquaintance. Auaryce and couetyse she moost hated, and sorowed it ful moche in al persones, But specyally in ony that belonged vnto her. She was also of singular easynes to be spoken vnto, & full curtayse answere she wolde make to all that came vnto her. Of meruayllous gentylnesse she was vnto all folkes, but specyally vnto her owne, whom she trusted and loued ryghte tenderly. Unkynde she wolde not be vnto no creature, ne forgetfull of ony kyndnes or seruyce done to her before, whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy anone to forgete and to forgyue iniuries done vnto her at the leest desyre or mocyon made vnto her for the same. Mercyfull also & pyteous she was vnto suche as was greuyd & wrongfully troubled And to them that were in pouerty or sekenes or ony other myserye. To god & to the chirche full obedyent & tractable sechyng his honoure & pleasure full besyly. A warenes of herself she had alwaye to eschewe euery thyng that myght dyshonest ony noble woman, or dystayne her

. ¹ The MS. cited in pp. 289 seq. is in St John's College, pp. 97—109 of the volume calendared in the appendix to Mr Cooper's *Memoir* (Cambridge, 1874), pp. 129—178. It had already been used by Thomas Baker in his edition of the *Mornyng Remembraunce*.

honour in ony condycyon. Tryfelous thynges that were lytell to be regarded she wolde let passe by, but the other that were of weyght & substaunce wherin she myghte prouffyte she wolde not let for ony payne or laboure to take vppon hande' (290-1). Nobleness of nature: 'Fyrst she was of singular wysedome ferre passynge the comyn rate of women, she was good in remembraunce & of holdyng memorye. A redy wytte she had also to conceyue all thynges, albeit they were ryght derke. Right studyous she was in bokes whiche she hadde in grete nombre bothe in Englysshe & in Frensshe, & for her exercyse & for the prouffyte of other she dyde translate dyuers maters of deuocyon out of Frensshe into Englysshe. Ful often she complayned that in her youthe she had not gyuen her to the vnderstondynge of latyn wherin she had a lytell perceyuyng, specyally of the rubrysshe of the ordynall for the sayeng of her seruyce whiche she dyde wel vnderstande. Here vnto in fauour, in wordes, in gesture, in euery demeanour of herself so grete noblenes dyde appere, that what she spake or dyde it meruayllously became her' (291-2). Her many suitors: St Nicholas in a vision recommends her, in her ninth year, to accept Edmond earl of Richmond (292-3). 'Martha is praysed [not in the gospels] in chastysynge her body by crysten dyscyplyne, as in abstynence, fastyng, sharpe clothes werynge' (293). Here (as in p. 269, in relation to her son) Fisher protests that he does not flatter, when he bears this testimony to his patroness: 'I wold reherce somewhat of her demeanyng in this behalue, her sobre temperaunce in metes & drynkes was knowen to al them that were conuersaunt with her, wherin she lay in as grete wayte of herself as ony persone myght, kepinge alway her strayte mesure, & offendyng as lytel as ony creature myght. Eschewynge bankettes, reresoupers, ioncryes betwyxe meales. As for fastyng for auge & feblenes albeit she were not bounde, yet tho dayes that by the chirche were appoynted she kept them diligently & sereously, & in especyall the holy lent, throughtout that she restrayned her appetyte tyl one mele & tyl one fysshe on the day besyde her other peculer fastes of deuocion, as saint Anthony, mary Maudeleyn, saynt Katheryn with other. And thorowe out al the yere the fryday & saterday she full truly obserued. As to harde clothes wering she

had her shertes & gyrdyls of heere, whiche whan she was in helth eueri weke she fayled not certayne dayes to weare somtyme that one, somtyme that other, that full often her skynne as I herde her say was perced therwith. As for chastyte thoughe she alway contynued not in her vyrgynyte yet in her husbandes dayes longe tyme before that he deyede she opteyned of hym lycence & promysed to lyue chast,¹ in the handes of the reuerende fader my lorde of London, whiche promyse she renewed after her husbandes dethe in to my handes agayne, wherby it may appere the dyscyplyne of her body' (293-4).

Her devotions beginning shortly after 5 a.m., matins of our lady, matins of the day, four or five masses heard upon her knees, and so till dinner (at 10 on the eating day, and 11 on the fasting day). Then her stations to three altars, her daily dirges and commendations, evensong of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in her devotions; her kneeling often caused in her back pain and disease. Daily, when in health, she said the crown of our lady (63 *aves*), kneeling at every *ave*. Her French books for meditation, divers whereof she translated. Her weeping at confession (often every third day); when she was 'housylde' (nigh a dozen times a year) floods of tears issued from her eyes. To enhance the merit of her works, she would take such godly things by obedience, promised first to Bp. Fitzjames, then to me (294—6, cf. 300).

Her hospitality: to the king's visitors, to suitors. Statutes for her household read 4 times a year. Her skill in settling disputes among her officers. Her entertainment of strangers according to their degree and 'hauour.' Twelve poor maintained in her house; whom she nursed when sick and at their deathbeds learnt how to die. To ministers of any devotion and virtue she shewed all the comfort she could (296-7).

Her sufferings from cramp, which made her cry: 'O blessed Ihesu help me. O blessyd lady socoure me.'

'It was a mater of grete pyte, lyke a spere it perced the hortes of all her true seruauntes that was aboute her & made theym crye also

¹ She is generally represented in a nun's habit.

of Ihesu for helpe & socoure with grete haboundaunce of teares. But specyally whan they sawe the dethe so hast vpon her and that she must nedes departe from them, and they sholde forgo so gentyll a maystris, so tender a lady, then wept they meruayllously, wepte her ladyes and kynneswomen to whom she was full kynde, wepte her poore gentylwomen whom she had loued so tenderly before, wepte her chamberers to whome she was full deare, wepte her chapelaynes and preestes, wepte her other true & faythfull seruauntes. And who wolde not haue wept that there had ben presente. All Englonde for her dethe had cause of wepyng. The poore creatures that were wonte to receyue her almes, to whome she was alwaye pyteous and mercyfull. The studyentes of bothe the vnyuersytees to whome she was as a moder. All the lerned men of Englonde to whome she was a veray patronesse. All the vertuous and deuoute persones to whom she was as a louynge syster, all the good relygyous men and women whom she so often was wont to vysyte and comforte. All good preestes and clerkes to whome she was a true defenderesse. All the noble men and women to whome she was a myrroure and exampler of honoure. All the comyn people of this realme for whom she was in theyr causes a comyn mediatryce, and toke ryght grete dyspleasure for them, and generally the hole realme hathe cause to complayne & to morne her dethe. And all we consyderynge her gracyous and charytable mynde so vnyuersally & consyderynge the redynes of mercy and pyte in our sauour Ihesu may saye by lamentable complaynt of our vnwysdome vnto him. Ah domine si fuisses hic. Ah my lorde yf thou hadde ben present and had herde thes sorowfull cryes of her thy seruaunte with the other lamentable mornynge of her frendes & seruauntes thou for thy goodnes wold not haue suffred her to dye, But thou wolde haue take pyte and compassyon vpon her' (300-1).

Invocation to Christ to have mercy on her soul; not to restore her body to life, but to 'accepte that swete soule to his grete mercy to be parteyner of the euerlastynge lyfe with hym & with his blessyd sayntes aboue in heuen, which I pray you al now affectually to praye, and for her now at this time moost deuoutly to say one Pater noster' (302-3).

Comfort from the hope of resurrection (303—307).

'This same noble prynces yf she had contynued in this worlde, she sholde dayly haue herde & sene mater & cause of sorowe as well in herselfe as in her frendes parauenture. Her body dayly sholde haue waxen more vnweldy, her syght sholde haue be derked, and her herynge sholde haue dulled more and more, her legges sholde haue faylled her by & by. And all the other partyes of her body waxe more crased euery daye, whiche thynges sholde haue ben mater to her of grete dyscomforte. And albeit these thinges had not fallen vnto her forthwith, yet she sholde haue lyued alwaye in a drede and a fere of them. Dare I say of her she neuer yet was in that prosperyte but the gretter it was the more alwaye she dredde the aduersyte. For whan the kynge her sone was crowned in all that grete tryumphe & glorye, she wepte meruayllously. And lyke wyse at the grete tryumphe of the maryage of prynce Arthur. And at the laste coronacyon wherin she had full grete Ioye, she let not to saye that some aduersyte wolde folowe, so that eyther she was in sorowe by reason of the present aduersytes, or elles whan she was in prosperite she was in drede of the aduersyte for to come' (305-6).

'Were it suppose ye al this considered a meetly thyng for vs to desyre to haue this noble princes here amongst vs agayn to forgo the ioyous lyfe aboue, to wante the presence of the glorious trynyte whom she so longe hathe sought & honoured, to leue that moost noble kyngdome, to be absent frome the moost blessed company of sayntes & sayntesses & hether to come agayn to be wrapped & endangered with the myseries of this wretched worlde, with the paynfull dyseases of her aege, with the other encomberaunces that dayly happethe in this myserable lyfe. Were this a reasonable request of our partye, were this a kynde desyre, were this a gentyl wysse that where she hathe ben so kinde & louyng a maystresse vnto us, all we sholde more regarde our owne prouffytes then her more synguler wele & comfort? The moder that hathe so grete affeccyon vnto her sone that she wyll not suffre hym to departe from her to his promocyon & furtheraunce but alway kepe hym at home, more regarlynge her owne pleasure than hys wele, were not she an vnkinde & vngentyl moder? yes verayly, let vs therfore thynke our

moost louyng maystres is gone hens for her promooeyon, for her grete furtheraunce, for her moost wele & prouffyte' (306-7).

Faith and good works of the Lady Margaret.

'That this noble prynces had full fayth in Ihesu cryste it may appere yf ony wyll demaunde this questyon of her that our sauour demaunded of Martha, he sayd to her, *Credis hec?* Byleuist thou this? what is that that this gentylwoman wolde not byleue? she that ordeyned .ij. contynual reders in bothe the vnyuersytes to teche the holy dyuynyte of Ihesu, she that ordeyned prechers perpetuall to publysse the doctryne & fayth of cryste Ihesu, she that buylded a college royall to the honour of the name of crist Ihesu, & leftt tyll her executours another to be buylded to mayntayn his fayth & doctryne. Besyde al this founded in the monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. She whom I haue many tymes herde saye that yf the crysten prynces wolde haue warred vpon the enmyes of his faith, she wold be glad yet to go folowe the hoost & helpe to wasshe theyr clothes for the loue of Ihesu, she that openly dyde wytnesse this same thyng at the houre of her dethe, whiche saynge dyuers here presente can recorde how hertly she answered when the holy sacrament contaynyng the blessid Ihesu in it was holden before her, & the questyon made vntyl her whether she byleued that there was verayly the sone of god that suffred his blessyd passyon for her & for all mankynde vpon the crosse. Many here can bere recorde how with all her herte & soule she raysed her body to make answere there vnto, & confessed assuredly that in the sacrament was conteyned cryst Ihesu the sone of god that dyed for wretched synners vpon the crosse, in whom holly she put her truste & confydence, these same wordes almoost that Martha confessed in the ende of this gospell. *Ego credidi quia tu es christus filius dei qui in mundum venisti.* That is to saye I haue byleued that thou art cryst the sone of god whiche came in to this worlde. And so sone after that she was aneled she departed & yelded vp her spyryte in to the handes of our lorde, who may not now take euident lyklyhode & coniecture vpon this that the soule of this noble woman, whiche so studiously in her lyf was occupied in good werkes, & with a faste fayth of cryst, & the sacra-

mentes of his chirche, was defended in that houre of departynge out from the body, was borne vp in to the countre aboue with the blessyd aungelles deputed & ordeyned to that holy mystery. For yf the herty prayer of many persones, yf her owne contynuall prayer in her lyf tyme, yf the sacramentes of the chirche orderly taken, yf indulgences & pardons graunted by diuers popes, yf true repentaunce & teeres, yf fayth & deuocyon in criste Ihesu, yf charyte to her neyghbours, yf pyte vpon the poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode & almoost certayne coniecture we may take by them, & all these that soo it is in dede. Therefore put we asyde all wepyng & teeres, & be not sad ne heuy as men withouten hope, but rather be we gladde & ioyous, & eche of us herin confort other. Alwaye praysynge & magnifyenge the name of oure lorde, to whome be laude and honoure endlesly. Amen' (308—10).

SERMON AGAINST LUTHER, 1521.

On a clear day often black clouds arise and a mighty tempest breaks out; so when the sky of the church is clear, thick clouds of heresy arise, such as John Wicliff, and sore tempest the church. Such another cloud is now raised aloft, one Martin Luther a frere, who terribly thundereth against the pope's authority (311-12). Christ and Peter are as Moses and Aaron under the law; in Christ's absence the cure of Christian people is committed to Peter; *pasce, pasce, pasce* (315-16). Luther cannot conceive *duos summos*. St Paul gives a woman three heads, God, Christ, and her husband; and she has a head of her own to boot. So the church has a head of her own (the pope), yet Christ her Husband is her head, and God also. This wretched man hath divided himself from the vicar of Christ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he has vowed obedience (321-2)? Argument against the efficacy of faith's 'sklender' light, unless strengthened by the rebounding of hope and heat of charity (323—31). The Bible needs the supplements of cabala and tradition (331—8).

Luther's adherents say that he is learned in scripture, religious,

virtuous; has a fast mind in God, spares for no man's authority to speak the truth, has excommunicated the pope; labours, so great is his zeal for God, to convert all the world to his opinion. The same may be said of many heretics; many, of fell wits, deep learning, and pretended virtue, able to 'wrye and torcasse' the scriptures, led astray bishops and princes. Luther 'hathe excomunycate the pope. O wonderfull presumption. O madnes intollerable. Knowe this for certayne, that all the other heretykes thus dyd' (339—43). 'And what suppose ye Martyn Luther & his adherentes wolde do, yf he had the popes holynes & his fauourers, whom he calleth so often in derisyon papistas papastros. & papanos. & papenses in his daunger? I fere me that he wolde vse no more curtesy with them than he hath done with theyr bokes, that is to say with the decretalles which he hath brent. And so lykewyse I fere me that he wold bren them or any other christen man that he thought might let his opinions to go forwarde. And yet in so doying he wold thinke that he dyd grete seruyce vnto god' (344-5).

CONSOLATION WRITTEN BY BP FISHER TO HIS SISTER ELIZABETH, at such time as he was prisoner in the Tower of London. Read this meditation when you feel most slothful to do any good work; suppose yourself suddenly ravished by death; read it alone, at leisure, after prayer (351-2). I am unworthily taken; but whither I shall go, God knoweth. If I had served Him faithfully, I might have been partaker of His promises (352-3). Death will give no respite; when opportunity was, I would not use it (353-4). No good deed shall go unrewarded; if I could live longer, I would not misspend my time as I have done, sacrificing the wealth of my soul to that stinking carion, my body (355), fresh and lusty in youth, now black, cold, and heavy (356). My care was for fine clothes, pleasant sights, sounds, smells, tastes, delectable lodgings, changes of meats and drinks; and what am I the better for serving the body so long? My reward is hell, or purgatory at best (357). May all take warning by my example, and prepare for death betimes. My soul needs not clothing, meat and drink, gold and silver, houses and beds: it is the body which daily needs botching (358). Now, before the Judge, my body forsakes me: my own good deeds, or my friends' prayers,

must be my comfort. But even my good deeds were lingered by my folly, done from bad motives; my misdeeds are countless (359). My friends are some of them in as great need as I am; others are negligent; saints in heaven are mindful of such as have honoured them before; I had special devotion to but few, and was cold in my suit even to them. Death has hindered me from commending my wretched soul to their prayers; my only hope is in God's mercy (360). Death, which cannot be avoided, I neglected; little dangers, which happed never a deal, I took precautions against. If a man die well, he shall want nothing after death; if ill, nothing shall avail him (361). Neither building of colleges, nor making of sermons, nor almsgiving, will stand us in stead, unless we prepare to die. Account yourself as dead; your soul in purgatory, to be ransomed by your own sufferings there, or your friends' suffrages here. Be your own friend; pray, give alms, do penance for your own soul; or look never that others will do these things for you (362). If you follow this counsel, you will be blessed; if not, you will repent all too late (363).

THE WAYES TO PERFECT RELIGION, written from the Tower to the same sister. Without Christ's love your 'religion' cannot be savoury; as the painful life of hunters must be sustained by the desire of game. Christians are hunters; Christ is their game (364—6). 'Religious' persons rise at midnight, but went early to bed and return to bed; hunters are often up all night; the 'religious' fast till noon, hunters till night. 'Religious' persons do not observe their game (367-8). God created you of His goodness, in His very likeness, rather than as a stone or owl or ape or toad (369-70); a Christian, rather than a heathen (371-2); your post-baptismal sins have been done away by the sacrament of penance (373-4). By entering 'religion' your soul has been restored to its first innocency; you are Christ's spouse (374-5). He who demands your love is the Creator of all things beautiful; His beauty is unfading; His wisdom is seen in the order of the world; His manner is dulcet; exclusion from Him is more grievous than 10,000 hells (376—8). If you will sell, not give, your love, none bids so high for it as He, who shed His blood for you, as though there had been no other in the world but you only,

and who will reward your love in heaven (378—80). His love to others takes nothing from His love to you (380—2). Yet by sin you may lose His love, as did Lucifer (382—4). How trifling is your love, how priceless His; how many martyrs have shed their blood for it. If your heart were worth all the hearts of all men and women that ever were, it were a poor gift for Him (384—6). Ejaculations for every day in the week (387).

A Good Friday sermon on the crucifix (388—428).

MANNERS, ARTS, AND LIFE OF THE TIME.

Poor men full of sores lying in the open street (96), making wailings, cryings, and lamentable noises (140). 'How many lye in stretes & hie wayes full of carbuncles and other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde . . . vexed with the frensshe pockes, poore and nedy, lyenge by the hie wayes stynkyng and almoost roten aboute the grounde, hauynge intollerable ache in theyr bones' (240, cf. 141, 17).

Prisons: 'A poore man perauenture gooth into a pryson where he seeth many prysoners sore punysshed with fetters and other engyns' (228); 'streyghtly kepte in pryson, set in a stynkyng derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the sharpe colde winter no fyre to socour them' (239). 'Who that is in thraldome of synne is in full shrewed custody, and yf he wolde be at lyberte he must do as these prysoners doo that somtyme vndermyne the walles and crepe vnder them out at a strayte and narowe hole' (283).

Tavern company: 'Suche persones be bothe without fere and shame. They shewe openly & many tymes in comyn tauernes to other of lyke disposycion theyr ygnominious & shameful offences, makynge grete crackes how wyckedly they haue done with that woman & with that, & perauenture wyl sclaunder her whiche they neuer touched' (205, cf. 155-6).

Nonresidences of clergy: 'Bysshoppes be absent from theyr dyoceses and parsones from theyr chyrches . . . prelates and parsones do not correcte theyr [sinners] mysse lyuynge and shortly call them

to amendement, but rather go by and suffre theyr mysse gouern-
aunce' (77).

True glory of the church : ' Our lorde hath perfourmed, fynysshed & set a due ordre in al his chirche, whose glory & worshyp standeth not in sylke copes of dyuers colours craftely broudred, neyther in plate of golde or syluer, nor in any other werke or ornament be it neuer so rychely garnysshed with precyous stones Our Ioye is the testimony of a clene consyence, whiche Ioye without fayle shone more bryght in the poore apostles than doth now our clothes of sylke & golden cuppes. Truly it was a more glorious sight to se saynt Poule whiche gate his lyuyng by his owne grete labour in hungre, thurst, watchynge, in colde, goynge wolward, & beryng aboute the gospell & lawe of cryst bothe vpon the se & on the londe than to beholde now tharchebysshoppes & bysshoppes in theyr apparayle be it neuer so ryche. In that tyme were no chalyses of golde, but than was many golden prestes, now be many chalyses of golde, & almoost no golden prestes, truly neyther golde, precyous stones, nor gloryous bodyly garmentes be not the cause wherefore kynges & prynces of the worlde sholde drede god & his chyrche, for doubtles they haue ferre more worldly rychesse than we haue, but holy doctryne, good lyfe & example of honest conuersacion be the occasyons wherby good & holy men, also wycked & cruel people are moued to loue & fere almighty god' (180, 181, cf. 179, on the theme 'fear and contempt of God come of the clergy').

HISTORY AND LEGEND, secular and ecclesiastical. The unjust judge, whose skin Cambyses hung up before the seat of judgement, as the crucifix was set up in churches, by way of warning (397-8). Lucretia, who is praised as by many of the fathers (419). Stigmata of St Francis (391). St Anthony's retreat into the wilderness (39). Dialogues between God and St Anthony (89-90, 283-4). Aeschines at Rhodes (140). Edw. Conf. and St Louis (35-36). Attila, Totila, Theodosius (181). St John the elect virgin turned branches of trees to gold, drank venom without hurt, restored many dead folks to life. St Barthylmew caused an horrible devil to go out from an idol (182). Susanna (415). Miraculous light seen about St Basil at his baptism, and entering into the mouth of St Ambrose when he indited Ps. xliii.

(335). Mary Magdalen lived in the wilderness (384). St Christian's use of the sign of the cross (414). The favourite examples of greatness and wealth Xerxes and Cæsar, Alexander and Pompey, Cræsus and Crassus (145). Lazarus after his resurrection never laughed (306). Martha, of noble blood, heiress of Bethany castle (290). Hannibal's generous treatment of the bodies of his enemies (280). Abbot Hely (277). 'Dyd not thus the discyples of Wyccllyffe? all be it that for fere of the temporall lawes they durst slee no man, yet put they up a byll of artycles vnto the temporall lordes in the parlyament season mouynge them to slee theyr aduersaryes that resysted agaynst theym' (344). Joannes Wicliff, like Arrius, Macedonius, Nestorius, Eutices, Eluidius, Donatus, Iouinianus, Pelagius, sore tempested the church (312).

Books. The owner of the best library then existing in England is in his element when he describes, in a somewhat fanciful excursion on the 'book' of the crucifix, the various processes through which the parchment passed (393 seq.); stretched on 'tentors' (394), and set up to dry; the (ruled) lines (395); illuminated letters of various colours (395-6); definition of 'roset' colour (396). Rasure (24, 98, 100-1).

Burning glass: 'The bemes of the sonne whan by reflexyon of a brennyng glasse they be gadred togyder, they be so myghty that they will set tynder or cloth on fyre' (325).

Petitioners at court and their letters of supplication (73, 146). They wax pale, quake for dread, are sore abashed (252-3).

Confession. In confession we must not tell fables and other men's faults, but only our own; not our light faults only, but all, without colour or excuse (85). Joy after true confession and due penance (43).

Royal state (145).

Psalm cxxx. said for souls in purgatory (209).

Asceticism (293); weepings, etc. (294); sharpe clothes (293-4); fasting (293-4); peculiar fasts of devotion (294).

Women's regard for outward appearances: 'Ye women when there is any black spot in your faces, or any moole in your kerchieues, or any myer vpon your clothes, be you not ashamed? Yes forsooth syr' (402, cf. 418).

THEOLOGY. If *bonus textuarius* is indeed *bonus theologus*, Bp Fisher may rank high among divines. He is at home in every part of scripture, no less than among the fathers. If the matter of his teaching is now for the most part trite, the form is always individual and life-like. Much of it is in the best sense Catholic, and might be illustrated by parallel passages from Luther and our own reformers. The sermon on the crucifix itself contains very little against which a reasonable Protestant would take exceptions. Sometimes even where Fisher assails Luther, as in the article of justifying faith (324—8), he is really (as Richard Baxter says generally of the Roman and reformed doctrine of justification) much nearer to Luther than he knows. The faith which he disparages, the faith as of 'devils who believe and tremble,' has nothing in common with Luther's *Glaube*, inseparable as that is from hope and love, and by inherent necessity fruitful in good works.¹ Readers who take an interest in theology may find the following references of use.

The mercy of God (14, 42 ; 95—97, a noble passage, resembling the peroration of a famous speech by Prof. Reinkens at the Old Catholic congress at Cologne, 1872 ; 224—8, 230—3, 236 seq., 247 seq., 254 seq.).

All men, a few except, are sinners (34, 214).

Value of the Psalms (70—73).

Preachers should warn gently rather than rebuke openly (123—5). Their accounts to God (124—5). In doubtful points any clerk may shew his mind (118). Fear or contempt of God comes of the clergy (179). Prayer greater than alms or fasting (for one reason, because it is common to rich and poor, 211-12). God's laws even to poor and rich (130). Man's fall not due to God (160).

Scripture narratives, parables, and miracles are often given with graphic power. The good Samaritan (141). The unjust judge (146-7). The Pharisee and publican (131). The woman of Canaan (143-4). The prodigal son (234—7). David and the giant (4-5). Jonah (200 seq., 214 seq., 231). Ahab (284). Menasses (273). Asuerus and his choice of a wife (375).

Allegorical interpretations are happily less abundant than we

¹ See the index to Luther's German works, Erlangen ed. under *Glaube*.

might expect. In the pelican, night raven (or night crow, or owl, for we have our choice, as in 'curlewes or quayles,' 186), and sparrow we are taught to discover the *contritio cordis, confessio oris, satisfactio operis* (151 seq.). To 'eat ashes for bread' is to consume sins by penance, because that which abides in the soul after the heat of concupiscence is but ashes (157-8). With better reason Sinai, Sion, and Jerusalem represent the law, grace, and glory (164 seq.). Origen, a dangerous guide in this slippery field, finds contrition, confession, satisfaction in the three days' wandering of Israel and in the three days spent by Jonah in the whale's belly (209). 'Ysope is an herbe of the grounde that of his nature is hote, and hath a swete smell, aygnefyenge Cryst whiche meked himselfe to suffre deth on the crosse' (110). Four rivers of Paradise 'the foure capytall vertues, ryghtwysnes, temperaunce, prudence, and strengthe.' The devil's Paradise of bodily pleasure, with its four rivers of couetyse, glotony, pryde, lechery (34-5). Sin a serpent. 'A serpent hath a heed, a body, and a tayle, semblably so hath synne, for whan ony man feleth the fyrst instygacyon or sterynge to synne, doubtles there is the serpent's heed. Whan afterwarde he consenteth to the same instygacyon, than he suffreth the body of that serpent to entre. And at last whan he fulfylleth the synne in dede, than is the venemous tayle of that serpent entred' (59).

Contrition (101-2). Contrition, confession, satisfaction (24 seq., 209 seq.). The Lady Margaret's confessions and obedience to her ghostly father (295).

The sinner unconscious of his sin (60).

The last judgement (359).

God in a dead sleep; decay of Christendom (170-1). Lack of love in the 'religious' (368). Who shall convert the heathen (177)? Prayer for the church (199). The heart of the most stubborn would melt, if he could hear apostles preach, see martyrs die (194).

Dispensations of Father, Son, and Spirit (347).

Christians have need both of hope and fear (113).

Lucifer ringleader of the rebel angels (189). The devil's long experience (86, 422). The confederacy of sin (87). Heaven and hell contending for man (83). Fall of angels and of men (115).

Cold and heat of hell (423, 426). Terrors of hell (352 seq., 420). One trait might have been suggested by the tales of Prometheus and Tityus. 'Death shall continually croppe the dampned persons in hell. And he shall euer be gnawing and eating vpon them, and yet they shall neuer be fully consumed' (427).

Equity the mind of the law (261). The new law written in the mind of God (168).

The generous spare the fallen (161), and so God's honour stands not in destroying (162), but in sparing (163). He is *misericors* and *miserator* (97). Christ able and willing and engaged by promise to save sinners (138-9).

There shall be one flock (190-1). The heavenly city (134-5). Joy of hearing the last *Venite* (112). From the beauty of earth we may infer the transcendent beauty of heaven (198). Heaven a rest (263). The First Cause (195-7).

God's word the soul's meat (149)(the devil's bread, 150).

Whether you will sell your love or give it, Christ deserves it best (376 seq., 407).

Sacraments owe their virtue to Christ (109).

Ejaculatory prayers for each day in the week (387). Intercessory prayers (360, 362). Saints in heaven mindful of such as shew them special devotion (360). Power of the lively voice to move pity (140).

'Let no creature thynke in hymselfe & saye, I am not within holy ordres, I am not professed to any relygyon . . . The leest crysten persone . . . is nygh in kynrede to almyghty god' (159).

Frailty of man's body (92). The body stinking carion (355); a wall of earth, painted and gilt (356); a 'sachell' of dung (358); pleasures of sense like those of the sow (357-8); peril of man's estate (93).

I pass from the subject-matter to the form of Fisher's writings:—

COMPARISONS: The glorified body 'more nymble and more redy to be conuayed to any place where the soule wolde haue it then is ony swalowe' (304). The synagogue and the church corresponding as the shadow of a tree to the tree: 'Euery man may poynt any certayne parte of the shadowe and say: this is the shadowe of suche a braunche, and this is the shadowe of suche a lefe, and this is the

shadowe of the bole of the tree, and this is the shadowe of the top of the tre' (315-16). The merchant casting out of ship his cargo in a storm, and the soul throwing off sloth when overtaken by the tempest of death (354).

The comparison, by which Fisher rebuts Luther's exception against *duos summos*, might almost pass for a jest: 'Se here be thre heedes vnto a woman, god, chryst, and hyr husbande; & yet besyde al these she hath an heed of hyr owne' (321). The 'bowle throwen sklantlynge vpon a wall' (323-4), by which he illustrates the refraction of the sunbeams, may be a reminiscence of games of tennis; in the same page 323 is a vivid picture of trees in winter with 'no lust of grenenes nor of lyfe,' and in spring 'lustely cladde with leues and floures.' The infinite love of Christ, who loves each Christian as if He loved no other, is compared to a torch which lightens all who are in the room (408-9), or to an image reflected in many glasses, the whole image in each (381 seq.). The self-denial of hunters is held up as a pattern to nuns, just as St Paul shamed his converts by pointing to the training of athletes (366 seq., where are some details of the life of 'cloistered and unbreathed virtue'). Devils' snaring men compared to fishermen troubling the water, or to hunters laying shoes in the way of apes (78-9). The penitent resisting sin like a man of feeble body rolling a millstone up-hill (105, cf. 160). Fear and hope as two millstones; one stone without a fellow can do no good; by mixing dread with hope sinners escape presumption and despair (114). On pp. 90-92 is a parable of life resembling an oriental one translated by Rückert: 'If . . . vnder me were . . . a very depe pytte, wherin myght be lyons, tygres & beres gapyng with open mouth to destroye and deuoure me at my fallynge downe, and that there be noo thyng wherby I myght be holden vp and socoured, but a broken boket or payle whiche sholde hange by a small corde, stayed and holden vp onely by the handes of hym, to whome I haue behaued mysælf as an enemye and aduersarye by grete and greuous iniuries and wronges done vnto hym.' The sinner fears God as the sore eye smarts from the sunbeam, which is comfortable to the eye that is clean and 'hole' (8, 11). If we do not make the perils of hell 'familiar' to

us before, at the hour of death they offer themselves to us in more terrible manner, 'euen as ye se these wood dogges these great mastuyes that be tyed in chaynes, vnto suche as often vysyte them they be more gentyll & easy, but to the straungers whiche haue none acqweyntance of theym they ragously & furiously gape and ryse ayenst them as they wolde deuoure them' (278). Sin by unhappy custom infects the soul as 'vryne or ony other stynkyng lye put in a vessell, the longer it be kepte in the same, so moche more it maketh foule the vessell and corrupteth it. Another example. As we se a hyle or botche full of matter and fylth the more & the lenger it be hyd, the more groweth the corrupcyon & venemouse infeccion of it, & also perceth to the bones & corrupteth them. In lyke wyse the lenger that synnes be kepte close in the soules, the more feble they be made & the more contagiously corrupte' (27).

'Who may perceyue and se a walle paynted with many dyuerse ymages, but fyrst he must loke vpon those same pyctures, for they be as a veyle or couerynge to the walle, wherfore nedes the syght must fyrst be applyed vnto them. In lyke maner therefore syth our synnes in respecte of the soule be to it as a pycture or couerynge is to a walle, almyghty god muste nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do? Certaynly this onely remedy is necessary, who soo wyll loke vpon a bare walle must fyrste doo away the payntyng or couerynge, and that done all shall be clene and pure to beholde. Soo yf our soules sholde be seen and not our synnes, fyrst our synnes must be clene done awaye, for all the whyle they be infecte with the leest spotte of synne, so longe they may not be seen without the synne be seen also' (116-17). 'Yf it be so that the stynkyng fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn, yf remedy be not founde to stoppe the same, it shall make foule and corrupte that gardyn within a whyle be it neuer soo fayre. Soo in lyke wyse shall it be with vs yf the herte be not fyrst made clene' (117). 'Many craftes men had leuer take vpon them to make a thyng all newe than to botche or mende an olde forworen thyng, as we se by experyence. Better it were for the artyfyceer to make a clocke all new than to

mende or brynge agayne into the ryght course a clocke whiche longe hath contynued out of his ryght ordre, but it is moche more dyffuse to brynge the herte of man that is broken & brought out of good ordre by contynuall custome of synne into the ryght waye agayne than it is to brynge a clocke in to his true course. . . . More ouer it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made, yf it stand styll or go not as it sholde in a due and Iuste course? truly no thyng. So whan the herte is ones made newe, fyrst it must be set in a due and ryght course' (117-18). 'A my lordes and maysters that haue this worldly wysdome, that study and employ your wyttes to cast & compasse this world, what haue ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curiously weueth and Ioyneth her webbe, but cometh a lytell blast of wynde and dysapoynteth all togyder' (285).

Our soul delivered from the devil's snares as the sparrow from the baits and traps of birdtakers (154). 'Understandynge wyll and reason whiche must be vnto the soule as bones and senewes to socoure it, be so vtterly wedred and dried vp, that no maner of moysture of deuocyon is in them euen as they were tosted at the fyre, therfore as one lackynge the quicke humure of deuocyon, I can not longe contynue in prayer . . . For my bones that is to saye the stronge partes of my soule be dried awaye lyke vnto the drosse or scrappes of talowe after it is clarefied by the fyre' (147). 'The more that a synner accustometh hymselfe in synne the more greuous & deper is his discencyon towards the pyt of hell, all though he perceyue it not, for by lytel and lytel he synketh in to the fylthy pleasure of it, euen as an hors the softer myre or claye he waltreth hymselfe in the more easely he lyeth & enprynteth deper his symyltude in it, but whan he is about to ryse agayne the softnes of the cley wyll not suffre to take holde wherby he myght be assysted' (204). 'Were not they whiche thou dyde set in the foundacyon softe & slypper erth? yes truly vnto the tyme thou made them harde as stones by the vertue & strength of thy brennynge charyte' (178). The heat and cold of hell add either of them to the other's

violence (423-4, 426).¹ 'Euen as in the forge of a Smith the colde water when it is cast into the Fyer, causeth the Fyer to be much more fearse and violent' (424).

AUTHORS CITED.

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|--------------------------------------|--|
| a certayne doctour, 75. | Demose(?), 334. |
| Anselm, 67, 230. | Donatists, 343-4. |
| Ambrose, <i>e. g.</i> 319. | Eutyches, 341. |
| Arians, 343. | Gregory, 114, 306, 319, 428. |
| Aristotle, <i>e. g.</i> 276. | Jerome, <i>e. g.</i> 151, 152, 320, 334. |
| Arius, 341. | John Chrysostom, <i>e. g.</i> 287, 320. |
| Arsenius, 160, 286 (cf. 31). | Macedonius, 341. |
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| Damascene, 334. | |
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LANGUAGE.—*I. Letters.*

- | | |
|--------------------------|--------------|
| <i>d</i> and <i>th</i> . | fader. |
| broder, 303. | feders, 154. |

¹ Compare *Measure for Measure*, III. i. 118—123:

'Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice.'

Also Bede, eccl. hist. v. 12 (Stapleton): 'As we walkyd further we came to a great brode vally so brode, so longe, and so deepe that no man could measure it. That which lay on the left hande as we went, semed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe: beating an[d] percing into euery corner. Bothe places were full of mens sowles, which apperyd to me to be cast interchaungeably, nowe hither now thither, as it wer with a violent tempest: for when they could no lenger suffre the intolerable heate and flames of fier, they leaped to the mydst of that hatefull and deadly colde. And when they pitefully in (*sic*) could finde no reast there, agayne they wer reuersed into those vnquencheable flames of fier.'

ferder, 235.
 gadereth, 74/14.
 moder.
 theder.
 togyder.
 tollgaderer, 39.
 weder, 146, 162.
 wheder, 277.
 wydred, 232, 323.

h
 abhomynable, 115/20, 401.
 haboundaunte, 99/16.
 habylte, 100/13, 285.
 On the other hand agast, 165/28.
 Simple *h* where we use *wh*, e. g.
 hole, holly, 309. The converse
whot, etc., does not, I think,
 occur.

II. Crasis of Article with Noun.

thabomynacyon.
 thacceptable.
 thamendement.
 thapocalypse.
 theffusyon.
 thentent.
 therthly.

thoblacyon.
 thoccasyon.
 thoffyce.
 tholde, 184.
 tholy, 182.
 thonour, 135/22.
 thordre, 258.

III. Passive Participles.

Where the last consonant of a verb is a dental, the participle seldom terminates in *-ed*; participles from Latin mostly end in *-te*.

alyenate, 142/33, 245.
 assumpte, 134/6, 199.
 celebrate, 216/28.
 compuncte, 133/13.
 consolydate, 175/28.
 contamynate, 115/31.
 create, 197/3, 250.
 decocte, 177/2.
 deiecte, 190.
 dystyncte, 198/3.
 erecte, 254.
 exhybyte, 265/15.
 incorporate, 207, 208.

infecte, 115/22, 117/1.
 inflycte, 55/18.
 institute, 216/26.
 lyfte, 145/12.
 lymyt, 226, 227, 343. lymytte,
 68/15.
 manyfest, 108/24.
 ornate, 198.
 reiecte, 132/6.
 reintegrate, 169/17.
 sacyate, 250.
 superedyfycate, 180.

Other unusual forms of perf. or part.

abyden, 221/33, 270.
 brast, 404. braste, 165.
 brasten, 60/27.
 casten, 223/9.
 comen, 139/31.
 drad, 26.
 dredde, 269, 305.
 foghten, 327.
 forboden, 55/22.

letted, 354/35.
 lough, 167/3, 306.
 shette, 261.
 thraste, 65/30, 171/27.
 threted, 171/8. thrette, 55/21, 230,
 231, 237.
 waped, 143/27.
 wrong, 419.

IV. *Double comparatives.*

more greater, 367. more harder, 405.
 more greuouser, 57/33.

V. *Plurals.*

eyen, 98, 101, 141. pullen, 392.
 ourself. shone, 79/8, but shoos, 79/9.
 pesen, 234, 235/36. themself, etc.

VI. *Syntax.*

Termination 'understood' from a following word: 254/15, with *neuer*
 so mercy and cherefull loke.

Participle and infinitive combined: 257/33, not spekyng one thyng
 and thynke an other.

VII. VOCABULARY.

Accombred, 416.	boughted, 325 (bowghted, 324).
adrad, 150/34.	boulte = sift, 296.
affectuously, 268/21.	boystous, 229.
all to raggeth, 322.	brede = breadth, 95/35.
all to rente, 93.	brocle, 92/12.
all to scourged, 395.	brothel, 418.
also = even, 209/9.	brothell = harlot, 402, 411, 419.
and = if, 75/3.	bruckle, 91.
aneled, 309.	brytell, 176/20.
anelynge, 273, 274.	but yf = unless, 97/12.
appetyted, 251.	byle, 27.
appropried, 205.	bysshoppe, 216/32. the Jewish
as = Germ. <i>als</i> after compar.,	high priest, 3/27, Samuel.
210/28.	caduke, 124, 175.
asell, vinegar, 400.	cannel = kennel, 366.
assemble, n. s., 335, 336.	chamberers, 300.
assoyle, a question, 62/16, 137/13.	chyned, 148/17.
assoyled, clene from synne of their	chypped, 148/18.
ghostly fader, 44, 220.	chytter, 424.
a two, 55/3.	clewe or grete hepe of fyre, 53/33.
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- darketh, 311.
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 humyle, we h. and meke ourselfe,
 106/23, 162/12, 244.
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 261/5.
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 parteyner, 303.
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 18/11.
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 34.
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 skylle, it skylles thee nothyunge,
 139/23.
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 not).
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 tempestous, 69/15.
 that (like *ôti* 'recitative', after
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 waltereth, 204, 374.
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¶ This treatyfe concernynge the fruytful faynges
 of Dauyd the kynge & prophete in the feuen peny-
 tencyall pfalmes. Deuyded in feuen fermons was
 made and compyled by the ryght reuerente fader in
 5 god Iohan Fyflher doctoure of dyuynyte and byflhop
 of Rochefter at the exortacion and fterynge of the
 moost excellent princeffe Margarete counteffe of Ryche-
 mount and Derby, & moder to our fouerayne lorde
 kynge Henry the .vij.

This treatise
 compiled at the
 exhortation of
 Lady Margaret.

10 ¶ Here begynneth the prologue.

[as i, back]

15 **W**han I aduerte in my remembraunce *the*
 fruytfull & noble tranflacyons compyled
 & tranflated in tyme paff by many
 famous & excellent doctours grounded
 on fcripture by hye auctoryte, the
 whiche fyngulerly not¹ themfelfe applyed dayly to
 pronounce *the* wordes of our blyffed fauyour Ihefu
 and of many prophetes & prudent ecclefyaftycall
 doctours whose myndes with *the* grace of the holy
 20 ghooft was fpyrytually enlumyned, but alfo the fayd
 doctours them endeuoyned *with* dylygent labour to put
 in memorye by wrytynge the fayd fermons to the grete
 vtylyte and helth of the reders & herers of the fame,
 the whiche premyffes by me inwardly confydered for
 25 as moche as I of late before the moost excellent pryn-
 ceffe Margarete counteffe of Rychemount & Derby
 & moder vnto our fouerayne lorde kynge Henry the

Many sermons
 published on the
 Scriptures.

These sermons on
 the penitential
 psalms heard by
 Lady Margaret.

¹ Supply *only*, which is also omitted in ed. 1555.

Written out
for the press
at her bidding.

feuenth, publyfshed the fayenges of the holy kynge
& prophete Dauid of the .vij. penytencyall pfalmes
in the whiche my fayd good & fynguler lady moche
delyted, at whose hygh commaundement & gracyous
exhortacyon I haue put the fayd fermons in wrytynge 5
for to be impreffed, that al tho perfonen that entent-
yfely rede or here them may be ftyred the better to
trace the way of eternall faluacion infacyatly to be-
holde with Ioye inestymable the glorious Trynyte who
preferue ghofly & bodyly my foresayd lady & our 10
redoubted fouerayne lord her fone with all his noble
progeny, & that the intellygentes of the fayd fermons
may be gladder in the path of ryghtwyfnes dayly to
perfeuer.

Prayer for her
and Henry VII.

Here endeth the prologua.

15

[aa ii]

Domine ne in furora.

The sermon to-
day not on the
Epistle or
Gospel,

but, at the
instance of them
whom I may not
contrary,

on the first
penitential psalm.

Prayer for
Divine help to
preacher and
hearers.

Frendes this day I fhall not declare vnto you
ony parte of the epyftle or gofpell, whiche
perauenture you doo abyde for to here at
this tyme. But at the defyre and instaunce 20
of them (whome I may not contrary in ony
thyng whiche is bothe accordynge to my
duty & alfo to theyr foules helth) I haue taken vpon
me fhortly to declare the fyrft penitencyal psalme,
wherin I befeche almyghty god for his grete mercy and 25
pyte foo to helpe me this daye by his grace that what-
foeuer I fhall fay may fyrft be to his pleafure to the
profyte of myn owne wretched foule, and alfo for the
holfome comforte to all fynners whiche be repentaunt
for theyr fynnes and hath tourned themfelfe with all 30
theyr hole herte and mynde vnto god the waye of
wyckedneffe and fynne vtterly forfaken. But or we
go to the declaracyon of this psalme¹, it fhall be profyt-
able and conuenient to fhewe who dyde wryte this

¹ psalme 1509. psalme 1555.

- psalme, for what occasyon he wrote it, and what fruyte,
 profyte, and helpe he obteyned by the same. Dauid
 the sone of Iesse a man syngulerly chofen of almyghty
 god and endued with many grete benefytes, afterwarde
 5 he synned full greuouly agaynst god and his lawe.
 and for the occasyon of his grete offence, he made this
 holy psalme, and therby gate forgyueneffe of his
 synnea. Beholde, take hede who he was, of what
 stocke he came that made this holy psalme, for what
 10 occasyon he made it, and what profyte he obteyned by
 the same. But these thynges shall be more openly
 declared, that eche one of you may knowe how grete a
 synner this prophete was and also the gretenesse of his
 synne, that we by the example of hym warned, in-
 15 structe, and monyffed, despayre not in ony condycyon,
 but with true penauce let vs aske of our blyssed lorde
 god mercy & forgyueneffe. We shall perceyue and
 knowe the gretenes of his synne so moche the better
 and sooner, yf his grete vnkyndenesse shewed ayenst
 20 god almyghty that was so benefycyall vnto hym be
 made open and knowen to vs. ¶ Iesse the fader of
 Dauid had seuen sones, Dauid was the yongest of
 them all, leest in personage, leest set by, and kepte his
 faders shepe. Notwithstandynge the goodnesse of al-
 25 myghty god onely dyde electe and chofe hym, all his
 brethren regecte and fet aparte. And than commaunded
 Samuell the bysshop and prophete to anynt hym
 kynge of Israhell. Was not this a grete kyndnes of
 almyghty god shewed vnto fuche a maner vyle persone
 30 fet to the offyce of kepyng beestes that he of his good-
 nesse wolde calle from so vyle an offyce, sette hym by
 his commaundement as kynge and heed of all his
 people. But lette vs se what dyde he more for hym.
 Kynge Saul in to whome after the brekyng of the
 35 commaundement of almyghty god entred a wycked
 spyrte, the whiche troubled and vexed hym fore. And

Author, occasion
and profit of the
psalm.

Dauid's sin and
repentance.

[* on B, back]

Dauid elected
by God

and anointed
by Samuell.

Saul rid of an
evil spirit
by David's skill
in harping.

[* as III]

David and
the giant.

whan that he made ferche all aboute for to haue a
cunnyng and a melodyous harper, by whose fwete
founde whan that he fholde ftryke vpon his harpe,
the woodneffe of the forefayd wycked fpyryte fholde
"be mytygate and fwaged, none fuche coude be founde 5
but this fame Dauyd, whiche by a fpecyall gyfte of
almyghty god coude playe well and nobly vpon the
harpe. At any tyme whan the wycked fpyryte vexed
and troubled kynge Saul, Dauyd fholde come before
hym. And as ofte as he played vpon his harpe, bothe 10
Saul was refrefhed and comforted, and the wycked
fpyryte departed and troubled hym noo more for that
tyme. Was not this a grete benefyte of god gyuen to
Dauyd. And befide this whan Ifrahell fholde make
batayle agaynft the phylyftees, one of theyr nacyon 15
amonge them a meruaylous ftronge man as grete as a
gyaunt, ftrengthed and cladde on euery feture with fure
and fstronge armure, he called all Ifrahell to fyght with
hym man for man vnder this condycyon, that yf any
Ifrahelyte coude vaynquyſſe hym in batayle, all the 20
multytude of the philiftees fholde be subgete to
Ifrahell, and contrary wyfe, yf he gate the vycory, all
Ifrahell in lyke condycyon fholde be fubiugate &
thrall vnto the phylyftees. No man amonge all the
grete multytude of Ifrahelytees had audacyte or bold- 25
nes with this monftrous creature this phylyfte to make
batayle, faue onely this lytell perfone Dauyd, To whome
almyghty god gaue ſoo grete boldneffe (all thoughe he
was but lytell in perfonage and ftature) neuertheles he
in no condycyon fered to fyght and make batayle with 30
this grete and myghty gyaunte. At the laſte thoughe
it were incredyble to euery man that Dauyd fholde
haue the vycory, he armed hymſelfe with the armure
of kynge Saul. But as a man not cuſtomed to were
harneys, he was then more vnwyldly to do ony fayte 35
of armes than he was before, and coude not vſe at

lyberte any membre of his body. Therefore foone he
 ftrypped hym of that aray, & naked without any [* as iii, back]
 maner of wepen erthly to defende hymfelfe faue onely
 with his staffe flynge and a stone, wente forth to fyght
 5 with this grete gyaunte. And as this phylyfte came to
 hymwarde with a cruell and a blasphemous counten-
 aunce, he hytte hym at one cast with a stone on the
 foreheed and so ouerthrewe hym, and fhortely drewe
 nyghe hym and with the fwerde of the fame defourmed
 10 creature he froke of his heed. O meruayllous god by
 whose onely power this weyke and lytell perfone
 Davyd vnarmed obteyned the grete and meruayllous
 vycctory of fo proude an enemye. But what of this,
 the benefytes whiche almyghty god dyde for hym be
 15 innumerable and impossyble for me now to shewe them
 all. He defended hym agaynst the enuyous myndes
 of his brethren, he defended hym from the daungers
 and perylles of the two cruell beestes, the lyon and the
 bere, he saued hym harmeleffe from the enuyous per-
 20 fecutions of kynge Saul, moreouer agaynst the hatred
 of the phylyftes. And at the last whan kynge Saul
 was deed he made hym kynge of Ifrahel. By these
 grete and manyfolde gyftes we may vnderftande how
 moche Dauid ought to humyle hymfelfe vnto almyghty
 25 god and how moche he was bounden to hym. And
 how vngentyll he ought to be reputed and taken, yf he
 fholde not serue his lorde and maker with all his hole
 mynde and true herte. Ferthermore after he was made
 kynge lyued in peas and ease, and hadde many wyues,
 30 not content with them, set aparte the goodnes and
 gentylnes of almyghty god, he toke to hym an other
 mannes wyfe, and with her commytted adulterye, con-
 trary to goddes lawe. This woman was the wyfe to
 his true knyghte called Urye whiche at that tyme was
 35 in the kynges warres 'as a valyaunt knyght. Dauid [* as iv]
 than ferynge that his greuouse offence of aduoutrye

David king
of Israel.

David and
Bathsheba.

Murder of the
good knight
Urye.

David and
Nathan.

David's
confession.

[* as iv, back]

fholde be openly knowen, sente for Urye, trustynge
veryly at his comynge that he wolde reforte vnto his
wyfe, but fermely he denyed it, and wolde not come at
his sendynge for. Than Dauyd seyng that, founde
the meanes by his lettres sente vnto Ioab the chefe 5
capytayn of his hooft that the feyd Urye fholde be
fette in the formeft warde of the batayle, and so for to
be slayne, whiche accordynge to his desyre was done,
and this good knyght Urye there suffred detha. Be-
holde the accumulacyon and hepyng of synne vpon 10
synne, he was not fatysfied with the grete offence of
aduoutry done ayenst almyghty god, but fhortly after
commytted manslaughter. Auoutry in ony persone is
to be abhorred, and it is more to be abhorred yf man-
slaughter be Ioyned to it, and namely the sleynge of 15
foo clene and foo holy a man to whome he was foo
gretely beholden for his trouthe and laboures whiche
he toke in his warres and besynes. Now moreouer
how many grete benefytes hadde he before this of al-
myghty god, wherby he myght not of very ryght breke 20
the leest of his commaundementes without grete vn-
kyndenesse, he neuerthelesse wolde not lette to com-
mytte these abhomynable synnes auoutry and man-
slaughter, and a longe season laye and was accustomed
in them. But yet lette vs call vnto our myndes how 25
mercyfull almyghty god was vnto hym for all this.
Our blyffed lorde almyghty god of his Infynyte goodnes
and mekenes sente a prophete vnto hym the whiche
warned hym of his grete offences. And as soon as
Dauyd was in wyll for to knowlege hymselfe gyltye, 30
and sayd. Peccauī domino. I haue offended my
lorde god, anone forthwith all his synnes were 'for-
gyuen. Is not the grete mercy & mekenes of almyghty
god gretly to be magnyfied and spoken of that he
fhewed to Dauīd, after so grete benefytes gyuen vnto 35
hym after his greuous offences and very grete vnkyn-

- nesse soo soone for to gyue hym mercy and forgyuenesse.
 Yes truly. Yet notwithstandinge for all this, anone
 he forgate the goodnes of almyghty god & agayn fell
 to fynne in the fynne of pryde, beyng proude of the
 5 grete nombre and multytude of his people ayenst the
 commaundement of the lawe of god, wherby all his
 grete vnkyndnesse before was renewed more and more.
 What thyng myght he than trust to haue but onely
 the punysshement of god whiche he gretely ferynge
 10 was meruaylously penytent and knowleged hymselfe
 greuouly to haue offended our lorde god askyng hym
 mercy, made this psalme with grete contrycyon &
 forowe in his foule, wherby agayne he obteyned for-
 gyuenes. Now ye vnderstande who made this psalme,
 15 what occasyon caused hym to wryte it, & what
 proufyte he gate by the same. Whiche of vs now that
 were seke in ony parte of his body beyng in Iopardye
 of deth, wolde not dilygently serche for a medycyne
 wherwith he myght be heled, and fyrst make inquy-
 20 sycyon of hym that had the same sekeneffe before,
 wolde we not also put very trust & hope to haue
 remedy of our dysease by that medycyne wherby lyke
 maner sekenes & dyseases were cured before. Syth we
 now therefore haue herde tell for a trouth how gretely
 25 seke and dyseased this prophete Dauid was, not with
 sekenes of his body, but of his foule, & also with
 what medycyne he was cured and made hole. Let vs
 take hede and vse the same whan we be seke in lyke
 maner as he was by our synnes fhortely to be cured,
 30 for he was a fynner as we be, 'but he dyde holfome
 penauance makyng this holy psalme wherby he gate
 forgyuenes & was restored to his foules helth. We
 in lyke wyse by ofte sayenge and redyng this psalme
 with a contrite herte as he dyde, askyng mercy shall
 35 without doubte purchase and gete of our best and
 mercyfull lorde god forgyuenesse for our synnes. This

David's pride in
numbering the
people.

His contrition
declared in this
psalm.

[* as v]

Let us by the
medicine of
this psalm

seek a cure of
our sins.

Three parts of the psalm.

1. Petition for mercy.

2. Reasons to move God to mercy.

3. Thanks for forgiveness.

Affections ascribed to the immutable God.

The sinner fears God's wrath, as the sore eye smarte from the sunbeam.

Part I. Petition.

[* aa v, back]

David prays

against hell and purgatory.

God's three ways of dealing with sinners.

psalme is deuyded in thre partes. In the fyrst the mercy of god is asked. In the seconde reasons be made wherby the goodnes of god sholde be moued to mercy. And in the thyrde is grete gladnes shewed for the vndoubtefull obteynynge of forgyuenesse. All though 5 almyghty god in his selfe and of his eternall beyng & nature is without mutabylte or chaunge, yet dyuerse affectes be gyuen to hym in maner as be in man, as it myght be thought, somtyme wroth, & fomytyme mercyfull, in case he myght be chaunged from 10 wrath into mekenes, but notwithstandinge as saynt Iames sayth. *Apud deum nulla tran[s]mutatio est neque vicissitudinis obumbratio.* God is without mutabylte or chaunge, he is alway one, for as we se the beme that cometh from the sonne alway one 15 in it selfe hurteth and greueth the eye that is not clene and perfyte, and comforteth the eye whiche is pure without any chaunge of his operacyon. So almyghty god is called greuouse vnto a fynner infecte with the malyce of fynne, and meke and gentyll vnto the ryght- 20 wyse man that is purged from fynne, this is done without mutabylte in god. Truly as longe as a creature contynueth in the wretchednes of fynne, so longe shall he thynke that god is wroth with hym, lyke as the eye whyles it is fore, so longe shall the sonne beme be 25 greuouse and noysome to it, and neuer comfortable tyll the fekenes & dysease be done away. Therefore Dauid confyderynge in hymselfe how greuouly he had offended almyghty god, & that man may bere & suffre his punysshement maketh his prayer that 30 he vouchesaue neyther to punyssh hym eternally by the paynes of hell, neyther correcte hym by the paynes of purgatory, but to be meke & mercyfull to hym. Thre maner wayes almyghty god dealeth with fynners after thre diuers kyndes that be of them. Some maner of 35 fynners there be that contynue in theyr wretchednesse

- tyll they dye, & those almyghty god punyffheth in the eternall paynes of hell, the mynyftres of those paynes be the deuylles. Some maner of fynners there be *that* fomewhat before theyr deth hath begon to be
- 5 penytent & amende theyr lyfe, & these almyghty god punyffheth in *the* paynes of purgatory whiche haue an ende, & they be mynyftred by his aungelles. Thyrdly some there be whiche by grace in this lyfe hath fo punyffhed themfelfe by penaunce for theyr
- 10 offences, that they haue made a fufficient recompence for them. And these almyghty god dooth accepte by his infynyte mercy. Therefore this prophete sayth. *Domine ne in furore tuo arguas me: neque in ira tua corripias me. Miserere mei domine*
- 15 *quoniam infirmus fum.* Good lorde correcte me not in the euerlaftyng payne of hell, neyther punyffhe me in *the* paynes of purgatory, haue mercy on me good lorde, for I am feble & weyke. Of a trouth euery man & woman fhall ftande before the trone of al-
- 20 myghty god at the daye of Iugement, & at that tyme fuche as neuer wold be penytent for theyr offences in this lyf fhall be punyffhed very fharpely and greuoufly in the eternall paynes of hell & with this moost fharpe & greuous worde fpoken of almyghty god.
- 25 *Ite maledicti in ignem eternum.* Go ye curfed people in to the eternall fyre. They shall go awaye from his face whose beaute can not be expreffed, wheron the aungelles defyreth to loke and to beholde it. And alfo they fhall departe with his curfe, not
- 30 into a place of ony pleafure but of all dyfpleafure & greuoufnes: Whether, truly in to the fyre that neuer fhall have ende. For it fhall be euerlaftyng. In *ignem eternum.* Where alfo fhall be noo frendfhypp that is comfortable, but on euery fyde the horryble
- 35 & ferefull fyght of deuylles. Almyghty god sayth. *Preparatus eft diabolus & angelis eius.* That

Eternal pains
of hell inflicted
by devils.

Temporal pains
of purgatory
administered by
angels.

Sufficient recom-
pence for sin by
penance in this
life.

The general
judgement.

[* as vi]

Everlasting fire.

fyre is prepared for the deuyll and his aunghelles. Take
 hede with what paynfulnesse and bytternes they shal
 be reproued, forsaken and punysshed, whiche shal be
 tourmented in that fyre. Therfore our prophete Dauid
 asketh of almyghty god to be delyuered from that euer- 5
 lastyng payne. Domine ne in furore tuo arguas
 me. In the euerlastyng punysshement almyghty
 god shal be soo greuous and intretable that yf all the
 aunghelles and all the hole courte of heuen sholde praye
 for fynners beyng in those paynes of helle, they 10
 sholde not be herde. Notwithstandyng he delecth
 more mekely with the foules that be punysshed in the
 paynes of purgatory, for the whiche he hereth the prayers
 of good people. Elles as it is wryten in scripiture.
 Vanum esset & in vtile *pro defunctis exorare* vt 15
 a peccatis soluantur. It were vayne and vnprofyt-
 able to praye for them that be deed to thentent they
 may be delyuered from the paynes deserued for synne.
 It is without doubte that god accepteth the prayers,
 sacrefyces, & other good werkes offred to hym for the 20
 foules in purgatory wherby they may be the sooner
 delyuered from payne. Of a trouth in that place is so
 grete acerbite of paynes that no dyfference is bytwene
 the paynes of hell and them, but onely eternyte, the
 paynes of hell be eternall, and the paynes of purgatory 25
 haue an ende, therfore almyghty god dooth punyssh
 fynners very sharpely in these paynes all though they
 haue an ende. And bycause of that our prophete
 prayeth sayenge Neque in ira tua corripas me.
 Correcte me not good lord in the paynes of purgatory. 30
 The mercy of god is grete vpon fynners whiche wyll
 tourne them to hym by forsakyng theyr synnes, that
 where as they have deserued eternall paynes, they may
 chaunge and mytygate them in to temporall paynes in
 this lyfe by penance, and after they be deed to make 35
 full satisfaccion in purgatory. But fyth these paynes

No prayers of
angels can release
from hell.

Prayers,
sacrifices,
and good works,
ease the pains
of purgatory.

[* as vi, back]

Pains of
purgatory equal
to those of hell,
except in
duration.

Penance and
purgatory.

- he so greuous as no tonge can tel, yet the mercy of god
 is so grete that yf they wyll in this lyfe they may
 punyſſhe themſelſe for theyr offence ayenſt almyghty
 god, & he accepteth your owne punyſſement done
 5 here (yf it be ſufficyent) ſoo mercyfull that anon when
 theyr ſoules ben departed from the bodyes, they ſhall
 neyther be caſt in to hell neyther into the paynes of
 purgatory, but without any lette to be in the glorious
 place of heuen. Our prophete therefore ſerenge to offende
 10 almyghty god, ſyth that afore tyme he was overcome
 by his owne voluptuouſneſſe, now moche more he
 dredeth left he ſayle & be faynt in hymſelfe for ſere
 of the bytternes of theſe paynes, wherefore he ſayth.
Miserere mei domine quoniam infirmus ſum.
 15 Blyſſed lord haue mercy on me for of my ſelfe I haue
 no ſtrengthe, lyke as he myght ſaye. I was feble and
 faynte in reſtyng myn owne pleaſure, and moche
 more feble I ſhall be to ſuffre thoſe gret paynes, for
 this cauſe good lord neyther punyſſhe me eternally in
 20 hell, neyther correcte me in the paynes of purgatory,
 but accepte my penaunce whiche my weykenes may
 ſuffre now in this lyfe. Blyſſed lorde thou arte alwaye
 good and mayſt hurte noo man without he hymſelfe be
 in the blame, not by thyn owne faulte. For where as
 25 the ſonne beme is comfortable to the eye that is clene
 and hole, and greuous to the eye whiche is fore and
 watry, there is no blame in the ſonne but onely in the
 fekenes that is in the eye. So where that almyghty
 god rewardeth ſome with Ioy & ſome with payne,
 30 no blame is in god, but onely in the ſynner whiche is
 ſo fore infecte with ſynne that almyghty god can do
 no leſſe but punyſſhe hym as longe as he contynueth
 in that ſynne, all though almyghty god in hymſelfe
 cannot be but all good. This holy prophete therefore
 35 prayeth that he may be made hole of his greuous
 ſakenes whiche is ſynne, ſayenge. *Sana me domine.*

Sufficient penance
 here accepted in
 lieu of purgatory.

David censures
 of his own
 infirmity.

(? as vii)

As the sunlight
 gladdens the
 healthy,
 burns the
 sore, eye,

so God,
 who is all good,

must needs
 punish the sinner
 while he continues
 in his sin.

The sickness
of sin.

Tortures of a
wounded
conscience.

[* as vii, back]

Christ stilling
the tempest,
an image of quiet
returning to the
penitent.

Good lorde make me hole. Truly that creature hath nede
for to be made hole whiche is so fore vexed with greuouse
fekeness that vtterly can fynde noo reste in any parte
of his body, where also not onely the membres whiche
be ftronge fele trouble and payne but as well they that
be feble be troubled in lyke maner. It is *the* properte
of fynne to infecte any creature in that maner wyfe.
For as ysaye the prophete sayth. Cor impii quasi
mare feruens quod quiescere non potest. The
herte of a fynfull persone is lyke vnto the troublouse
see whiche neuer hathe reste. What thyng may be
thought more troublouse and more vnquyete than is the
see whan that it rageth. Euen in lyke wyfe is the herte
of a fynnefull persone. ¶ Saynt Ambrofe asketh this
questyon as thus. what payne is more greuouse than
is the wounde of a mannes conscience inwardly, it
troubleth, it vexeth, it prycketh, it tereth, and also it
crucifyeth the mynde, and it stereth vpfodowne the
memory, it confoundeth the reason, it croketh the wyll
and enquyeteth the foule. Therfore our prophete
addeth in his prayer. Quoniam conturbata sunt
omnia ossa mea, & anima mea turbata est valde.
Lorde make me hole, for alle the partes of my body be
without reste, and my foule is fore troubled, wherof
cometh this grete trouble but onely of fynne, whiche
tourneth awaye the face of god from synners. ¶ We
rede in scrypture that on a tyme the see was very
troublous, whyles our fauyour Ihesu cryft ones slepte
in a shyppe all the see was moued and stered with
stormye tempestes, but anone as he opened his eyen
with one worde it was fwaged and at rest, whiche
trouble and vnquyetnesse of the see fygnefyeth the
trouble of the foule whan almyghty god tourneth away
his face from the synner, for it is wryten in an other
place. Auertente te faciem tuam turbabuntur. ¶
Whan thou good lorde tourneft away thy face all

- thynges fhall be troubled. Therfore *the* vexacyon of
the foule fhall not be mytygate & done away vnto the
tyme our mercyfull lorde god tourne hymfelfe vnto *the*
fynner. Our lord fhall tourne hymfelfe as foone as
5 *the* fynner wyll be conuerted from his fynfull lyfe. He
promyfed fo to do by his prophete zachary, fayenge.
Conuertimini ad me & ego conuertar ad vos.
Be ye turned to me and I fhall be turned vnto you. O
blyffed lorde how redy is thy mercy to fynners whiche wyl
10 tourne them to the by doynge penance, that thou wolde
vouchsafe to promyfe thyfelfe to be tourned to them as
foone as they fhall tourne themfelfe vnto the. Therfore
our prophete fayth to the. *Sed tu domine usque*
quo. Good lord why taryest thou fo longe, as he myght
15 *faye.* Thou knowest *'my* tribulacion & now I am
toured to the, why fuffrest me fo longe to be vexed
with this trouble, commaunde the wyndes, fwage *the*
tempeftes, delyuer my foule from thefe ftormes, for yf
thy mekenes be tourned & loke upon me, all the
20 membres of my body & alfo my foule fhall be in reft
and peas. *Conuertere ergo domine & eripe*
animam meam. Therfore good lorde be thou tourned
vnto me and delyuer my foule from this trybulacyon
wherwith it is troubled by the reafon of my fynne.
25 Delyuer my foule, make it hole from the fekenes of
fynne by the medycyne of penance, delyuer it from
the bytter paynes of purgatory, delyuer it alfo from
the eternall punyfhment whiche fhall be excercyfed
in hell. This holy prophete mekely prayeth almyghty
30 god for to be delyuered from all thefe paynes, he fayth.
Saluum me fac. Good lorde faue me from all thefe
outrageous paynes. ¶ All this whyle it hath ben spoken
to you of this holy prophetes peteycon. Now foloweth
the reafons whiche he made, wherby almyghty god
35 muft nedes be moued to graunte his peteycon. The
fyrfte reafon is taken of the mercy of god. But what

[* aa viii]

The medicine
of penance.Part II. Reasons
moving God to
pardon.

1. His own mercy.

fhall we faye of this, is almyghty god vnmeke and vn-
 mercyfull. Nay veryly. It is wryten by the propheta.
 Misericors & miserator dominus, patiens &
 multum misericors. Our lorde is bothe mercyfull
 inwarde and also the doer of mercy outwarde, pacyent, 5
 and alwaye mercyfull. He therfore hath mercy and
 pyte upon wretched fynners, and is also moche mercy-
 full, & he that is moche mercyfull muft nede excercyse
 his mercy in dede. But vpon whome. Upon ryght-
 wyfe peopla. What nedeth that, fyth in them is no 10
 wretchednesse, for why they be without fynne, whiche
 onely is wretchednes. Therefore to be 'mercyfull &
 excercyse mercy in dede is necessary to fynners. The
 ryche man oweth of dutye to doo his mercy vpon the
 poore creatura. And the phyfycyen vpon the feke. 15
 So almyghty god muft doo his dede of mercy vnto
 fynners. It is wryten in the gospel. Non hijs qui
 sani sunt opus est medico sed qui male se habent.
 They that be hole nedeth no phyfycyen, but a phyf-
 cyen is nedefull vnto them that be feke. The myser- 20
 able fynners whiche be thrafte downe by the moost
 myferable fekenes of fynne haue grete nede of a medy-
 cyne to make them hole. What is that? Truly the
 mercy of almyghty god, for the poorer that a man be
 the more nede he hath to the ryche man, and the more 25
 feke that a man is the better medycyne he hath nede
 of. Synners therfore whiche be in so grete and myfer-
 able nede of helpe haue moche nede of the grete mercy
 of almyghty god. For the whiche faynt Poule sheweth
 the largenes of grace was gyuen for the gretenes of fynne. 30
 Ubi abundauit delictum: superabundauit &
 gratia. where as fynne was aboundaunt, grace was
 superaboundaunt. But almyghty god wyl neuer haue
 mercy on them that forsake his grace & tourne them-
 selfe away from hym but yf they wyl be turned agayne 35
 to hym by penaunce. For without doubte he is mercy-

[* aa viii, back]

Rich men must
help the poor;
physicians,
the sick;
so God must shew
mercy on sinners.

Penance a
condition of
forgiveness.

ful & wyl excercyse his mercy in dede vpon them that
 wyll tourne to hym by penance. For it is wryten in
 ecclesiastico. *Quam magna misericordia domini*
& propiciatio illius conuertentibus ad se. How
 5 grete is the mercy & mercyfull doyng of god to those
 that wyl turne them to hym. Dauid therfore after he
 had synned & turned hymselfe by penance vnto god
 asketh this petycyon, that our lorde of his goodnes
 wolde vouchesaufe to be tourned agayn to hym, de-
 10 lyuerynge his soule from all peryls, he fortifyeth his
 reason by his mercy sayenge. *Propter misericordiam*
tuam. Good lorde saue me for thy grete mercy. Not
 onely he legeth his mercy to bynde his reason, but also
 his wysdome, for bycause he is his creature and of his
 15 operacyon, therfore god of his wysdome sholde not
 suffre hym to peryfhe. It sholde seme that he was
 create of god but in vayne and for nothyng, without
 he myght come to the ende that he was made for, he
 was brought forth in to this worlde by his creacyon, to
 20 thentent he sholde knowe god, & that knowlege had
 sholde loue him, and in that loue he sholde alwaye
 bere god in his remembraunce and neuer seafe in
 gyuyng thanks to hym for his innumerable benefytes.
 But these thynges can not be done in purgatorye, and
 25 moche lesse in hell, for in purgatorye is so grete forowe
 for the innumerable paynes, that the soules there may
 scante haue remembraunce of any thyng elles saue on
 those paynes. Syth it is so that the forowes of this
 worlde more vehemently occupyeth the mynde than
 30 dooth the pleasures, and also the pleasures of this
 worlde (yf they be grete and ouer many) wyll not suffre
 the soule to remembre itselfe, moche lesse therfore it
 shall haue any remembraunce abydyng in tourmentes,
 for cause also the paynes of purgatory be moche more
 35 than the paynes of this worlde, who may remembre
 god as he ought to do beyng in that paynfull place,

[c. 11]

2. God's wisdom
 blinde him to
 forgive;

else man had
 been made in
 vain.

Paine of
 purgatory and
 hell occupy the
 whole mind,

and suffer it not
 to remember God.

therfore *the* prophete sayth, *Quoniam non est in*
morte qui memor sit tui. No creature beyng in
 purgatorye may haue the in remembraunce as he sholde.
 Than fyth it is so that in purgatorye we can not laude
 and prayse god how shall we do yf we be in hell, truly 5
 in that terryble place no crea^ture shall neyther loue
 god, neyther laude hym. But alwaye they shall be
 enured with contynuall hatred and blasphemynge,
 cryenge out vpon almyghty god & despyfynge his holy
 name. This prophete for this cause addeth sayenge. 10
In inferno autem quis confitebitur tibi. Blyssed
 lorde what creature shall honour and worshyp the in
 hell. Thyrdly he fortifyeth his reason by the ryght-
 wysenesse of god on this wyse. God is ryghtwyse,
 wherfore he may not of ryght punyssh the twyfe for one 15
 and the same cause, an offence on^es punysshed it is no
 ryght that the same be punysshed agayne. The good-
 nesse of almyghty god gyueth us tyme and space to
 punyssh the our owne selfe by doynge dewe penaunce for
 our trespasses, and that done suffyciently he is content 20
 so to forgyue vs without ony more punysshment,
 whiche saynt Poule wytnesseth sayenge. *Si nos-*
metipsos dijudicaremus non vtique dijudicare-
mur. If we gyue streyght Iugement ayenst our selfe
 by doynge dewe penaunce, almyghty god shall neuer 25
 after Iuge vs by his streyght punysshment. The holy
 prophete sheweth what payne & punysshment he
 vs^eth ayenst hymselfe sayenge. *Laborau in gemitu*
meo. I haue laboured in my wepynge. The wep-
 ynge hertely for synnes is of so grete vertue and 30
 strength vnto god that for one wepynge comynge fro
 the herte of a synner, our lord forgyueth his trespasse.
Nam in quacunque hora peccator ingemuerit
saluus erit. For whan euer a synner wepeth &
 wayleth hertely for his synnes, he shall be saued, wep- 35
 ynge dooth that thyng in *the* soule whiche rubbynge

[* bb i, back]

Hatred and
blasphemy of God
in hell.3. The righteous-
ness of Godforbids him to
punish twice for
the same sin.Sins, for which
due penance has
been done,forgiven with-
out further
punishment.

Weeping for sin

saves the sinner.

- and fretynge dooth in the yren. Rubbynge taketh
awaye ruste and cankrynge from the yren. And *wep- [* bb ii]
ynge putteth awaye from the foule the infeccyon of
fynne. The yren with rubbynge anone wyll fhyne full
5 bryght. So the foule with wepynge is made fayre and
whyte. Wepynge cometh of the very forowe from the
herte, lyke as fynne is caused and cometh of the vn-
lawfull pleasures of the body. Therefore as the vnfayned
forowe of the herte putteth awaye the vnlawfull
10 pleasure of the body. Soo dooth herty wepynge for
fynne, expell fynne, and is a sufficyent and Iustfe re-
compence for it. But here it is to be noted that the
prophete sayd not onely he weped, but also he sayd.
Laboraui in gemitu meo. I haue laboured in my
15 wepynge, what other thyng is it to labour in wepynge,
but as we myght saye, almoost to be made very with
wepynge. Therefore this prophete wayled and weped
oftentymes for his fynnes, in so moche he thought in
hymselfe for the grete labours in his wepynges almoost
20 for to haue ben ouercomen, to thentent he myght dewly
and sufficyently punyssh his body in this lyfe. Also
he weped not onely, but also very fore and pytefully,
for bycause he myght waffhe euery fynne in hym with
his bytter teres. In lyke wyse as we se by rusty and
25 cankred pottes whan they shal be made clene, fyrst
they rubbe awaye the ruste and after that waffhe it with
water. So dyde this holy prophete, fyrste by his wep-
ynge scoured and made full clene his foule from the
rustynesse and cankrynge of his foule fynne, and after
30 waffhed it with his wepynge teres. He made his
promyse not onely ones or twyse so to do, but also
euery nyght to wepe and wayle, he sayth. Lauabo
per singulas noctes lectum meum lachrimis meis.
I shall euery nyght waffhe my bedde with my wepynge
35 teeres. And by this sayd *bedde is vnderstande the [* bb ii, back]
fylthy voluptuousnes of the body, wherin the synner

Sinners wallow
in voluptuousness
as a sow in the
puddle.

Showers of tears
wash away the
heap of sins.

4. The power
of God

proved not
against the leaf
wagged with a
little wind,

but by defending
the impotent.

No praise to a
giant to fight
[° bb iii]
a gnat.

waltereth and wrappeth hymselfe lyke as a fowe
waloweth in the styntyng gore pytte or in the
puddell. If thou wylte vnderstande by the nyghtes
the derkenes of fynnes, than it is all one to waffhe
euery nyght thy bedde and to wepe and wayle the 5
pleasure of thy body by the sorowfull remembraunce of
all thy fynnes one after an other. It foloweth agayne
in the same. *Stratum meum rigabo.* I shall
waffhe my bedde. By this bedde is vnderstande the
hepe and multytude of fynnes wherin all be heped and 10
gadered togyder vpon a rocke. Than yf euery oblecta-
cyon of fynne shall be done awaye by wepyng teres,
it may well be called a grete shoure or a flode of them
wherwith the hepe of fynnes shall be waffhed awaye.
Fourthly he maketh his reason by the grete power of 15
almighty god by this maner. It semeth not so grete a
mageste to excercyse and proue his strength vpon a feble
and weyke persone for than it sholde be as Iob sayth.
Contra folium quod vento rapitur potentiam
ostenderet suam. He sholde shewe and proue his 20
strength ayenst the lefe that with a lytell wynde is
wagged and blowen doune. It becometh not hym so
to do whiche hath all power & is almighty, but rather
that he defende and saue them that be impotent and
feble, for of them that folyfshely dyde tempte the 25
goodnes of almighty god, it is wryten. *Et saluauit*
eos propter nomen suum vt notam faceret po-
tentiam suam. He saued them for his holy name
that his power myght be knowen. On this wyse with-
out doubte the power of almighty god is shewed to his 30
grete honour and glory. What prayfe were it to a
'gyaunt to fyght ayenst a gnatte, or how shold his
strength be knowen all though he haue the better of
the gnatte. Sholde he not be dysprayed for that
vyctory. Grete laude and prayfe is in wylde beastes 35
lackynge reason, that they wyll forgyue and not venge

- themselfe vpon other weyker beestes that knowynge
 theyr feblenes & bowe downe to them. they askeyne Lions spare the
 from theyr cruelle & malice. *Parcere prostratis*
vult nobilis ira leonis. The hym is to note that
 5 in his angre he wyll not hurte the beest that falleth
 downe and meketh hymselfe vnto hym. Shall not
 therefore god to whome is ascribed all goodnesse &
 prayse that may be in any creature he make and
 gentyll, and shal he not be paynent and fere weyke
 10 and feble creatures mekyng themselfe and knowynge
 theyr owne infyrmie, yet doubtes for the more that
 a man is endued with the vertue of strength, the more
 meke and gentyll shall he be. Therefore almyghty god
 that is moost myghty of all must nedes be moost gentyll
 15 and meke. The prophete therefore sheweth his feblenes
 wyllynge therby to moue the goodnes of god to mercy
 & pyte. *Turbatus est a furore oculus meus.*
 He sayth good lorde the eye of my soule is troubled
 and fered of thyne infynite punysshment. In an
 20 other place he sayth. *Quis nouit potestatem ire*
tue: aut pre timore iram tuam dinumerare.
 Blyssed lorde who may knowe the gretnes of thy
 punysshment, or for fere dare take vpon hym to
 mesure it. He therefore consyderynge in hymselfe the
 25 grete punysshment of almyghty god, & in maner as
 he wolde mesure it, perceyueeth well that it is moche.
 It is no meruayle than though he fere, also quake for
 fere and alway be in drede of the punysshment of
 god or euer it fall vpon hym, beholdynge also with
 30 the eye of his soule the cruelte of his infynite payne
 (whiche as we sayd before can not be mytygate) how
 may he be but fore troubled bothe in soule & body.
 Therefore with grete fere and drede prostrate before
 almyghty god he sayth. *Turbatus est a furore*
 35 *oculus meus.* Good lorde the eye of my soule is
 fore troubled for fere of thyn euerlastynge punyssh-

Lions spare the
 from the
 felines.

God, who makes
 all the goodness
 of all creatures,

spare the weak
 who seek them-
 selves to him.

Therefore David
 declares his
 febleness in
 order to move
 God to pity.

Measuring the
 punishment
 of God,

[* 16 B, back]

he is troubled in
 soul and body.

ment, & not onely blyffed fauyour I do fuffre this, but
 alfo I am ofte ouercomen of myn enemyes, the fleſhe,
 the worlde, & the deuylles, *that* vtterly my ſtrengthes
 be gone. I am brought to nought & waxe feble and
 olde not able of myne owne ſelfe to ſtande in theyr 5
 handes. Inueteraui inter omnes inimicos meos.
 I am olde and vnwyldy hauynge no ſtrength to with-
 ſtande myn enemyes. The hole effecte of this fourth
 reaſon is this. Syth it is ſoo that this prophete is in
 ſo grete feblenes & ſubmyttynge hymſelfe al hole to 10
 god, he of his grete power may not be but mercyfull
 vnto hym. The thyrde parte of this pſalme is yet be-
 hynde wherein the prophete truſtynge verly of for-
 gyuenefſe Ioyeth in hymſelfe with a bolde and hardy
 ſpyryte. The vertue & ſtrength of the grace of god is 15
 meruaylous, that where it ones perfeth & entreth in to
 the ſoule of ony creature it maketh hym bolde & to
 hope well, in ſo moche *that* he dare make batayle
 aforeſſe ayenſt his enemyes. Take hede & beholde
 the ſodayne chaunge of this prophete cauſed by *the* 20
 goodnes of god, where but late he was vexed and
 troubled with fere and drede, neuertheles now beyng
 comforted by the grace of almyghty god, he hath
 audacyte to deſpyſe his enemyes and commaunde them
 to go awaye fro hym, he ſayth. Diſcedite a me 25
omnes qui operamini iniquitatem. Al ye that
 *be the doers of wyckednes I commaunde you go from
 me. Truly the doers of wyckednes be they whiche
 beſyeth themſelfe & be about to cauſe ſynnes to be
 done, lyke as the dampned ſpyrytes were fyrſt, by 30
 whoſe entyfement ſynne entred fyrſt in to mannes
 ſoule. Of this dyſpoſycyon be the wycked & malycyous
 deuylles whiche neuer go aboute other thyng but *that*
 they may craftely deceyue with theyr fraudes & brynge
 mennes ſoules in to the ſnares of ſynne. Therefore this 35
 prophete ſayth vnto them. Diſcedite a me *omnes*

On David's
 ſubmiſſion
 God muſt needs
 be merciful.

Part III.

Truſting in
 forgiveness
 David joys in
 himſelf with a
 bold and hardy
 ſpirit;

has audacity to
 deſpise his
 enemies;

[* bb iv]

even the devils,
 who bring ſoules
 into the ſnares
 of ſin.

- qui operamini iniquitatem.* Go fro me all ye that be the doers of wyckednes. He fheweth the reafon why they ought to go from hym, for by caufe he longeth not to them, as longe as he was the feruaunt of
 5 fynne, fo longe was he vnder *the* power of fathan and his mynyftres. But now fyth *that* by true penaunce he hath tourned hymfelfe vnto almyghty god & hath vtterly caft away and forfaken his fynnes, he is clene delyuered from the power of the deuylls, but what is
 10 the caufe of this, it foloweth. *Quoniam exaudiuit dominus vocem fletus mei.* For our lorde of his goodnes hath herde the voyce of my wepyng. Take hede how grete the vertue is of wepyng teres that whan they be fhedde from the herte of a true penytent,
 15 anone they afcende into *the* hygh trone of almyghty god, and alfo they be herde in his ere. they be not herde onely, but alfo they be gracioufly herde. the petycyon afked by them is graunted, and taken into the befome of *the* hygh magefte of god. And for that
 20 caufe he fayth. *Quoniam exaudiuit dominus vocem fletus mei.* Exaudiuit dominus deprecationem meam: dominus orationem meam fufcepit. Our lorde hath herde the voyce of my wepyng. Our lorde hath herde my prayer, and alfo
 25 acceptably taken vp my petycyon. Now here gyue hede with how grete inwarde Ioye this prophete auunceth hymfelfe whan he doubleth and fo ofte reherfeth that he is gracyoufly herde of almyghty god. Truly the Ioye that a true penytent hath is grete whan
 30 he vnderftandeth and knoweth hymfelfe to be at lyberte from the feruytude and daunger of fynne. The prophete is Ioyfull and gladde that he is clene delyuered from the power of his aduerfaryes, and maketh imprecation ayenft them that they for theyr malyce
 35 may be fhamed and gretely troubled. Certeynly the deuylls ought to be afhamed and not vnworthy whan

He has turned himself to God, and is clean delivered from the power of the devils.

Tears of penitence ascend to the throne of God.

[* bb iv, back]

The true penitent rejoices in his escape from the bondage of sin.

The devils
daring no more
to meddle with
the penitent,

gnash with
their teeth,
and wax wood
for spite.

David imprecates
confusion upon
the devils.

[* cc i]

they so vehemently do ayenst almyghty god theyr maker, they be not afhamed to drawe & enduce vnto theyr feruyce those perfonnes whiche studyeth gladly to ferue almyghty god, & of this they ought to be more afhamed that the fame perfonnes whiche they thynke 5 verly be surely in theyr poffeffyon & as creatures forfaken of our lord god, neuertheleffe as foone as they be penytent and wyllynge to forfake theyr fynnes, they be vtterly delyuered from theyr power, and also they dare noo more medell with them, for the whiche they 10 be fore vexed and troubled feynge theyr praye whether they wyll or wyll not to be taken awaye fro them. Certeynly than they gnafte with theyr tethe, they wayle, they be full of wrathe and waxe wood, & that they may ofte be vexed on this wyfe the prophete 15 maketh this imprecacion. Erubescant & conturbentur vehementer omnes inimici mei. This imprecacion is good and ryghtwyfe, for why grete honour by it is gyuen to almyghty god, grete helpe and focour vnto them that be penytent, grete Ioye to them that 20 be ryghtwyfe of ouercomynge theyr enemyes, and meruayllous grete confufyon vnto the deuylls, wherefore the prophete agayne maketh his imprecacyon defyringe that fynners may be tourned to god, and forfake theyr fynfull lyfe, & by that the deuylls may be 25 more & more afhamed. Conuertantur & erubescant. Blyffed lorde gyue fynners that grace they may be tourned to the grete fhame & confufyon of the deuylls. Valde velociter. And graunte that it may be done fhortly. 30

Beati quorum.

Ps. xxxii. treats
of penance.

Happynesse of
those who
practise,
wretchednesse of

This psalme of a good congruence and not vnworthy is called a penytencyal psalme bycause penaunce is so dyligently treated and spoken of in it. Fyrst the prophete prayseth them 35 whose fynnes be vtterly done awaye by penaunce. Agayne he sheweth the wretchednes

- of those that forsake penance. Also he sheweth thoc-
 cacyon & maner of contricyon, confessyon, and satisfac-
 cyon, whiche be the thre partes of penance. Fyrst he
 prayeth gretely the vertue of contricyon, namely
 5 where as there is a full purpose of confessyon. He
 techeth also the necessity of it. He sheweth also the
 impedymentes of it, and remedies for the same. He
 comforteth and lyfeth vp them that be weyke in foule.
 He calleth agayne those *that* be out of the ryght waye
 10 to come to blyss and in maner threteth them. He
 promyseth dampnacion to them that refuseth penance,
 to them that dooth it forgyuenes, to them that goo
 forthwarde and profyte in it Ioye. And last he promyseth
 eternall glory to those that be perfyte. This holy pro-
 15 phete gooth shortly on all these in *the* same ordres as
 we haue reherfed to you. It is grete prayse to them
 whose fynnes be done away by penance to be called
 blyssed. And truly there is no thyng elles in this
 worlde that may so spedefully cause any creature to be
 20 blyssed, as purgynge of synne by penance. For bodyly
 helth, fayrnesse or beaute, strength, agylte or actyue-
 nesse, honoures, rycheffe, & other suche pleasures
 worldly, rather brynge a man out of the ryght and
 true waye of beatytude, whiche dayly we may beholde
 25 & perceyue in many, that yf they had wanted these
 pleasures sholde more dylygently haue holden them-
 selfe in the path that bryngeth & ledeth vs vnto the
 blyssed lyfe. No creature lyueth *that* neuer dyde
 amysse. For as saynt Iames sayth. In multis offen-
 30 dimus omnes. We all haue offended in many causes,
 he that hath offended hath erred and gone out of the
 ryght waye. And the comynge agayne into the ryght
 waye is onely made open & shewed to hym by pen-
 ance. Therefore onely they that be penytent are
 35 blyssed, for they and none other take theyr Iourney
 into the heuenly countre where is very blyssednes.
 Now in this lyfe by true sayth and hope, and after in

those who forsake,
penance.

Three parts of
penance.
Contrition, its
virtue, necessity,
hindrances,
and their cure.

David comforts
the downcast,
recalls and
threatens the
erring,
shows the danger
of neglecting
penance,
promises
forgiveness,
joy and glory
[* co l, back]
to true penitents.

They are blessed
whose sins are
done away by
penance.

Earthly privileges
often bring a man
out of the right
way.

All go astray,

penance alone
brings us back
to our journey
heavenwards.

Contrition,
confession,
satisfaction,

cleanse the soul
from sin,

as scraping
erases writing,
and leaves the
paper as clean
as ever.

[* cc ii]

Sins forgiven
by contrition,
forgotten by
confession,
done clean away
by satisfaction.

After contrition
and confession
a debt of pain
remains to be
paid,

either by temporal
pain here or in
purgatory.

very dede. But fyth penaunce hath thre dyuers partes, that is to faye, contrycyon, confeffyon, and fatisfaccyon, the more dyligently that any creature excercyseth hymselfe in euerychone of them, the more nere he is vnto the eternall blyffe, for by thofe thre lyke as by foo 5 many instrumentes, we make a perfyte rafyng & clenfyng of the foule from fynnes. Whan we be aboute to rafe & do awaye any maner wrytyng, we fyrft fcrape *the* paper, & by that rafure or fcrapyng fomewhat is taken awaye of the lettres, & as a deformyte of 10 the very perfyte knowlege, that the lettres may not be perceyued & dyfcernd but derkly, 'yf we rafe it agayne the lettres fhall than be vtterly done away & put out of knowlege, & yf we do fo *the* thyrde tyme than fhall no thyng of the leaft lettre be fene but as clene as euer it 15 was. So in lyke maner we fhall remembre to be done in our foules for doynge away of our fynnes by the thre partes of penaunce. By *the* vertue of contrycyon our fynnes be forgyuen, by confeffyon they be forgotten, but by fatisfaccyon they be fo clene done away *that* no 20 fygne or token remayneth in any condycyon of them, but as clene as euer we were. All be it after contrycyon & confeffyon fynne be done away, yet a duty remayneth in the foule *that* nedes muft be payed & perfourmed by fuffryng payne. For all though by 25 contrycyon & confeffyon *the* payne eternall that we fholde haue fuffred be done away, neuertheles there abydeth in *the* foule a certayne taxacion or duty whiche without doubte muft nedes be content & fatisfyed eyther here in this lyf by temporal payne or elles 30 after this lyfe in purgatory. But where as any creature haue made due fatisfaccyon in this lyfe he neuer after fhall fuffre more payne, & alfo he is clene out of dette & nothyng after that fhall euer be claymed of hym, wherefore the prophete fayth. *Beati quorum remiffe sunt iniquitates.* Blyffed be they whose fynnes be

- forgyuen. Beholde fyrst the remyffyon of fynne by
 contricyon. Et *quorum* tecta sunt peccata.
 Blyffed be they whose fynnes be hydde and put out of
 knowlege, whiche is done by confeffyon. Beatus
 5 vir cui non imputauit dominus peccatum.
 Blyffed is he to whome our lorde hath not imputed or
 layd any fynne to his charge. Beholde *the* thynde
 tyme the hole & perfyte doynge away of fynne by
 fatisfaccion. Many there be *that* wayle & be contryte
 10 & alfo confesse theyr fynnes, but fcaute one amonge a
 thoufande can be founde *that* dooth dewe fatisfaccyon.
 Therefore where as before the prophete fhewed in *the*
 plurell nombre fygnefyenge that many were blyffed
 whose fynnes be forgyuen couered and put out of
 15 knowlege, now he fpeketh in the fynguler nombre
 fygnefyenge that fewe be whiche doo dewe fatisfaccyon.
 Beatus vir cui non imputauit dominus pecca-
 tum. Blyffed is that creature vnto whome our lorde
 hath imputed noo fynne. The mercy and goodnes of
 20 almyghty god fhewed vpon fynners is meruayllous
 grete whiche the more that they call vnto theyr owne
 mynde and expresse theyr owne trespaffes, fo moche the
 more he forgeteth & putteth them out of his mynde,
 & the more dylygently they fhewe them without glofe
 25 or deceyte to thentent they may be openly knowen by
 confeffyon *the* more befily he couereth & putteth them
 out of knowlege & laft, the more *that* they thynke &
 afcrybe theyr offences to theyr owne grete vnkynndnes
 punyffhyng themfelf for theyr errours, fo moche leffe
 30 he layeth any trespaffe to theyr charge, but vtterly he
 taketh awaye theyr fynne & leueth no thynge of it be-
 hynde. We be fhewed & warned that it is not onely
 ynough to be contryte & confessed for our offences but
 alfo we muft be befily in doynge good werkes to make
 35 fatisfaccyon for them. For yf we be necligente in
 this thynde part of penaunce whiche is fatisfaccyon.

Sins remitted
by contrition,
hidden by
confession,

put away by
satisfaction.
Many (David uses
the plural) are
contrite and
confess,
scant one of a
thousand does
[* cc li, back]
due satisfaction.

The more man
remembers,

the more God
forgets, sins;

the more man
confesses,
the more God
hides, sin;

the more man
punishes himself,
the less does God
accuse him.

Contrition and
confession not
enough without
satisfaction.

It is to be fered left in vs be some maner preuy gyle or faute, wherby we be deceyued, lyke as we se. If a tree hath brought forth buddes & floures & after that bryngeth forth no fruyte, we thynke verly *that* some defaute is within the tree whiche is cause therof. Euen 5
fo in mannes soule whiche fyrst hath brought forth the budde of contrycyon, and after the floure, confeffyon yf at the laste it brynge not forth the good werkes of fatyffaccyon it is to be drad lest ony preuy gyle or deceyte remayne styll in the soule, that is to saye it is 10
not very contryte and truly confessed, there lacketh very contrycyon & true confeffyon. That persone which hath all thre partes of penaunce, contrycyon, confeffyon, and fatyffaccyon is neuer begyled, but doubtles he gooth in *the* ryght path that ledeth the 15
waye vnto euerlastyng blyffe, therefore the prophete addethe sayenge. *Nec est in spiritu eius dolus.* He that hath done his duty and constrayned hymselfe so besyly and many tymes to make fatyffaccyon for his offences that our lorde in ony condycyon shall impute 20
no trespasse or faute vnto hym, truly in his soule is no deceyte nor gyle other of vntrue contrycyon or fayned confeffyon. In this lyfe contrycyon may soone be had by the grace of god with a lytell forowe. Also the sacrament of abfolucyon is a grete helpe vnto them that 25
hath made theyr hole confeffyon. For it is sayd of almyghty god to them that hath power for to here confeffyon. *Quorum remiseritis peccata remittuntur eis.* The iniunccyon of a good dede in the waye of fatyffaccyon of a mannes owne ghostly fader hath grete 30
vertue, but yf it be taken with a good wyll, it is of moche more effycacy and strength, for it is wryten. *Melior est obedientia quam stultorum victime.* Obedyence is better than folyshe sacrefyce. Now yf we refuse and take noo hede to that thyng wherof the 35
prophete admonyffeth vs, we be gretely to be blamed

Buds and flowers
without fruit
prove some fault
in the tree.

Buds of contrition
and flowers of
confession,

[* ec iii]

without the fruits
of satisfaction,
cannot be true.

Where the three
parts of penance
are,

no fault is
imputed.

Abolucyon.

Satisfaction
ordered by a
confessor,
and willingly
performed.

- and not without a cause, fyth onely by that waye we must come to eternall blyffe, for yf we wyll not studye and be aboute to purge our foules by these meanes, by the thre partes of penauunce afore reherfed, we take not the waye to blyffe, but vnto myfery & wretchednesse. Truly as in heuen where is all goodnes and pleasure without ende is very blyffe. Soo in hell where as is all euyl & no pleasure is moost wretchednes, to the whiche myferye we be brought by our synne. And
 10 contrary wyfe we be brought vnto blyffe by purgyng of our synnes. More ouer yf the fylthynes of synne be ones conceyued in the foule, and longe contynue ther by vnhappy custome, it maketh foule and infecteth it more & more, as we se by vryne or any other styntyng lycour put in a vessell, the longer it be kepte in the same, so moche more it maketh foule the vessell & corrupteth it. An other example. As we se a byle or botche full of matter and fylth the more & the lenger it be hyd, the more groweth the corrupcyon & venemouse infeccyon of it, & also perceth to the bones and corrupteth them. In lyke wyfe the lenger that synnes be kepte close in the foules, the more feble they be made & the more contagiously corrupte. Also they infecte the stronge partes of the foule, the vertues of
 25 the foule, and bryngeth them out of custome of doynge good werkes. The prophete folowyng the sayd fymlytude addeth fayenge. *Quoniam tacui inueterauerunt ossa mea.* Bycause I purged not my foule by contrarycyon and true confessyon of my synnes, but pryuely
 30 dyde holde my peas and kepte them within me, therefore the vertues of it be confumed by longe contynuaunce in the fylthynes of synne. *Dum clamarem tota die.* And this was done notwithstandinge I cryed out and made my vaunte all daye, how may this
 35 be, the prophete before sayth he helde his peas, and now he sheweth that he cryed all daye, perauenture he

If we will not
purge our soules
by penance,
we take the way
to misery.

[* oo ill, back]

Sin by long use
taints the soul,

as stinking liquor
the vessel in
which it is kept.

Boils and botches
long hid pierce
to the bones;

so sins kept close
corrupt souls.

David concealed
his sin,

and made his
vaunt all day.

We make known
our good deeds,

but hide it,
if we do shrewdly.
[* ec lii]

So David would
not accuse
his defaults,
and made vaunt
of his welldoings.

Abstinence from
confession the
occasion of
wretchedness.

The dread of God
puts away sin.

God provoked by
our sturdiness.

A sword hanging
over our heads.

kept secrete one thyng and shewed an other. Truly
yf we our selfe haue done any thyng that is good,
anone we be gladde to shewe it openly to *the* knowlege
of euery man. And contrary wyse yf we haue done an
euyl dede or any thyng amysse, we do as moche as 5
we can possyibly to hyde it. If also we do any thyng
that is prayse worthy, we shewe it & in maner crye it
out ouer all, & yf we do shrewdly, we hyde it, we
holde our peas, & kepe it secrete. So perauenture *the*
prophete shewed his owne laudes & prayses & kepte 10
secrete his offences, wherof he sholde accuse hymselfe,
for *that* cause he sayd. *Quoniam tacui inuetera-*
uerunt offa mea dum clamarem tota die. By-
cause I dyde holde my peas & wold not accuse my de-
fautes, & also shewed openly & made my vaunte of all 15
my well doynges & prayses, therfore *the* vertues of my
foule were longe dyscontynued and brought out of vse.
Thoccafion that causeth & bryngeth vs to wretchednes
is, yf we shewe not & accuse our selfe of all our fynnes
by confessyon, but kepe them secrete. But by what 20
occafyon be we wrought & ledde in to the ryght waye
of very blyffe. The wyse man sayth. *Timor domini*
expellit peccatum. The drede of god putteth away
fynne. Wherfore the drede of god is the very begyn-
nyng of puttyng away of synne, let vs call to re- 25
membraunce the sayenge of saynt Poule to the romayns
where he threteth them *that* lye contynually in synne
& wyl do no penaunce. *Secundum duritiam tuam*
et cor impenitens: thesaurizas tibi iram in die
ire. That is to saye, we prouoke the goodnes of al- 30
myghty god to punyshe vs bycause of our sturdynes,
& wyl not turne to hym by doyng penaunce, & in
maner we gyue hym occafyon to shewe vengeance &
destroy vs bothe body & foule. For truly ouer our
hedes hangeth a swerde euer mouyng & redy by *the* 35
power of god, whose stroke whan it shal come shal be

- fo moche more greuous *that* we so longe by our grete &
 manyfolde vnkyndnes haue caused almyghty god and
 prouoked hym to more dyfpleasure, whiche 'wolde god
 we all were in mynde to remembre for the prophete
 5 bereth wytnesse that he toke occasyon to forsake his
 synne and tourne hymselfe to our blyffed & mercyful
 lorde god, by *the* fere of his grete punysshement, sayenge.
Quoniam die ac nocte grauata est super me
manus tua conuersus sum. Good lorde I am
 10 tourned to the, for why the fere of thy grete punysshement
 troubleth me bothe daye and nyght and at all
 tymes. Dauyd vnderstode that almyghty god was dyf-
 pleased with hym, by the wordes spoken of the prophete
 Nathan, sayenge. Non recedet de domo tua gla-
 15 dius eo *quod* despexeris me. I shall punyssh the
 & thy lynage bycause thou despyfed me. By the
 whiche wordes the herte of Dauyd had as fore a stroke
 whan he remembred his synne, as it had ben perfed
 thurgh with the sharpest thorne that myght be. For
 20 doubteles the remembraunce of synne prycketh & tereth
 the confeyence of a penytent creature euen as fore as
 the thorne dooth that is stycked fast in a mannes body.
 This holy prophete by the fore & bytter pryckyng of
 his confeyence was made so forowfull & so full of
 25 wretchednes, that he is fayne to tourne to almyghty
 god. Also he is comen agayne to hymselfe, where as
 before he was besyde hymselfe. Every fynner not
 wyllynge to forsake his synne is besyde hymselfe. For
 our sauour sayd *Ubi est thesaurus tuus ibi est &*
 30 *cor tuum.* Where thy treasure is, there is thyn hert.
 And saynt Austyn sayth. *Verius est ibi animus*
vbi amat: quam vbi animat. The mynde of a
 man is more there where it loueth than it is vpon hym-
 selfe. Dauyd therfore beyng in loue with Berfabe had
 35 more mynde on her than on hymselfe. Neuertheles
 whan his 'confeience by the remembraunce of his

[* ce iv, back]

Fear of punish-
ment led David
to repent.Nathan's threat
pierced David's
heart as with a
sharp thorn.The pricking of
conscience drove
him to God
and to his better
self.The sinner is
beside himself.David had more
mind on Bath-
sheba than on
himself.

[* ce v]

fynne was prycked, lyke as I myght be thruſte through with a thorne, & he comen agayne to hymſelfe, ferynge and forowyng, he tourned vnto god and forfoke his fynne. He ſaythe. *Conuerſus ſum in erumpna mea dum configitur ſpina.* Good lorde whan my 5 conſcyence was fore prycked by the remembraunce of myne owne wretchednes I turned myſelfe to the.

Two motives to
turn to God :

1. Fear of
punishment ;
2. Sorrow for ſin.

¶ There be two thynges therfore whiche be the very cauſe that we turne our ſelfe vnto almyghty god, one is whan we call to mynde his ferefull and greuouſe 10 punyſhement. The other is the ſorowe in our herte whan we remembre the multytude of our ſynnes, whereby our beſt and mooft meke lorde god is gretely dyſcontent with vs. The fere of the punyſhement of god is cauſe of ſorowe for fynne, and who ſo euer is in the 15 calamyte of this grete fere and ſorowe, he tourneth hymſelfe vnto almyghty god without doubte, and the mouynge of the ſoule fyrſt cauſed of fere, and after of ſorowe referred vnto god is called contricyon, whiche is the fyrſte parte of penauce. After that ſoloweth 20

Contrition,
the firſt,

confeſſion,
the ſecond,
part of penance.

the ſeconde parte whiche we ſayd is confeſſyon. It is not ynough for a penytent to be contryte for his ſynnes, but alſo he muſt ſhewe them all vnto a preeſt his ghofſtly fader whan he hath conuenyent tyme and ſpace ſo to do. For as we ſayd before, yf we our ſelfe hyde and 25 couer our ſynnes, almyghty god ſhall vncouer them. And yf we agayne make open and ſhewe them, he ſhall hyde and put them out of knowlege. Dauyd therfore

If we hide,
God will uncover ;
if we ſhew,
God will hide,
our ſins.

Dauid, pricked
in conſcience
as by a thorn,
confeſſed.

whan by the remembraunce of his ſynnes was prycked in his conſcyence lyke as he hadde ben thraſte through 30 the herte with a thorne, tourned hymſelfe vnto almighty god with all his herte, and confeſſed his fynne to the prophete of god comynge to hym, ſayd. *Peccaui domino.* I haue offended my lorde god. And we in lyke maner whiche be compuncte & grudge in our con- 35 ſcyence whan we remembre the grete multytude of our

[* cc v, back]

- fynnes wherby we haue gretly dyfpleased almyghty god,
 let vs accufe our felfe & fhewe our fynnes by a true &
 hole confeffyon, that euery one of vs may fay with the
 prophete this that foloweth. *Delictum meum cog-*
 5 *nitum tibi feci.* Good lorde I myfelfe haue know-
 leged & made open my trespaffe vnto the. And thyrdly
 we fhall be aboute euer as moche as we may to make
 amendes for our offences by the werkes of fatisfaccyon,
that our fynnes in any condycion be not layd to our
 10 charge at any tyme. For al though contrycyon caueth
 forgyuenes of fynne & confeffyon couereth & putteth it
 out of knowlege, neuertheles fatisfaccion doth rafe &
 expell it fo clene away that no fygne can euer after be
 fpyed of it. In the olde lawe there were certayne facre-
 15 fyces, certayne oblacyons, & certayn ceremonies affygnd
 accordynge to the dyuerfytees of fynnes, wherby amendes
 fhoulde be made for them, notwithstandinge Dauyd for
 fere & fhame *that* his offences fhoulde be knownen vnto
 the people wolde not vse any of thofe ceremonies. I
 20 fere me, many now a dayes be of *that* condycion they
 wyll not wepe, they wyll not forowe, they wyll not
 abstayne from theyr olde customes & vse, leest it fhoulde
 be thought *that* they had done amyffe. Dere bretherne
 let not vs do fo, let vs appere & fhewe our felfe euen
 25 as we be. Truly all we be fynners, for yf we faye no
 fynne is in vs, we condempne our felfe & faye not
 trouthe, therefore let vs fhewe ourfelfe as fynners. And
 fyth it is conuenient & accordynge for fynners to wayle,
 to wepe, to fafte, & to abstayne from the voluptuous
 30 pleasures of theyr bodyes, we must eyther wepe &
 wayle in this lyfe with profytable wepynge teres wher-
 with the foule is waffhed and made clene from fynne,
 elles fhall we wayle & wepe after this lyfe with vnpro-
 fytable teres whiche intollerably fhall fcalde & brenne
 35 our bodyes, & that without ende, let vs therfore folowe
 the penance of Mary magdaleyne and do there after,

So let us,
 who grudge in
 our conscience,
 confess our sins.

3. Satisfaction
 raises and expels
 sin clean away.

David for shame
 would not offer
 sacrifice for sin.

Men now-a-days
 will not sorrow
 for sin,
 nor forsake it.

Let us shew
 ourselves even
 as we are,
 as sinners,

weeping and
 fasting;

[* cc vi]

else after this
 life unprofitable
 tears will scald
 and burn our
 bodies.

If an able
confessor is
wanting,

or death prevent
satisfaction,

contrition with
full purpose
of confession
takes away the
guilt of sin.

Satisfaction here
or purgatory
hereafter.

[* *cc vi*, back]

let not worldly shame fere vs to wepe for our synnes,
let no maner shamefastnes cause vs to do *the* contrary
but that we may wayle at any tyme and take sharpe
payne on vs whiche is due for synne, to thentent we
may all saye with the prophete whiche foloweth. 5
Et iniusticiam meam non abscondi. Good lord I
haue knowleged myn vnrightwyfnes vnto the. I haue
not kepte it secrete. Furthermore it may so be that a
persone wayle & be very contryte for his offences all be
it he may not haue an able & conuenient ghostly fader 10
whan he wolde. It may also fortune a man to be sory
for his synne & to be confessed of the same, yet per-
uenture the stroke of deth whiche is importune and
can not be voyded may be so nygh hym that he can
haue no tyme and space for to make satysfaccyon for 15
his offences. For this cause leest that any creature
fholde despayre & haue any mystruste in the grete
mercy of god. The holy prophete fheweth how gret
the vertue is of contrycyon with a full purpose of con-
fessyon. Onely contrycyon with a full purpose of con- 20
fessyon taketh awaye the gylte of synne. So that who
soeuer is contryte & purpofynge to be confessed yf he
myght, & fal not agayne to synne, shal neuer be
dampned, neuertheles I can not tell of any bonde
abyde in *the* foule after *the* synne be taken away, of 25
any payne taxed by the ryghtwyfnes of god due for
synne, whiche payne other must be satysfied & done
awaye in this lyfe by the werkes of satiffaccion, or elles
in purgatory by suffrynge *of sharpe and greuous paynes
there. But notwithstandinge as we sayd before *the* 30
synne is done awaye by contrycyon with a full purpose
of confessyon. This holy prophete sayth. *Dixi con-*
fitebor aduersum me iniusticiam meam domino :
et tu remisisti impietatem peccati mei. I haue
had a full purpose to confesse myn owne vnryghtwyf- 35
nes, myne owne trespasse ayenst myselfe vnto my lorde

- god, and thou good lorde haft forgyuen my fynne. Beholde, his fynne is forgyuen bycause he purposed to be truly confessed. Many thynges ben requyred to a true and hole confeffyon. Fyrst that the penytent
- 5 confesse all his fynnes togyder and leue none behynde, wherfore he sayth. Confitebor. I shall knowlege togyder all my fynnes, not accusyng his fate or destiny, nor any constellacyon, neyther the deuyll or any other thyng, but onely his owne selfe, therefore he sayth.
- 10 Aduersum me. I shall make confeffyon ayenst myfelfe and none other. But what shall he confesse, truly his owne errours in brekyng the commaundement of god how ofte he hath declyned vnryghtfully & contrary to his lawe, he shall not confesse an other mannes
- 15 trespasse, but onely his owne, therefore it foloweth. Iniusticiam meam. I shall confesse myn owne faute, myn owne fynne, myn owne vnryghtwyfnes, & to whome shall he knowlege hymselfe gyltye and to what entent. Domino. Veryly to our lord god, & to his
- 20 honour, to the confusyon of the deuyll, and also to recouer his owne foules helth. Who so euer on this wyse haue a full purpose to shewe his fynne by confeffyon with forowe and penaunce of contricyon for the same, in case be deth come vpon hym immediatly, yet
- 25 sholde he neuer suffre eternall dampnacyon. But veryly, confeffyon, shewyng of fynne, besy doynge of good werkes for satysfaccyon, shall neuer be suffycient without some forowe and penaunce for the same. For without doubte penaunce and contricyon is so necessary
- 30 vnto these that wyll be saued that without them (yf they haue synned) theyr fynne can not be forgyuen. And I praye you who lyueth that neuer synned. Neque enim est homo qui non peccet. Scripture sayth none. Syth therefore euery man & woman be
- 35 synners, we all haue nede of contricyon, for without it we shall neuer come to heuen. Peter offended

Confession must be true and whole,

not accusing fate or any constellation.

I must confess my own trespass, not another man's.

True confession avails of itself in cases of sudden death.

[* cc vii]

Necessity of contrition.

All men have sinned;

even Peter and Paul.

greuously in denyenge his mayfter Cryfte. Poule in
Mary Magdalene. purfewyng his chirche. Mary magdaleyne fynned
 greuously in myfufyng *the* pleafures of her body, &
 many other without nombre were fynners, almoft fo
 many as now be fayntes in heuen. There is no faynt 5
The saints in in heuen (a fewe except) but or they came there had
heaven have nede fomtyme to afke of almyghty god the gyfte of
prayed for contri- contrycyon. The prophete fayth. Pro hac orabit
tion. ad te omnis sanctus in tempore oportuno.
 Good lorde euery creature that truſteth to be ſaued 10
Prayer in a con- fhall praye to the for contrycyon in a conuenient tyme.
venient time. Oportunyte is to be enquiryed and loked for in euery
 thyng to be done, & it is called *the* offyce as a wyfe
 man to uſe it as it ſholde be whan it cometh. Of a
The ſoul holden trouth fomtyme the foule is meruayllouſly moche holden 15
down with plea- downe couered, and hydde with ſo many dyuers plea-
ſures, ſures of worldly flaterynge that it may not ryfe vp and
 helpe it ſelfe, whan alſo it is called vnto the owne
 countre whiche is heuen, it wyll not here, it forſaketh
 the owne helth whan it is offred and profred, why, for 20
 than is none oportunyte, no conuenyency, or no con-
 uenyent tyme. Truly no impedymment erthly dooth
 more ſtyfly & ſtrongly withſtande very contrycyon,
 than dooth ouer many worldly pleaſures whiche be
 ſhrewed & noyfome to the foule. In the begynnynge 25
 of the worlde almyghty god made paradyſe a place of
 honeſt pleaſure. And from that place yffueth out a flode
 deuyded into foure partes fygnifyenge the foure capy-
 tall vertues, ryghtwyſnes, temperaunce, prudence, and
 ſtrengthe, wherwith the hole foule myght be waſhed 30
 and made pleaſaunt lyke as with ſo many flodes. But
 on the contrary wyſe, the deuyl hath conceyued and
 made an other maner paradyſe of bodyly and ſenſuall
 pleaſure. And from thens cometh out other foure
 flodes, ferre contrary vnto *the* other, that is to ſaye the 35
 flode of couetyſe contrary to Iuſtyce, the flode of

The saints in
heaven have
prayed for contri-
tion.

Prayer in a con-
venient time.

The ſoul holden
down with plea-
ſures,

neglects its own
country, heaven,

and its own
health.

[* cc vii, back]
Worldly pleaſures
ſhrewd and noi-
ſome to the ſoul.

Four rivers of
Paradiſe the four
capital vertues,
ryghtwiſeneſſe,
temperaunce, prud-
ence, ſtrength.

Four rivers of the
deuyl's Paradiſe,

covetiſe,

- glotony agaynst temperaunce, the flode of pryde agaynst gluttony, pride,
 prudence, and the flode of lechery agaynst strength, lechery.
 who so euer be drowned in ony of these flodes it is harde
 for them to be tourned to god by true contrycyon, the
 5 ragynge of them is so grete and ouer flowynge, for this
 cause the prophete sayth. *Verumtamen in diluuiio*
aquarum multarum ad eum non approximabunt.
 They that haue all the pleasures of this worlde and in
 maner be drowned in theym shal not drawe nyghe
 10 almyghty god for theyr saluacyon. But what remedy
 for vs that be amonges all these flodes, whether shall
 we flee. Truly god is onely the remedy and refuge
 without whose helpe no man may scape them without
 drownynge. Many there hathe ben in tyme paste that
 15 hathe scaped the peryll and daunger of these flodes by
 the helpe of god ryght well. Abraham and Iob were
 men of grete rycheffe & worldly substaunce, neuertheles
 it was no thyng noysome to them, for why they were
 holy and perfyte men for all that, all thoughe they
 20 were ryche, yet they had no couetouse mynde nor
 couetouse desyre of worldly substaunce, and alwaye
 content what someuer god sent vnto them eyther prof-
 peryte or aduerfyte. They dyde not set theyr mynde
 on golde or rycheffe. It may be spoken of them bothe
 25 as the wyse man sayd. *Beatus vir qui post aurum*
non abiit. Blyssed is that creature whiche setteth
 not his mynde vpon golde or rycheffe. Alwaye whan
 they were moost in the pleasures of the worlde, they
 lyfte vp theyr myndes vnto almyghty god whiche helde
 30 them vp and was theyr sauegarde from drownynge.
 Also more there was that scaped by the helpe of god,
 the daunger of the other flodes, lechery and glotony.
 Edward somtyme kynge of Englonde lyued with his
 welbeloued wyfe, notwithstandinge he was chaste and
 35 kepte his vyrgynyte for goddes sake, and besydes that
 beyng kynge he despyfed bothe honours and rycheffe.

God the refuge
from these floods
of pleasure.

Abraham and Job,

not setting their
mind on gold or
riches,

[* cc viii]

were saved from
drowning in
worldly pleasures.

Edward king of
England kept his
virginity.

So Louis King of France. Lowys fomytyme kynge of Fraunce ledde his lyfe in
 lyke maner with many other innumerable, whan they
 knewe and perceyued wel the peryll and daunger that
 myght fall by the poffeffyon of worldly rycheffe, they
 fledde from them and called for helpe to almyghty god, 5
 fayenge. *Saluum me fac domine quoniam in-*
trauerunt aque usque ad animam meam. Good
 lorde saue me, for the flodes of that worlde trouble me
 on euery fyde bothe in body and in foule, let vs ther-
 fore whan we perceyue the daunger of this worldly and 10
 transytory rycheffe call vnto almyghty god for helpe,
 & saye as the prophete sayd this whiche foloweth in
 this psalme. *Tu es refugium meum a tribula-*
tione que circumdedit me. Lorde thou onely arte
 my helpe and refuge in this trybulacyon of worldely 15
 temptacyon and pleasures whiche rauenuously hath gone
 rounde aboute to catche me. *This flode of worldly
 couetyse rageth & floweth on euery fyde & is aboute to
 ouerwhelme us, saynt Iohn sayth *Omne enim quod*
est in mundo aut est concupiscentia carnis aut 20
concupiscentia oculorum aut superbia vite.
 Lust of the flesh, lust of the eyes, pride of life. All thyng that is of this worlde, eyther it is the defyre
 of the fleshe eyther the concupyscence of the fyght, or
 elles proude lyuyng. Take hede he sayth al that is in
 this worlde, therefore it must folowe that it is so in euery 25
 parte of the worlde, eyther we be moued & styred to
 lusty pleasures and lykynge in mete & drynke & cloth-
 ynge with fuche other whiche nouryssheth the fleshe,
 and maketh it prone and redy to glotony and lechery.
 Lusty pleasures make the flesh prone to gluttony and lechery.
 Riches breed covetise. Elles we be moued to haue rycheffe & possessions 30
 whiche fedeth the fyght, and by the fyght we be en-
 duced to vnlawfull defyre that is couetyse. Eyther we
 be moued to haue honours & grete dygnytees or elles
 worldly prayfynge whiche bryngeth in pryde. On this
 wyse these flodes take theyr cours rounde aboute 35
 throughout the worlde they spare almoost none, that no

- place of sure helpe, & refuge can be had where vnto we may flee, but onely almyghty god. Eche one of vs wyllynge to flee vnto our lorde god may faye with the prophete. *Exultatio mea erue me a circum-*
- 5 *dantibus* me. O my lorde god my Ioye & myn onely focour delyuer me from these troubloufe flodes of this worlde whiche goo rounde aboute me. I can not escape them without thy helpe. But now let vs a whyle gyue hede what comforte and consolacyon we
- 10 fhall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. Fyrft the profounde confyderacyon of the gretenes of our fynne. The seconde open shewynge of the fame to a preest by confellyon. And the thyrde the dylygent exercyfyng
- 15 of good werkes. Underftandyng is necessary to be had for the fyrft whiche must ferche profoundly for the greuoufnes of euery fynne, for the seconde instruccyon and lernynge is necessary, wherby we may Iudge & descryue the dyuerfite of one fynne from an other and
- 20 fo to shewe euery one of them in confellyon with all theyr circumstaunces. To the thyrde the grace of god is in especyall necessary, wherwith they be plentifully enfused and endowed on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From
- 25 the eyen of almyghty god whiche may be called his grace fhyneth forth a meruaylous bryghtnes lyke as the beme that cometh from the sonne. And that lyght of grace stereth and fetteth forthwarde the foules to brynge forth the fruyte of good werkes. Euen as the
- 30 lyght of the sonne causeth herbes to growe & trees to brynge forth fruyte. Therefore yf we that be fet amonges the peryllous flodes of these worldly pleasures wyll lyfte vp our myndes to god not fettyng our felonyte on them, belyfy askynge his helpe, he fhall com-
- 35 forte vs, accordynge to the wordes of the prophete. Our lorde fhall faye vnto vs. *Intellectum tibi dabo.*

God only can
save us from the
floods of this
world.

Contrition,

confession,
satisfaction.
[* dd 1]

Understanding
needful for con-
trition, learning
for confession,

God's grace for
satisfaction.

From God's eyes
shines a bright-
ness,

which makes
soules bring forth
good works,

as the sun makes
trees yield fruit.

In the floods of
worldly pleasures,

God will comfort
us with the gift
of understanding
for contrition,

I shall gyue the vnderstandynge whiche is necessary to
 confyder profoundly our fynnes, that is for the fyrst,
 gift of learning for confession, for the seconde whiche is confessyon, he shall saye.
Instruam te. I shal gyue the lernynge wherby thou
 fhalte dyscerne the dyuerfite of euery synne, for the 5
 thyrd that is satysfaccyon he shall saye. *In via hac*
qua gradieris firmabo super te oculos meos.
 I shall gyde & dyrecte the from thyn enemyes with
 gift of grace for good works, my grace & mercy euer to haue contynuaunce in doynge
 good werkes. O meruaylous mekenesse of almyghty 10
 god shewed vnto synners whan they flee vnto hym,
 [* dd i, back] whiche is so redy to comforte and graunte them helpe,
 wherby they may be sure to scape from ouerflowynge
 and drownynge in these flodes of the transytory plea-
 sures of this worlde, whiche mekenesse our prophete 15
 David exhorts to penance, remembrynge calleth and exhorteth euery creature to
 do penance, and where as before he hath shewed and
 spoken moche of it. Fyrst that they whiche be peny-
 tent are blyffed, they that refuse penance be wretched,
 whiche also be the causes of doynge penance, how 20
 many partes there be of it, what strength penance is
 of, how moche it is necessary, the impedymentes of the
 fame, what remedy for the impedymentes, and how
 redy almyghty god is at hande to helpe vs. Now after
 the shorte expreffynge of all these, he is aboute to lyfte 25
 vp the myndes of synners to the excercyfyng & vfyng
 of it. Two kyndes there be of synners whiche refuse
 to do penance. One is of them that folowe theyr
 owne pleasure in euery thyng, and as wylde beestes
 that neuer were brydled, vse themfelfe in the vnlawfull 30
 defyre of the fleshe lyke vnto an hors. The other is
 of them that hath ben longe brought vp, perauenture
 till they come to aage in the vngacious custome of
 synne. And bycause they haue ben of olde tyme so
 longe in the vse of the fame they wyll contynue in it 35
 styll, and in no wyse go out of that waye, they be lyke
 like a stubborn mule.

- to a mule. Man that was create in grete honoure, & amonge all creatures lyuyng none but he had theyr face fet streyght to loke vp in to heuen, endued also with reason and free wyll, fourmed and made lyke vnto
 5 the ymage of almyghty god, ordeyned by his maker to be aboue all other creatures of the worlde, and they also to be at his commaundement. Alas that he on this wyse hath defourmed and chaunged hymfelfe by fynne vnto an vnreasonable beest, also forgetyng
 10 almyghty god his maker, hath made hymfelfe lyke to an hors & a mule, forsakyng holysome penaunce offred to hym by our lorde god, wherby he myght haue ben reformed & brought agayne in to his fyrst state & honour. The prophete therefore wyllinge to excyte
 15 and reyse vp the myndes of fynners that be ouercomen with this vnhappy & myferable blyndnes, speketh vnto them with these wordes. *Nolite fieri sicut equus et mulus quibus non est intellectus.* Be not in wyll to be made lyke to an hors and a mule, folowyng
 20 your owne sensuall pleafure & appetyte, in whome is none vnderstandyng, & feryng leest but fewe shal here hym, he tourneth his sayenges to god. Truly our mercyfull lorde oftentymes entyfeth by his benefytes many fynners to penaunce. Mathewe whiche was a
 25 toll gaderer, anone as he was called of god forfoke that lyfe and folowed Cryste. Mary magdaleyne drawen by very loue vnto our blyffed lorde wepte at his fete. Our lorde lokyd mekely & mercyfully vpon Peter, all
 30 shamed in hymfelfe & wept bytterly, perauenture whan saynt Anthony herde rede in the gospell at that tyme. *Qui reliquerit patrem et matrem &c.* Who so euer forsaketh theyr fader & moder, fyfter & broder, & the possellyons of this worlde for the loue of god shal be
 35 rewarded .C. tymes more for it, whiche is euerlastyng lyfe, he than forfoke al & wente in to wyldernes and

Man alone of upright form, rational,

made in God's image,

to rule other creatures,

has deformed himself by sin unto an unreasonable beast.

[* dā '1]

David calls men away from sensual appetites.

Sinners enticed to penance by God's benefits.

Matthew the toll-gatherer.

Mary Magdalene.

Peter.

St Anthony

forsook all for the love of God,

and lived in the desert.

The noble doctor
Perisense tells of
a priest highly
endowed by God,
but a grievous
sinner;

[* dd ii, back]

when elected
bishop,

he confessed him-
self overcome by
God's benefits.

God's favour calls
us to penance.

If God's gifts
cannot draw us,

he sometimes in
mercy chastises
us,
that he may con-
strain us by fear
to do penance.

there lyued. All these were fweetely called to penaunce
& many moo without nombre. Namely a certayne
preeft of whome speketh the noble doctour perisense
was syngulerly called & prouoked to be penytent. This
preeft had many grete gyftes of god, notwithstandinge 5
he every day fynned more & more & heped synne vpon
synne, god almyghty for all that leste hym not so, but
styll endued hym with newe benefytes, *that* at the
last by consent of all the people he was chosyn & made
a bysshop. Than whan he perceyued the goodnes and 10
mekenes of almyghty god, and remembred also how
vnkynde he had ben of longe contynuaunce to his
maker, he sayd. O blyffed lorde thou hast ouercomen
me, thou hast vtterly bounde me by thy grace and
manyfolde benefytes to be thy seruauant, from hens 15
forth I shall neuer go from the. And whiche one of
vs may saye but that he¹ hath ben called to penaunce
by the benefytes of our lorde god, let vs all confyder
the mercyfull gyftes that god hath gyuen vnto vs. And
here the sayenge of saynt Poule whiche asketh this 20
questyon. An ignoras quoniam benignitas dei ad
penitentiam te inuitat. Dooft thou not knowe
that the goodnes of almyghty god calleth the to pen-
aunce. If we wyll not be brought to penaunce by
these fayre meanes, by the grete & manyfolde gyftes of 25
god, let vs at *the* leest fere his grete & many greuous
punysshementes, for somtyme almyghty god conftrayneth
those obftynate fynners that wyll not be tourned with
fayre meanes by his punysshementes, & with them he
deleth mercyfully to chaftyse & punyssh the them in this 30
lyfe. For *the* whiche the prophete cryeth vpon hym
to bringe those that be so obdurate & sturdy & in no
wyse wyll leue theyr vnhappy custome of synne but
make themselfe in condycyon lyke a wyld horse & an
affe, & to compell them by his punysshement to do 35
penaunce, sayenge. In chamo et freno maxillas

¹ he 1555. om. 1509.

eorum conſtringe qui non approximant ad te.

Blyſſed lorde conſtrayne thoſe ſynners with thy punyſhementes leſſe & more in this lyfe whiche wyll not come and drawe nygh to *the* by penaunce. The grete

Great and leſſe puniſhments in this life.

5 punyſhementes in this lyfe may be called the cenſures of *the* chirche, as *the* grete curſe 'with other, or temporall deth. The leſſe punyſhementes may be called other temporal paynes, as loſſe of worldly goodes, ſekenes with other. It is better for a ſynner to ſuffre

The great curſe,

[* dd III]

temporal death.

10 trybulacyon & punyſhement in this lyfe wherby he may gete profyte & be rewarded than to be eternally tourmented in hell, for all *the* punyſhement there be it neuer ſo ſharpe and greuouſ ſhall not profyte. Saynt Auguſtine ſayth. Hic vre hic ſeca. Good lorde

Loſſe of goodes, ſickneſſe. Better to bear profitable paine here,

than unprofitable in hell.

Hic vre, hic ſeca.

15 punyſhe me in this lyfe. Syth ſo good and ſo holy a man deſyred of god to be ſharply punyſhed in this lyfe, rather than after this lyfe, to thentent he myght be able to haue the everlaſtyng kyngdome of heuen, what ſhall theſe obſtinate ſynners do that neuer wolde be tourned by the grete benefytes of god. It had ben ferre better for them to haue ſuffred the greteſt punyſhement that myght be in this lyfe. For they ſhall be drawen downe of the cruell tourmentours the deuylles in to the depe pytte of helle there to be crucyfied

The cruel tormentors the devils.

25 eternally, where ſhall be wepyng, waylyng, and gnaſtyng of tethe, where alſo *the* worme of theyr conſcience ſhall neuer dye, & that fyre ſhall neuer be quenched, where alſo parte of theyr payne ſhall be in a pytte full of brennyng lycour, & in fyre and brym-

The pit full of burning liquor.

30 ſtone flamynge continually. Dauyd ſayth *Multa flagella peccatoris*. Many dyuers and greuouſ punyſhementes be for *the* obſtinate & harde herted ſynner that neuer wyll be penytent. But who ſoever in this lyfe wyll do penaunce were he neuer ſo grete a ſynner

No ſin too great to be forgiven.

35 before (yf he deſpayre not of forgyueneſſe) almyghty god ſhall be mercyfull & forgyue hym. For as ſaynt

All the world's
sins are to God's
mercy as a spark
in ocean.

[* dd iii, back]

God will sooner
forgive the worst
of sinners than all
the water in the
sea can quench
one spark of fire.

More pleasure in
penance than in
sin.

The abler the
judge,

and the more
excellent the
thing judged,
the goodlier plea-
sure must be felt
when the thing is
tasted.

The more perfect
the taste,

the more nigh the
thing which has a
pleasant savour is
put to the tongue,
the greater the
pleasure.

Auguſtyn ſayth If all the ſynnes of the worlde were
compared to the mercy of god, they be in comparyſon
no more to it than is a ſparke of fyre in the grete ſee.
And I dare well ſaye to the 'fynner be he neuer fo
wycked in his lyuynge, yf at ony tyme in this lyfe he 5
wyll be penytent for it and deſyre forgyuenes & mercy
of almyghty god, he of his grete goodnes wyll ſooner
forgyue hym than all the water in the ſee can quenche
one ſparke of fyre yf it were caſt vpon it, for whan the
fynner is very penytent, no thyng remayneth in the 10
ſoule that may withſtande the infynyte mercy of
almyghty god whiche ſtandeth rounde aboute redy on
euery fyde. The prophete ſheweth the ſame by theſe
wordes folowyng. *Sperantem autem in domino:*
miseriordia circumdabit. The mercy of god 15
ſhall be redy rounde aboute on euery fyde to defende
the fynner that truſteth in hym and wyll do penaunce
for his ſynnes. Many there be whiche thynke grete
pleaſure in fynne, & worldly pleaſures. Truly thoſe
wretches be begyled, it is not as they thynke. Doubt- 20
les they that be truly penytent haue more felycyte &
pleaſure in god & godly thynges ferre in comparyſon
aboute al worldly pleaſures. Ferthermore¹ noble and
better that the inwarde knowlege in Iudgyng or dyf-
cernyng is, whiche may be called the vertue of per- 25
cyuynge or takyng, & the more excellent the thyng be
which is Iudged, the greter and goodlyer pleaſure muſt
needes be felte inwardly whan the thyng is taſted,
the nerer that the one be ſet and applyed to the other.
Example. The more perfyte that a mannes taſte be, 30
the greter pleaſure ſhall he fele inwardly in taſtyng
of that thyng whiche hath a very pleaſaunt ſauoure,
the more nyghe that it be Ioyned & put to the tonge.
Than thus, ſyth that the vertue & capacyte of our ſoule
is ferre better & more perfyte than is the vertue of all 35

¹ sic. Read *For the more.*

- our other knowleges & alfo of all lyuyng creatures befyde, & hath almyghty god & godly thynges the more nygh vnto it the clerer that 'it be purged by due penance, it muſt nedes folowe that the penytent hath
- 5 more fwete Ioye & gladnes inwardly in his foule than any other creature lyuyng may haue in all the pleaſures of this worlde. Whan two thynges be compared togyder the mooſt ſure knowlege of theyr diuerſyte ſhall be had, of one *that* knoweth bothe & ſo to ſtande
- 10 to his Iugement. And doubtles many hath had in experyence the pleaſures of this worlde, & afterwarde hath forfaken them and folowed the waye of bytter & ſharpe penance. Afke of them whether they haue ben more glad inwardly in the penytent lyfe or in the
- 15 temporall, without doubte they wyll anſwere, in the penytent lyfe, in the lyfe of contemplacyon. I thynke there be no man but ſomtyme hath had theexperyence of the Ioye & pleaſure *that* is in the foule after true confeſſyon & due penance for ſynne. If the fyrſt
- 20 parte of penance maketh the foule ſo glad, how Ioyfull ſhall it be whan it is made clene throughtout by al the partes of penance & no thyng is leſte behynde vnpurged. Therfore the prophete ſayth. Letamini in domino et exultate iuſti: et gloriaini omnes
- 25 recti corde. He reherſeth thre maner of Ioyes. Fyrſt they be Ioyfull whoſe fynnes be done away by contricyon, whiche may be called the inwarde Ioye for the graunte of theyr petycyon. Secondly they be more glad whan theyr fynnes be couered & put out of know-
- 30 lege by confeſſyon, & this may be called the Ioye ſhewed outwardly by Ioyfull mouynge of the body. And thyrddly they be mooſt gladde whan theyr fynnes be ſo clene done away by ſatyſfaccion, *that* no token may be ſeen or known of them, & this may be called
- 35 the Ioye euer to be excercyſed in the laude & prayſe of god for his merciful goodnes. The prophete applyeth

So with the
ſpiritual taſte of
God.

[* dd iv]

The penitent has
gladnes in his
ſoul.

To compare two
things we muſt
know both.

Penitents, having
known worldly
pleaſure and
ſharpe penance,

are more glad in
the penitent life.

Joy in the ſoul
after true con-
feſſion.

Joy of confeſſion,

of contrition,

of ſatyſfaction.

Rightwise people
either have contri-
[* dd iv, back]
tion with purpose
of confession,

or after contrition
and confession
have been clean
assoiled by their
ghostly father.

God can ask no
more of them.

Rightwise by con-
trition and con-
fession,
perfect by satis-
faction.

Psalm xxxviii.

The nativity of
our lady and the
first part of this
third penitential
psalm to be
treated of in one
sermon.

[* ee i]

Night of sin after
the fall,

the two fyrst Ioyes to ryghtwyse people, they may be
called 'ryghtwyse whiche haue very contrycyon with a
full purpose to be confessed, or elles they be called
ryghtwyse that after very contrycyon had & hole con-
fessyon made, be affoyled clene from synne of theyr 5
ghostly fader, for they be Iustifyed by the sacrament
of penauance whiche toke effycacy & strength by the
blode and passyon of cryste. They be called Recti
corde that haue made satysfaccyon so plentefully that
god can aske no more of them. For this our prophete 10
sayth. Letamini in domino et exultate iusti: et
gloriamini omnes recti corde. Ye that be made
ryghtwyse by very contrycyon and true confessyon Ioye
in our lorde. And ye that be made perfyte by due
satysfaccyon Ioye ye eternally in our lorde. 15

Domine ne in furore posterioris. prima pars.

Meruayle no thynges all though we begynne
not our sermon with the thyrde peniten-
cial psalme in ordre. For or euer we toke
vpon vs to declare the two fyrst penyten- 20
ciall psalmes our promyse was somewhat
to speke of the natyuyte of our blyssed lady at the daye,
whiche purpose wyllynge to kepe, also desyred of our
frendes to folowe thordre of the psalmes, though it femed
to be harde for vs so to do. Notwithstandynge by the 25
helpe of our bleffyd lady we haue attempted the mater &
made the fyrst parte of this psalme to agre with our fyrst
purpose.

¶ Que est ista que progreditur
quasi aurora confurgens.

30

After the offence of our fyrst faders Adam & Eue all
the worlde was confounded many yeres by derke-
nes and the nyght of synne of the whiche derkenes and
nyght a remembraunce is made in holy scripiture often-
tymes. Notwithstandynge many that were the very 35

- feruauntes & worfhyppers of almyghty god to whome
the fayd derknes and nyght of fynne was very yrkfome
and greuous, had monycyon that the very sonne of ryght-
wyfnes sholde sprynge vpon al the worlde and fhyne to
5 theyr grete and fynguler comforte and make a meruayl-
ous clere daye. As the prophete zacharie fayd and
prophecyed of cryfte. *Vifitauit nos oriens ex alto,*
illuminare his qui in tenebris et in vmbra mor-
tis sedent. Our blyffed lord hath vyfytet vs from
10 aboue to gyue lyght vnto them whiche fyt in derknes
& in the fhadowe of deth. Alfo cryfte in the gofpel
of Iohan fayth. *Abraham vidit diem meum et gau-*
ifus est. Abraham fawe my daye wherby he was
made gladde & Ioyfull. The naturall daye whiche we
15 beholde sholde rather of congruence be called the daye
of the sonne, of whome he hath his begynnyng than our
daye. So this spyrytuall day wherin spyrytually we
lyue vnder the cryften fayth whiche by the sonne of
ryghtwyfnes hath brought forth Ihesu cryft, sholde be
20 called more properly the daye of hym than of vs.
Cryfte our fauyour called it his daye fayenge. *Vidit*
diem meum. Abraham fawe my daye. Abraham
fawe not the prefent daye of Cryfte as the appoftles dyde,
he had onely the fyght of it in his foule by true hope
25 that it shold come, notwithstandinge he & many other
defyred gretly to fe this spyritual sonne and the clere
day of it. Our fauyour fayd to his apostles. *Multi*
reges et prophete voluerunt videre que vos
videtis : et non viderunt. Many kynges and pro-
30 phetes wolde fayne haue feen the myftery of myn incar-
nacyon whiche ye fe, and yet they dyde not, and what
meruayle was it yf they that laye in derkenes and in
the blynde nyght of fynne wherin noo pleafure was to
flepe and take reft to defyre feruently and abyde the
35 spryngynge of the bryght sonne our fauyoure. Holy
faders before the incarnacyon whiche meruayloufly

very irksome to
God's servants.

The sun of right-
wiseness foretold,

by Zechariah,

foreseen by Abra-
ham.

The natural day
of the sun.

The spiritual day
of the sun of
rightwiseness,

seen in Abraham's
soul by true hope.
[* ee i, back]

Kings and pro-
phets in the blind
night of sin de-
sired fervently
the springing of
the bright Sun our
Saviour,

irking the works
of darkness.
After long delay,

when time was
hovable,
God caused this
Sun to give light
to the world.

Between the
horrible darkness
and the clearness
of the sun,
came the morn-
ing, as a mean
between the two.

In nature the
morning comes
between darkness
and broad day-
light.

[* ee II]

Scripture tells us
that between the
darkness and the
creation of the sun
a certain mean
light was made.

Reason tells that
when a thing is
changed into its
opposite, it passes
through inter-
mediate stages.

Cold water to

yrked and despyfed the werkes of derkenes and the
nyght of fynne. Everychone of theym dayly and con-
tynually prayed that the very sonne of ryghtwyfnes
myght sprynge in theyr tyme. Neuertheleffe theyr good
hope & truſt of it was dyfferred many yeres, and at the 5
laſt whan tyme was houable¹ and conuenient in the
fyght of almyghty god, he cauſed this clere ſonne for
to gyue lyght vnto the worlde. Notwithſtandyng it
was done in a juſte and due ordre. For of a trouth it
had not ben ſemyng & well ordred that after ſo grete and 10
horrible derkenes of the nyght, the meruaylous clerenes
of this ſonne ſholde have ben ſhewed immedyately. It
was accordyng of very ryght that fyrſt a mornynge
ſholde come bytwene whiche was not ſo derke as the
nyght, neyther ſo clere as the ſonne. This ordre agreeth 15
bothe to nature, ſcripture, and reaſon. Fyrſte by the
ordre of nature we perceyue that bytwene the derkenes
of the nyght and the clere lyght of the daye, a certayne
meane lyght cometh bytwene the whiche we calle the
mornynge, it is more lyghter and clerer than is the 20
nyght, all be it the ſonne is moche more clerer than
it. Euery man knoweth this thyng well, for dayly
we haue it in experyence. ¶ Holy ſcripture alſo techeth
that in the begynnynge of the worlde whan heuen and
erth ſholde be create, all thynges were couered with 25
derkenes a longe ſeaſon, and or euer the ſonne in his
very clerenes gaue lyght to the worlde, a certayne meane
lyght was made whiche had place bytwene derkenes and
the very clere lyght of the ſonne. This is well ſhewed by
Moyſes in the begynnynge of geneſis. ¶ Reaſon alſo 30
whiche ſercheth the knowlege of many cauſes fyndeth
whan one thyng is chaunged in to his contrary as from
colde to hete, it is done fyrſt by certayne meanes or by
certayne alteracyons comynge bytwene. ¶ Water whiche
of his nature is very colde is not ſodeynly by the fyre 35

¹ behouable 1555.

made hote to the vttermoſt, but fyrſte cometh bytwene
 a lytell warmenes as we myght ſaye luke warme, whiche
 is neyther very hote nor very colde, but in a meane by-
 twene both. ¶ An apple alſo whiche firſt is grene waxeth
 5 not ſodeynly yelowē, but fyrſte it is ſomwhat whyte
 bytwene grene and yelowē indyfferent. Thus we per-
 ceꝝue by reaſon that it was not conuenient this grete
 clerenes of the ſonne our ſauour ſholde haue ben ſhewed
 ſo ſoone and immediatly after ſo ferefull and the derke
 10 nyght of ſynne, without ryfynge of the mornynge whiche
 is a meane bytwene bothe. Syth it is ſo than that
 Juſte & ryght ordre wyll it be ſo, and alſo it is accord-
 ynge for a wyfe man ſoo to ordre it, who wyll doubtē
 but the wyfdome of our lorde god vnable to be ſhewed
 15 kepte this due and reaſonable ordre namely in his werke
 wherby. *Salutem operatus eſt in medio terre.*
 he wroughte helthe in the myddes of the erth. Syth
 alſo he kepte the ſame in all his operacyons as ſaynt
 Poule wytneſſeth ſayenge. *Quecunꝑue ordinata*
 20 *funt: a deo funt.* All thynges well ordred be by
 the ordynaunce of almyghty god. Ferthermore bycauſe
 this mater ſholde be expreſſed more openly we ſhall
 endeuoyre our ſelſe to ſhewe by the thre reaſons afore
 reherſed that this blyſſed lady moder to our ſauour
 25 may well be called a mornynge, fyth before her none
 was without ſynne. After her the mooft clere ſonne
 cryſt Iheſu ſhewed his lyght to the worlde, expulſynge
 vtterly by his innumerable clerenes theſe derkenesſes
 wherin all the worlde was wrapped and couered before.
 30 We ſe by experyence the mornynge ryſeth out of
 derknes as the wyfe man ſayth. *Deus qui dixit te¹*
tenebris ſplendescere. Almyghty god commaundeth
 lyght to ſhyne out of derkenes. The clerke Orpheus
 meruayled gretely of it ſayenge. *O nox que lucem*
 35 *emittis.* O derke nyght I meruayle fore that thou

become hot muſt
 firſt be made
 lukewarm.

Green apples turn
 white firſt, then
 yellow.

So the clearneſſe
 of the ſun our
 Saviour did not
 follow immedi-
 ately on the fear-
 ful night of ſin,
 but the morning
 roſe firſt as a
 mean between
 both.

[* ee li, back]

Our lady a morn-
 ing, before whom
 none was without
 ſin,
 after whom the
 moſt clear Sun
 expulſed the
 darkneſſes where-
 in all the world
 was wrapped.

Light out of
 darkneſſe,
 a marvel to the
 clerk Orpheus.

¹ sic. In ed. 1555 et. Read *lucom de tenebris*.

The spotless
virgin shining
out of sinners
wrapped in dark-
ness.

The Sun Christ
brought forth of
the morning.

Christ born of the
virgin defiled her
not, but replete
her with much
more grace.

[* ee lii]
The sun cause of
the morning, not
the morning of
the sun;
Christ of Mary,
not Mary of
Christ.

In the beginning
the earth was
covered with
darkness;

the first day
light was made,

on the fourth the
sun.

Heaven and earth
types of man and
woman;
for woman is sub-
ject to man,

bryngest forth lyght. And of a trouth it is meruayle
to mannes reason that lyght sholde sprynge out of
derkenes. Soo in lyke maner we may meruayle of this
blyffed virgyn, the beyng cleane without spotte of any
maner fynne, notwithstandinge sholde fhyne and 5
orygynally come of fynners that were couered and
wrapped in derkenes & the nyght of fynne. Also after
the mornynge the sonne aryseth, in maner as it were
brought forth and had his begynnynge of the morn-
ynge, lyke wyfe our sauyour cryst Ihesu was borne and 10
brought forth of this blyffed vyrgyn & spredde his lyght
ouer all the worlde. We also perceyue lyke as the
sonne ryseth of the mornynge & maketh it more clere by
theffufyon of his lyght. So cryst Ihesu borne of this
vyrgyn defyled her not with ony maner spotte of fynne 15
but endued and replete her with moche more lyght and
grace than she had before. Laste all though it semeth
the 'mornynge to be cause of the sonne, notwithstand-
ynge the sonne without doubte is cause of it. And in
lyke wyfe all though this blyffed vyrgyn brought forth 20
our sauyour Ihesu, yet he made her and was cause of
her bryngynge in to this worlde. Thus ye perceyue by
nature *that* this blyffed virgyn may well be lykened to
a mornynge. The same shall be shewed yf we reherse
the ordre of scrypture. It is spoken in genefye 25
that fyrst almyghty god made heuen and erth. The
erth was voyde and desolate, all was couered with
derknes, and the spyryte of god was borne alofte.
Than almyghty god commaunded the fyrst daye by his
worde only that lyght sholde be made, and anone lyght 30
was made, and after that the fourth¹ day the sonne was
create. This we rede in *the* begynnynge of genefys.
But let vs now shewe what it fygnifyeth for our pur-
pose. Fyrste heuen & erth may fygnefye to vs man &
woman, for *the* woman is subgette to the man, lyke as 35

¹ fourth 1509. fourth 1555.

- the erth is to heuen, woman is also bareyne & lackynge
 fruyte without *the* helpe of man. And *the* erth with-
 out *the* influence¹ of heuen is bareyne & voyde of al
 fruyte. Semblably euery generacyon of man from the
 5 creacyon of Adam was wrapped & couered with the derk-
 nes of fynne, & though the spyryte of god was euer aloft
 redy to gyue grace, for all *that* none was founde able to
 receyue it vnto *the* tyme this blyffed virgyn was or-
 deyned by *the* hole trynyte to sprynge & to be brought
 10 forth in to the worlde, which by *the* prouydence of al-
 myghty god was surely kepte & defended from euery
 spotte & blemyshe of fynne, so *that* we may well saye
 vnto her. *Tota pulchra es amica mea & macula*
non est in te. O blyffed lady thou arte all fayre &
 15 without spotte or blemyshe of fynne. The aungell at
 her salutacyon sayd. *Aue plena gratia.* Heyle full
 of grace, this blyffed virgyn full of the bemes of grace
 was ordeyned by god as a lyght of *the* mornynge &
 afterwarde brought forth *the* bryght shynynge sonne
 20 with his manyfolde bemes our sauoure Cryfte. *Qui*
illuminat omnem hominem venientem in hunc
mundum. Whiche gyueth lyght to euery creature
 comynge to this worlde. Take hede how conueniently
 it agreeth with holy scripiture this virgyn to be called
 25 a mornynge. Also where as reason of a congruence
 wyll that bytwene two contraries a meane must be had,
 maketh meruaylously wel *that* this virgyn may be called
 a mornynge, for lyke as *the* mornynge is a meane by-
 twene *the* grete clerenes of *the* sonne & *the* vgfome derke-
 30 nes of the nyght. So this blyffed & holy virgyn is the
 meane bytwene this bryght sonne our sauour and
 wycked synners, & a partetaker of bothe, for she is *the*
 moder of goddes sone & also *the* moder of synners. For
 whan our sauour cryfte hanged vpon the croffe he
 35 commended & lefte to this blyffed virgyn faynt Iohan

and without him barren.

All mankind sinners before Mary.

who was spotless.

[* ee iii, back]

Mary the morning brought forth Christ the Sun.

Why Mary is called a morning.

The morning a mean between daylight and uglysome darkness.

Mary the mean between sinners and the Saviour.

¹ influente 1509.

the euangelyst as her sone, sayenge to her. Mulier ecce
 Behold thy son. filius tuus. Woman beholde thy sone. And vnto
 Behold thy mother. saynt Iohan he sayd. Ecce mater tua. Beholde thy
 John 'the grace of God,' for by God's grace, moder. Iohan by interpretacyon is to saye *the* grace
 not by merit, of god, fygnesyng that by goddes grace & not by theyr 5
 sinners haue Mary owne merytes fynners be made *the* inherytours of the
 for their mother. heuently kyngdome, fynners therfore be commended to
 this virgyn mary as to a moder, she is moder of fynners.
 St Austin says Saynt Austyn sayth it semeth to be a noble kynrede
 there is a noble bytwene this blyffed virgyn & fynners, for she receyued 10
 kindred between Mary and sinners. al her goodnes for fynners, synne was cause why she
 If we have good- was made the moder of god. Also yf we haue taken
 ness, it is by her. any goodnes we haue it all by her. Therfore of very
 [° ee iv] ryght this holy virgyn mary is the moder of 'fynners.
 All crystes chirche calleth her Mater *miserorum*, 15
 the moder of wretched synner. She is also the moder
 of mercy for cryft is very mercy. The prophete spck-
 ynge of hym sayth thus. Deus meus *miserordia*
 Christ is very mea. My god & my mercy. Cryft is very mercy,
 mercy, she the mother she is *the* moder of cryft, therfore *the* moder of 20
 of mercy, mercy, for this cause as we sayd before she must
 a mean between nedes be a meane bytwene *the* mercy of god & the
 Christ and sin- wretchednes of synne. Bytwene cryft moost innocent
 ners, & wretched fynners. Bytwene the fhynnyng lyght
 between light and & blacke derknes, she is also *the* meane bytwene the 25
 darkness. bryght sonne of the daye, & the derke cloude of the
 nyght. None was borne before her without synne,
 None before her eyther mortall, venyall or orygynall. Many before were
 born without sin. men of grete vertue & holynes, as Ieremye & Hely
 The holiness of with other, but bycause they were not clene without 30
 Jeremy and Hely eury spotte of synne, theyr vertue & holynes was hyd
 hid under a cloud. in maner as vnder a cloude. And the holy aungelles
 The angels marvel remembrynge this mater beholdyng this lyght to shewe
 at Mary's spotless forth without any spotte of derknes after so longe
 light. contynuaunce of the derke nyght of synne, sayd eche 35
 one to other with an admyracion or meruaylynge. Que

est ista que progreditur quasi aurora confurgens.
 What is she whiche gooth forth as a ryfynge mornynge.
 Therefore fyth this blyffed lady Mary as a mornynge
 gooth bytwene our nyght & the daye of cryft, bytwene
 5 our derknes & his bryghtnes, and last bytwene the
 myfery of our fynnes & the mercy of god, what other
 helpe sholde rather be to wretched fynners wherby they
 myght foner be delyuered from theyr wretchednes &
 come to mercy, than by the helpe of this blyffed virgyn
 10 Mary, who may come or attayne from one extremyte
 vnto an other without a meane bytwene bothe. Let vs
 therfore knowlege to her our wretchednes, aske her
 helpe, 'The can not but here vs, for she is our moder, she
 shal speke for vs vnto her mercyfull fone & aske his
 15 mercy, & without doubte he shal graunte her petycyon,
 whiche is his moder & the moder of mercy. Let vs
 therfore call vnto her sayenge. O moost holy virgyn
 thou arte the moder of god, moder of mercy, the moder
 also of wretched fynners and theyr synguler helpe, com-
 20 forte to all sorowfull, vouchesaue to here our wretchednes
 & prouyde a conuenient & houbable¹ remedy for the
 fame. But what myferyes shal we moost specyally
 shewe vnto her. Truly the comyn wretchednes of all
 fynners whiche the chirche hath taught vs ofte to haue
 25 in remembraunce, whiche also the prophete Dauid hath
 descrybed in the thyrd penytencyall psalme wherof we
 shal now speke. And as the woman of chanane when she
 prayed to our lorde was not herde anone notwithstandinge
 ynge his dyscypples hauynge pyte and compassion spake
 30 to cryft theyr mayster for her. So we now leest pera-
 uenture our merciful lorde herde not our prayers in the
 other psalmes before bycause of our greuouse fynnes. Let
 vs tourne our prayer to his moost merciful moder be-
 fechyng her to shewe mercy & call to almyghty god
 35 for vs as our aduocate.

Mary the meane
 whereby we attain
 to mercy.

Let us ask her
 help,
 [* ee iv, back]
 as our mother
 she cannot but
 hear us and speak
 for us to ner Son.

Prayer to Mary
 for a hovable
 remedy for our
 wretchedness.

The woman of
 Canaan was not
 heard till the
 disciples spoke to
 their Master for
 her;
 so, in case our
 former prayers
 were unheard be-
 cause of our sin,

let us beseech
 Mary to be our
 advocate.

¹ behouable 1555.

¶ Que est ista que progreditur
quasi aurora confurgens.

¶ We shall marke thre condycyons of the mornynge
whiche may well be applyed to this blyffed virgyn.

The morning
(1) mild and quiet.

¶ Fyrst yf the mornynge be fayre it is milde and 5
quyete without trouble of wynde, stormes, or tempeste.

(2) puts away the
black cloud of
night.

¶ Also by lytell and lytell it ryfeth vpwarde aboute *the*
derknes, puttynge awaye *the* blacke cloude of *the* nyght.

(3) is clear with-
out miste.

Thyrdly it is bryght and¹ clere without cloudes or
mystes. This bryght & holy virgyn had all these con- 10
dycyons. Fyrst she was meke & mylde in her soule,

[* ee v]

Mary,
(1) meek and mild,
without blast of
pride, or storm of
wrath;
(2) enhanced her-
self above sin's
darkness, break-
ing the serpent's
head;
(3) is without all
darkness of ignor-
ance.

so that neyther blast of pryde neyther storme of wrath
was in her, but alwaye she was gentyll lowly and
meke. Secondly she enhaunced herselfe ferre aboute
the derknes of synne puttynge vnderfote thoccafyon of 15
it, she also brake his heed whiche was the cause & en-
creaser of synne. Thyrdly she was a bryght & clere
virgyn without all derknes of ygnoraunce. Of these
condycyons many thynges may be sayd to the laude
& prayse of this blyffed virgyn, yf we entended so to 20

Our mind at this
time not to speak
of her lauds,

but to make our
prayer to her.

do. But our purpose is otherwyse fet, our mynde at
this tyme is not to speke of her laudes whiche no crea-
ture can sufficiently expresse, but we purpose to make
our prayers to that blyffed moder & mayde, *that* she of
her goodnes vouchesaue to helpe vs in our myferyes. 25
For in vs be thre kyndes of wretchednes contrary to
the thre vertues in her spoken of before. Fyrst the
myfery of fere and drede wherby our soule is neuer in
rest but alwaye troubled & shaken with that grete
storme & tempest. Secondly *the* myfery of bondage 30
& seruytude to synne, that is whan any persone is made
subgecte and cast downe by the grete weyght of it.
Thyrdly the myfery of ygnoraunce & blyndnes wherby
the lyght of trouthe and good knowlege is withdrawn
from vs & hydde as vnder a cloude. Let vs now 35

Three kinds of
wretchedness in
us contrary to
three virtues in
her.

1. Fear.

2. Bondage to sin.

3. Ignorance.

¹ *sic.* and 1555.

- therefore aske helpe of this moost holy virgyn whiche
obteyneth qualytees & condycyons alwayes contrary to
these myferyes. All these wretchednesfes be reherfed
of *the* prophete Dauid in this thyrd penytencyal
- 5 pſalme as ye ſhal vnderſtande by dilygent gyyunge
hede to our ſayenges. ¶ Many troubles & vexacyons
aryſe in vs ayenſt *the* tranquyllyte of this mylde morn-
yng, ſome cometh by fere of the eternall punyſſhe-
ment of god, ſome for drede of the paynes of purgatory,
- 10 ſome be cauſed of our bodyly dyſeaſes whiche we ſuffre
for the gylte and offence of our fyrſt fader, Adam,
ſome by the remembraunce of deth vncertayne that
nedes muſt folowe at *the* laſt after all theſe greuous
vexacions. Many alſo be cauſed by fere of the tem-
15 porall punyſſhement of god excercyſed in this lyfe for
our trespaffes, & laſt by *the* vſgornnes of our fynnes
many trybulacyons be engendred in our ſoules, by *the*
whiche fynnes we haue deſerued punyſſhement of
goddess vengeance. Of a trouth one of theſe vexa-
20 cions ſomtyme troubleth *the* myndes of fynners. Our
prophete remembreth them by ordre. The fyrſt per-
turbacyon or trouble whiche is cauſed by fere of the
punyſſhement of god euerlaſtyngly to be vſed vpon
dampned fynners, muſt nedes prykke the mynde and
25 confevence of the ſynner, for whan that eternall pun-
yſſhement ſhall appere and be ſhewed, the counten-
aunce of god ſhall be ſo formydable and ferefull that
in the tyme whan myferable fynners ſhall ſtande in his
fyght they ſhall thynke themſelfe ſet in a brennyng
30 forneyſe of fyre. As it is ſayd in holy ſcrypture.
Pones eos vt clibanum ignis in tempore vultus
tui. Blyſſed lorde thou ſhalte at the daye of Iuge-
ment ſet all wretched fynners as a clewe or a grete
hepe of fyre for fere of beholdyng thy ferefull coun-
35 tenaunce, the worde whiche he ſhall ſpeke to them at
that tyme ſhal be ſo ſharpe and vehemently bytyng,

David here re-
hearses all theſe
wretchednesſes.

Fear of hell and
of purgatory,

bodyly diſeaſe due
to Adam's guilt,
[* ee v, back]

remembrance of
death.

Fear of God's
temporal puniſh-
ments in this life,
ugeneſſe of our
ſins deſerving
vengeance.

Fear of everlaſt-
ing puniſhment

muſt prick the
conſcience,

for the counten-
aunce of the Judge
will be formidable
as a burning furna-
ce of fire.

A clew or great
heap of fire.

Words of doom
vehemently blaſ-
ing,

more dreadful
than a thousand
deaths.

Go from me, ye
cursed,

[* ee vi]

Outcasts from the
face of God,
cast down into
eternal fire with
the devils.

David cried to God
to save him from
hell;

so let us pray
Mary to be a
mean and media-
trice between her
Son and us,

that we may be
saved from cruci-
fying in hell fire.

II. The fire of
purgatory more
grievous than any
pains of this life,

says St Austin.

Pains of stone,
strangury, flux.

in so moche they shall coueyte or defyre rather to dye
a thousande tymes than to here it, whan he shall openly
gyue sentence on them sayenge. *Difcedite a me*
maledicti in ignem eternum qui paratus est
diabolo & angelis eius. Goo fro me ye cursed 5
fynners into euerlastyng fyre whiche is prepared for
the deuyll and his aungelles. O meruaylous sharpe
sayenge. O worde more perfyng than a double edged
swerde, what creature shall not fere to be *separate
from the face of god, from heuenly glory, from the 10
felawfhypp & company of sayntes, & to be cast downe
in to eternall fyre with those ferefull & cruell deuylls.
The prophete therfore ferynge this euerlastyng pun-
ysfhemment begynnyng his psalme cryenge to almyghty
god, sayenge. *Domine ne in furore tuo arguas me.* 15
Blyffed lord punyffhe me not in thyn euerlastyng
punyffhemment. Let vs do in lyke maner makynge our
prayers to this blyffed virgyn sayenge. O blyffed lady
be thou meane & mediatrix bytwene thy sone and
wretched fynners that he punyffhe vs not euerlastyngly. 20
If perauenture we be delyuered by the infynyte mercy
of god from crucyfenge in the fyre of hell. Yet there
is an other fyre to be fered, that is to say the fyre of
purgatory whiche fyre is so hote and full of dyuersyte
of payne, that all tourmentes and dyseases of this worlde 25
be no thyng to be compared to it, whiche thyng holy
saynt Austyn confermeth by these wordes sayenge.
Ille ignis grauior est quam quicquid homo pati
poteft in hac vita. The fyre of purgatory is more
greuous than ony payne man may suffre in this lyfe. 30
Alas we wretched fynners what harde sayenge is this.
Be there not some greuous paynes in this lyfe. Those
that be vexed with the stone, strangury, and the fluxe,
fele they not meruaylous grete paynes whan they can
not kepe themfelfe from waylyng & cryenge out for 35
sorowe, what shall I faye of the whiche suffre payne

- in the heed, tothe ache, & akyng of bones, do they
not fuffre grete paynes, & alfo marters of whome many
were flayne, fome boiled, an other fawed a two, an
other torne with wylde beeftes, an other rofted on the
5 fire, an other put in to fcaldyng hote pytche & rofyn,
dyde they not fuffre bytter payne. Notwithftandyng
to be punyffhed *in the fyre of purgatory is ferre more
greuous payne than all thefe we haue reherfed, what
meruayle is it than yf the fere of fo grete & paynfull
10 fyre trouble vs fynners, wherfore it foloweth Et ne in
ira tua corripias me. Blyffed lorde fayth Dauid
correcte me not in the fyre of purgatory. So let vs
call vnto our blyffed lady prayenge her to be meane for
vs that her fone our Iudge not onely punyffe vs not
15 in the paynes of hell whiche be euerlaftyng, but alfo
that he correcte vs not in the paynes of purgatory
whiche haue an ende. ¶ The thyrd trouble that we
fuffre ryfeth & is caufed of the woundes inflycte and
beyng in our body for the fynne of our fyrft parentes.
20 For whan Adam was fet in paradyfe a place of grete
pleafure volupty & reft, almighty god thrette hym
fayenge, whatfoeuer tyme he tafted of the forboden
tree, he fhoulde be wounded. Quod tam ei quam
vniuerfe pofteritati eius mortem inferret.
25 Whiche fhoulde be a mortall wounde bothe to hym &
all his pofteryte. Almyghty god had his bowe redy
bent wherwith he fhoulde ftryke hym, of the whiche
bowe is wryten in an other place. Tetendit arcum
fuum. God hath bent his bowe, for all this, Adam
30 attempted the mater fell to fynne, whome anone
almighty god dyde fmyte, the vehemence of the whiche
froke, all we that came of hym do fele, the woundes
of it abyde ftyll in vs not clene made hole, all though
they be hyd & couered, wyll ye knowe whiche be the
35 woundes. Let vs be hungry a lytell whyle, and anone
we fhall fele the penurye of hungre. Abfteyne from

Headache, tooth-
ache;
martyrs boiled,
sawn asunder,
torn by wild
beasts,
roasted or thrown
into scalding
pitch and rosin.
[* ee vi, back]
Yet the pains of
purgatory are
more grievous far.

David prayed
against purga-
tory; and so let
us beg of Mary
to be a mean for
us that her Son
correct us not in
purgatory.

III. Wounds in
our body for
Adam's sin.

Paradise a place
of volupty.

The forboden tree.

God's bow ready
bent.

Adam smitten
anon for his sin;

we all feel the
vehemence of
that froke.

Hunger,

thirst,	drynke, anone cometh thyrste. Go a fote many myles,	
weariness,	anone cometh werynesse. Put your fynger nygh the	
impassible heat,	fyre, & full soone shall ye fele impassyble hete. Ete	
unwholesome meats.	vnholosome metes, & anone cometh fekenes. By these	
[* ee vii]	woundes afore sayd without doubte we be brought to	5
These wounds Adam wanted before God struck him; we too should have wanted them, if that stroke had not been.	dethe, yf the body be not soone remedyed. Adam wanted all these woundes or euer almyghty god dyde	
	stryke hym. And we also sholde haue wanted them	
	yf that stroke had not ben, we all be wounded by his	
	stroke, wherfore the prophete sayth. Quoniam sagitte	10
God's arrows stick fast.	tue infixe sunt michi. Blyffed lorde thyn arowes	
	be stycked in me, yf perauenture these arowes myght	
	be plucked awaye by any medecyne, or by crafte we	
	myght be made hole of our woundes, and so to scape	
IV. Fear of death	dethe, whose sere troubleth vs without mesure in this	15
	fourth place, the wyse man sayth. O mors quam	
	amara homini habenti pacem in substantia sua.	
bitter to men who have this world at their will,	O deth how bytter arte thou to a man hauynge peas	
	with his substaunce of worldly goodes, or elles thus,	
	that hath this worlde at his wyll, whiche vse these	20
who have not in mind what is behynd in the world to come.	worldly pleasures meryly, they knowe not, they haue	
	not in mynde what is behynde in the worlde to come.	
	Alas how greuous and bytter is to them the remem-	
Death's arrows expelled by no craft.	braunce of dethe, whose dartes or arowes may not be	
	expulved by any crafte, we can not fynde the meanes	25
	by any medecyne to hele our woundes, we must nedes	
	dye, and dayly we drawe nygh dethe more and more.	
	Omnes morimur. All we dye, or be dyenge.	
Morior a verb undeclined in Scripture, says St Augustine.	Scripture sayth this verbe morior after faynt Augustyne	
	is vndeclyned, fygnefyenge that no creature may escape,	30
	flee, or declyne from deth, our lorde hath so greuouly	
The dint of God's arrows.	stryken vs with the dynte of his arowes, wherfore our	
	prophete sayth. Et confirmafti super me manum	
	tuam. Lorde thou hast perced and fyxed thyn	
	arowes so fore in me that my wounde is so grete &	35
	without cure I can not escape but nedes must dye.	

- We sayd the fyfth perturbacyon cometh for fere of
 goddes punyffhement, whiche the prophete calleth in
 this psalme. *Faciem ire dei*. For by these wordes
Furorem dei is vnderstande the euerlastyng punyffhe-
 5 ment vpon them whiche be dampned. By these wordes
Faciem ire dei is vnderstande temporall punyffhe-
 mentes in this lyfe, whiche temporall punyffhementes
 causeth vs also to be in trouble. For what creature
 remembryng so many punyffhementes done vpon
 10 synners in this lyfe bodyly, & perauenture for lesse
 offences than he hymselfe hath done, can be without
 fere, lest he sholde suffre the same or more greuous
 for his owne offences. Adam ayenst the commaunde-
 ment of god tasted but one apple, and anone he was
 15 cast out from the goodly gardeyne of paradyse in to this
 erthe full of breres and brembles. It semeth but a
 small mater, and also he, and all his posteritye euer after
 were made mortall. Alas how many tymes haue we
 synners broken the commaundementes of god. The
 20 people of Israel ledde by Moyse thugh the deserte,
 whan it was so they had eten no fleshe of many dayes.
 At the last they desyred to ete of the egypcyens fleshe
 lyke as it was theyr customable mete before, almyghty
 god gaue them theyr desyre. But *Quoniam adhuc*
 25 *esca fuit in ore eorum: ira dei descendit super*
eos. Whyles they were etyng and mete in theyr
 mouth, the punyffhement of god fell vpon them, and a
 grete parte of them were slayne. Afterwarde the same
 people made wery by a longe Iourney, grudged in theyr
 30 myndes ayenst our lorde, wherfore sodayne fyre fell
 vpon them, and vtterly brente & destroyed the later
 parte of theyr hooft. Haue not we commytted many
 more greuouser offences than these be? Yes truly.
 For whan we lacked no mete but had grete plente of
 35 it, haue we not for all that desyred more delycate metes
 not content with suche as we had, hath not a lytell

V. Fear of tempo-
 ral punishment
 [* ee vii, back]
 ('the face of God's
 wrath').

Seeing the bodily
 punishments
 endured by others
 for less offences
 than we have
 committed,
 we cannot but
 fear.

Adam for tasting
 one apple was
 cast out among
 briars and bram-
 bles;

he and his pos-
 terity became
 mortal.

The Israelites,

desiring to eat of
 the fleshpots of
 Egypt,

had their desire,

but while the
 meat was in their
 mouths, great
 part of them were
 slain;

when they
 grudged against
 our Lord sudden
 fire burnt many
 of their host.

We have com-
 mitted grievouser
 offences.

[* ee viii]

We desire more
 delicate meats,

are weary of going to church there to serve God and hear wholesome doctrine.

Let us therefore fear as David's flesh trembled for fear.

Happy those who have no spot of actual sin.

Inward strife in the sinner, his polluted conscience makes him afraid to look upon himself. An unclean conscience painful as the torments of hell.

Many have slain themselves in remorse.

A Roman woman called Lucrece. The three parts of the soul beholding the ugly monster of sin,

accuse each other :

(1) memory should have kept in mind holy monitions ;

[* see viii, back]
(2) reason should have resisted more busily ;

(3) will runs too much on his own bridle.

bodyly labour ben tedyous to vs, as to go vnto the chyrche there to abyde to be at the seruyce of god, and to here holfom doctryne, whiche of vs herynge these offences beyng culpable in them wyll not fere the punyffhementes of god bothe in this lyfe & after. 5
Namely whan this holy prophete so dyde, in so moche he sayth his fleff he trembleth for fere. Non est fanitas in carne mea. Blyffed lorde I haue none helth in my fleff he, it trembleth for fere of thy punyffhementes. They be very happy & blyffed whiche neuer defyled 10
themfelfe with synne, but alwaye hath kepte them clere without ony spotte of it, as touchynge actuall synne, for truly they haue grete rest in theyr foules, & they that haue done the contrary fele in themfelfe an inwarde stryfe whan they remembre themfelfe in theyr 15
lyuynge, for fuche as hath polluted conscyence gyue them to other besynes rather than to loke vpon themfelfe. Truly thabomynacyon of an vnclene conscyence is fo grete that the remembraunce of it is thought to that persone so encombred so grete payne, as he were 20
vexed & troubled in the tourmentes of hell. O how many hathe slayne themfelfe after theyr grete offences done, whan they myght not holde vp and sustayne theyr vnhappy lyfe. Example we haue of a Romaine woman called Lucrece & many other. The thre pryn- 25
cypall partes of the foule wherby the hole man fhold be governed beholdynge the vglysome and detestable monstre of synne dooth accuse eche one other, to the memory it is obiected that he fhold haue kepte in mynde the holy monycyons and techynges whiche 30
oftentymes he herde by the prechers of godly doctryne. To the reason is sayd that he fhold haue refysted and withstonde more befyly, & not haue suffred so grete fylthynes of synne to be commytted in the foule, to the wyll is obiected that by his boldnes & rennyng to 35
moche vpon his owne brydell, neyther obeyenge to

memory nor to reason is caused that the soule is polluted with the fylthynes of fynne. Therefore the conscience alwaye prycketh & grutcheth ayenst fynnes euyl commytted, accordyng to the prophetes sayenge.

Conscience pricks and grudges against sin.

5 Non est pax ossibus meis a facie peccatorum.

No parte of my body can be in rest for the greuoufnes of my fynnes. Take hede with how many and what stormes of trybulacyon we be vexed within our bodyes, we haue no tranquillite, no quyetes but troubled in

No rest in my body.

10 euery parte with many dyuers vexacyons. Fyrste by the paynes of hell, of purgatory, by our bodyly greuance, by deth, by the punysshement of god, and last by thabomynacyon of our fynne. Therefore let vs go vnto this mylde mornynge our blyssed lady virgyn

I. Pains of hell, purgatory, sickness, death, God's punishment and the abomination of our sin.

15 Mary, beseechynge her *that* she wyl vouchesafe to delyuer vs from these stormy wretchednes in this lyfe, and after graunte vs quyetie foules. These suffyseth for the fyrst kynde of wretchednes. We sayd the seconde kynde of myferye is to be caste downe vnder

Let us pray to Mary to grant us quiet souls.

20 the derkenes and cloude of fynne, & myserably to be in captyuite vnder the yoke of it. Many tymes fynne is compared to a serpent. A serpent hath a heed, a body, and a tayle, semblably so hath fynne, for whan ony man feleth *the* fyrst inftygacyon or sterynge to

II. Darkness of sin and captivity under its yoke.

25 fynne, doubtles there is the serpent's heed. Whan afterwarde he consenteth to the same inftygacyon, than he suffreth *the* body of that serpent to entre. And at last whan he fulfylleth the fynne in dede, than is *the* venomous tayle of that serpent entred. Without thou

Sin a serpent:

its heed, desire;

its body, consent;

its tail, fulfilment in deed.

30 refyfte and withstande the heed *that* is to saye the fyrst suggestyon, it shall be very harde for the to exclude fynne, for where as a serpent may gete in his heed, anone he bryngeth after *the* resydue of his body. So by fynne, yf also the streyght passage be made open
35 to *the* fyrst monycyon or sterynge to fynne, anone he draweth after hym the hole body, & neuer leauesth tyll

[* #1]

Where a serpent can get in his head, the body follows.

Sin advanceth
himself high
above the mind,
which ought to be
the head of the
soul.

We have so easily
entreated this
serpent sin that
once entered it
will not out
again,
but as a tyrant
maintains the
habitable that he
has won.
Before commis-
sion motions of
sin were in the
inferior part of
the soul.
Now he is resident
above the highest
part of the soul,

commanding
what him list,
so that the soul is
compelled to do
what it would not.

The sinner who
does not feel sin's
burden, is as a
dog thrown from
a tower with a
stone about his
neck, feels no
weight while fall-
ing, but once
fallen, bursts to
pieces with the
weight.

[* ff i, back]
So the sinner go-
ing down to the
pit of hell.

The weight of sin
felt when we are
about to cast off
its yoke.

it come vnto the hyest parte of the foule, he auunceth
hym felfe & is lyfte vp ferre aboute *the* mynde, whiche
ought to be the heed of *the* foule. And this of a
trouth is a grete myfery wherof this holy prophete
Dauid maketh his complaynte sayenge. *Quoniam ini-* 5
quitates mee supergreffe sunt caput meum.
All the partes of my body be without rest bycause my
fynnes be exalted ferre aboute myn heed. We have
gyuen so grete lycence to this serpent fynne & so easely
entreated it that now whan it is ones entred it wyll 10
not out agayne, but as a tyraunt hath decreed to kepe
in possesseyon *the* habytacle *that* he hath wonne eyther
peafybly or by strength. Fyrst or euer we commytted
fynne many mocyons of it were felte in vs, but it was
onely in *the* inferyore parte of the foule. And now fyth 15
it is suffred to haue any interest, he hath enhaunced
hymfelfe aboute the hyest parte of the foule & there is
refydent, commaundyng what hym lyfte, thruftyng
downe the poore foule with his greuous burden &
weyght that oftentymes it is compelled to do that thyng 20
whiche it wolde not do. Perauenture some fynner wyll
faye. I perceyue nor fele any weyght in myfelfe, do I
neuer so many fynnes. To whome we answere that yf
a dogge hauynge a grete stone bounde aboute his necke
be cast downe from an hygh toure, he feleth no weyght 25
of that stone as long as he is fallynge downe, but
whan he is ones fallen to the grounde he is braffen all
to peces by the reason of that weyght. So the fynner
goyng downe towards the pyt of hell feleth not the
grete burden of fynne, but whan he fhall come in to 30
the depnes of hell he fhall fele more payne than he
wolde. Also euery creature whiche is aboute to put
awaye the yoke of fynne feleth the grete & greuous
weyght of it. Our holy prophete had in experyence
the heuy burden of fynne whiche fayd. *Et sicut onus* 35
graua grauate sunt super me. My fynnes be

- heuy vpon me lyke to an heuy burden. God forbode that we saye no man may caste out synne from the foule ones entred in to it, we saye not that, for yf it were so all we fholde despayre, bycause why no persone
5 is without synne. But we saye it is ryght harde vtterly to expulſe synne suffred so longe at lyberte & hath had so moche lycence to abyde in the foule, & holy doctours knowlege the fame. And saynt Anselme whose wordes cometh now fyrst to mynde sayth. *O peccata quam*
10 *felicis aditus habetis et quam difficiles exitus.* O ye foule synnes how gladde & eafy entringes haue ye in to mannes foule, & how harde be your goynges out from it. Synnes may be expulſed, but how? truly by grete contrycyon, dylygent confeffyon, & not a lytell
15 bodyly satyſſaccyon. But after that our synnes be so done awaye, yf we take not vpon vs myghtely to withſtande and make batayle ayenſt them, lyghtly they fshall entre agayne in to the foule. And as our fauyour sayth. *Eruunt nouissima hominis illius deteriora*
20 *prioribus.* Than shall we be in worfe condycyons ferre than we were before, than fshall the woundes of our synnes waxe rawe agayne, than fshall the tokens where they were fyxed waxe roten a fresshe by our folyſshenes and neclygence. Of the whiche myfery
25 Dauyd complayneth in this place sayenge. *Putruerunt et corrupte sunt cicatrices mee: a facie infipientie mee.* The olde tokens of my synnes waxe roten agayne by myn owne folyſshenes. He that is enured & encombred with these euylles, fshall we not
30 call hym wretched & vnhappy? Yes truly, for no thynges elles but synne may make a man wretched, be a man neuer so poore & nedy, yf he be without synne, yet he is blyſſed & happy. Salomon sayth. *Miseros facit populos peccatum.* Synne maketh wretched people.
35 Saynt Poule hauyng the same myfery in experyence sayd. *Infelix ego quis me liberabit de*

God forbid that we say that sin can never be cast out of the soul.

But hard it is utterly to expulſe sin long left at liberty.

Anselm says: sin's entrance is easy,

its goings out hard. Sins expelled by contrition, confession, satisfaction.

Danger of relapse.

If we fall after penance, the wounds of our sins wax raw again.

[* # 11]

The old tokens of sin wax rotten by our own foolishness.

Nothing but sin makes men wretched.

St Paul.

The Georgycke of
Plato [*Gorg.*
'70d seq.]

Socrates could not
tell whether Arch-
elaus were happy,

unless he could
know the state of
his soul; then he
could anon assoll
the question.

The soul subject
to sin is wretched.

He is blessed
whose will is
obedient to rea-
son.
[* ff ii, back]

A right line egall
with both ends
neither going
wrong to the
right hand nor to
the left;
if it turn either
way.

It is not right but
crooked.

Will the middle
between under-
standing and rea-
son, guiding un-
derstanding and
ruled by reason.

corpore mortis huius. I vnhappy man who fshall
delyuer me from the daunger of this deedly myfery of
fynne. ¶ Socrates was asked a queftyon as it appereth
in the Georgycke of plato of one named Polus, whether
Archelaus whiche than had in gouernaunce the kyng- 5
dome of Macedony in grete glory were happy & blyffed
or not. Socrates answered him he coude not tell, it is
to me vncertayn. Then sayd Polus he is a kynge. So-
crates fayd, all though he fo be, yet may he be a wretche.
Polus added more & fayd, he hath a gloryous kyngdome, 10
a grete houfholde, and grete rycheffe. Socrates an-
swered, what of all this, these commodytees maketh not
a man blyffed, for vnder them may be pryuely a
wretched soule. If *thou* wylte sayd Socrates that I tell
the whether this man be blyffed or wretched, fhewe me 15
his foule, & anone I fshall affoyle thy queftyon, for the
demonstracyon of this mater dependeth of *the* foule.
Truly a foule subgete to fynne is wretched whiche our
prophete Dauid wytneffeth sayenge. *Miser factus*
fum. By the reason of my fynne I am made a wretche. 20
That creature what foener he be is blyffed whose wyl is
obedyent to reason, that is to faye, in whome reason &
grace hath domynacyon, for by reason & grace ryght
& Iustyce fshall be kepte. But yf it be contrary than
fshall peruerfyte & vnryghtwyfnes have place and lyberte, 25
that we may more openly perceyue this thyng, let vs
confyder this example. As long as the myddes of a
lyne is egall with bothe endes, neyther goynge wronge
toward the ryght hande nor toward the lyfte hande,
fo longe it is called a ryght lyne, but yf it tourne con- 30
trary eyther to *the* one parte or to the other, or lyfte vp
it felfe about eyther endes, the lyne is not ryght but
croked. In lyke maner let vs confyder *the* powers in
the foule, that is to faye reason, wyll, & vnderstand-
ynge, the vnderstandynge muft be guyded by the wyll, 35
& wyll muft be ruled by reason, for wyll is the myddle

- parte bytwene vnderstandynge & reafon, lyke as the myddle poynte in a lyne, wherfore yf the wyll whiche ought to be *the* myddle parte & alfo fubdued to reafon lyft vp hymfelfe aboue reafon, is not thordre peruerfe & inconuenient, is not there a croked foule? Yes without doubt. Lykewyfe it is in fynners whan reafon is put downe & wyll is vnwyfely exalted. Et incuruatus fum vsque in finem. The prophete fayth. By fynne I am made croked vnto the grounde. I haue more mynde on erthly thynges than vpon heuenly, whan *the* foule is thus dyformed and brought in to this myferable condycyons, what is lefte behynde but penaunce & forowe. The phylofophers fhewed two dyuerfe wayes, one is the waye of vertue, the other of vyce. The way *that* ledeth a man to vertue is laborous & full of thornes, notwithstandynge the ende of it is very pleafant. The waye whiche bryngeth a man to vyce is mery & full of fenfuall pleafures, but the ende of it is very bytter and fharpe. A certayne phylofophre called Demosthenes¹ what tyme he defyred to haue the prefence & company of a certayne euyll dyfpofed woman, & fhe afked a grete fomme of money. He answered that his lernynge was not to bye penaunce fo dere. Sygnefyenge that after the fylthy volupty of the fleff he no thyng remayneth but forowe & penaunce, for the whiche he wolde not gyue fo moche money. Our prophete confyderynge this addeth fayenge. Tota die contristatus ingrediebar. Many caufes there be for fynners to be penytent whiche haue cafte downe themfelfe in to thefe myferyes, not compelled by vyolence, but by theyr owne wyll & mynde, from the whiche they may fcantly & with grete dyfficulthe aryfe, what for *the* tyranny of fynne, what for leuyng of the occafyons to fynne, caufed of the pleafure whiche *the* fleffhe hath gotten by wycked cufrome of it. For as faynt Iherome

A crooked soul.

When we have more mind on earthly things than on heavenly,

nothing remains but penance and sorrow.

The way of virtue laborous and thorny,

but its end pleasant; the way of vice merry, but its end bitter and sharp. The philosopher Demosthenes. [c. ff liii]

Tanti peccatorum non emo. After the filthy volupty of the flesh, nothing remains but penance.

Willful sinners.

¹ Demosthenes 1555.

Virgins less
tempted, says
Jerome, than
those who have
experienced the
fleshy volupty.

Unthrifty fleshy
pleasures.

The body tempts
the soul.

[* ff iii, back]

Physicians say
that the effusion
of a little seed
does more hurt
than the loss of
ten times so much
blood.

Lechery a sin
against a man's
own body.

Sin grieveth both
body and soul.

sayth, those that be virgins fele not so grete temptacyons
of the fleshe as they whiche ones or ofte tymes haue had
the fleshely volupty in experyence, for the fleshe that
before hath ben polluted by the foule and fylthy pleasure
of the body, feleth moche more vnclene mocyons than 5
dooth the fleshe whiche alwaye hath ben clene and chaste,
for the vnclene body perswadeth & sheweth to the foule
the wycked cogytacyons and derke fantasyes of his vn-
thrifty fleshely pleasures done before, wherby it is many
tymes begyled & scorned. Therefore the prophete sayth. 10
Quoniam lumbi mei impleti sunt illusionibus.
The partes of my fleshe wherin the nourysshynge of
fleshely volupty be refydent & abydyng, are replete &
fulfylled with mockes & scornes. O folysshe & madde
fleshe whiche entyfeth and causeth so many euylles to 15
the hurte of it selfe, for the body stereth & moueth
the foule oftentymes to the fylthy lust of the fleshe,
whiche is the moost hurte that can be to the body, for
the lyuely spyrites wherby the fleshe is quykened be
spylte & rhedde out with the fede of man. And so 20
by that he lesyth many of his strengthes. Physycyens
saye that a man taketh more hurte by the effusyon of
a lytell fede than by rhedyng of ten tymes so moche
blode, whiche thynge of a lykelyhode saynt Poule ment
rebukynge fornycatours, sayenge. *Peccatum quod-* 25
cunque fecerit homo extra corpus suum est, qui
autem fornicatur in corpus suum peccat. Euery
synne that a man dooth is outwarde from his body, but
he that dooth fornycation or lechery offendeth god & also
hurteth his body. Veryly it is a grete myfery to loue 30
the body so moche, & notwithstandinge procure so grete
hurte to it by fleshely lust, whiche myfery our prophete
sheweth sayenge. *Et non est sanitas in carne mea.*
By the reason of fleshely lust I haue no helth in my
body or in my fleshe. Therefore synne greueth bothe 35
body & foule & profyteth none of them but engendreth

grete hurte to bothe. The foule is tourmented by a
 fyght of a polluted conſcyence, by the vycctory of fynne
 hauynge domynacyon, by the heuy burden of it, by re-
 newynge of olde fynnes, by the myſery that foloweth,
 5 by the croked cuſtome of it ones lefte & forlaken, &
 laſt by penaunce forowful. The body is alſo tour-
 mented by the pryckynge of fleſfhely luſt, & by loſſe of
 his ſtrengthes. So that a fynner may fauely ſaye as the
 prophete wryteth folowynge. Afflictus ſum. I am
 10 troubled by fynne bothe in body & foule. The encreaſe
 of a fynners payne is whan he calleth to remembraunce
 how longe he hath ſerued ſo vncourteys and vngentyll a
 lord. Saynt Iohan ſayth. Qui facit enim peccatum
 ſeruus eſt peccati. He that commytteth fynne is
 15 the ſeruaunt of *fynne, therefore euery fynner hathe
 fynne for his lorde whome he ſerueth. What maner of
 lorde fynne is may be knowen by the ſtypende and re-
 warde that he gyueth to his ſeruautes in the ende.
 Saynt Poule wryteth of this ſtypende ſayenge. Sti-
 20 pendia peccati mors eſt. The rewarde of fynne is
 deth, what maner deth? truly deth eternall. This re-
 warde agreeth well for ſuche a lorde, what ſtypende
 ſholde the mooft vnhappy lorde gyue but the worſte that
 may be thought, who ſo euer ſerueth this malycious and
 25 curſed lorde is in grete bondage and ſeruytude, wher-
 fore the prophete addeth ſayenge. Et humiliatus
 ſum nimis. By fynne I am made a bonde man, to
 whome? veryly to the lorde named fynne. Now ye
 haue herde how many grete myſeryes we ſuffre vnder
 30 the bondage and yoke of fynne, and how we be thraſte
 downe vnder the cloude and derkenefſe of fynne.
 Therefore let vs flee vnto our bryght mornynge the mooft
 holy moder of god, whiche as a fayre mornynge hath
 lyfte vp herſelfe aboue all derkenefſe, and by her
 35 humylyte hathe broken the deuylls heed, whiche was
 the fyrſt auctour and cauſer of fynne and derkenefſe.

The ſinner ſerves
 an uncourteous
 and ungentle
 lord.

[* ſt iv]

The ſtipend that
 ſin's ſervants
 receiue of their
 lord.

The wages of ſin
 death.

The ſinner a
 bondman thruſt
 downe under the
 cloude of ſin.

Our morning the
 mother of God.

Mary by her
 humility has
 broken the devil's
 head.

Let vs afke and truſte helpe of her in this ſeconde kynde of wretchedneſſe, wherof we haue now ſpoken, alwaye folowyng the wordes and ordre of the prophete. ¶ The thynde kynde of myſerye is yet behynde, whiche we ſayd is the myſerye of ygnoraunce and blyndneſſe, 5 wherby the lyght of trouthe is tourned away from vs, as by a cloude comynge bytwene. This blyndnes may be ſhewed many wayes, as fyrſte by the two meanes wherof we ſhall ſpeke, that is to ſaye, we abyſtayne not from fynne, neyther for the abhominable lothſomneſſe of 10 it, nor for the reuerence of our blyſſed lorde god alwaye beyng preſent, that thyng muſt nedes of very ryght be thought vſome & deteſtable, whiche is the cauſe of ſo many grete myſeryes & bytterneſſes afore reherſed, for neyther the paynes of hell nor of purgatory had neuer 15 ben thought, yf fynne had not ben. Mankynde ſhold neuer haue felte any werynes or bodyly greuauunce by the reaſon of labour, yf fynne had not ben neyther any dyſtemperauunce of colde or hete that ſhold anoy the body, hungre, thurſt, ne greſe or of ſekenes of vyolent 20 ſtroke, yf fynne had not ben. Alſo the ſoule ſhold haue wanted ygnoraunce, inſtaunce, & rebellyon of vnderſtandyng ayenſt reaſon. Theſe myſeryes & many more whiche now I leue of happen to vs by cauſe of fynne. What trowe we, was not Lucyfer an aungell 25 ſhynnyng with grete lyght or euer he fell downe in to hell? & what elles made hym ſo blacke & dyfformed but onely fynne. No thyng in the worlde dyſpleaſeth almyghty god but fynne. For as Moyſes ſayth. *Vidit deus cuncta que fecerat: et erant valde bona.* 30 Almyghty god looked and ſawe all thynges whiche he made, and they were very good. Euery creature of god is good and acceptable to hym yf fynne be awaye. But yf it be neuer ſo goodly a creature defyled with fynne, it is abhominable in the ſyght of god, and ferre more 35 abhominable than is the ſtynkynge caryon of a dogge

The miſery of ignorance.

The blindneſſe,

which abyſtains from ſin neither for its own lothſomneſſe, [^o ff lv, back] nor for reverence of God ever preſent, ugly and deteſtable.

Hell, purgatory,

wearineſſe,

diſtemperance of cold and heat, hunger, thirſt, grief, ſickneſſe,

ignorance, rebellion of the underſtanding againſt reaſon, all due to ſin.

Through ſin the bright aungell Lucyfer is black and deformed.

Sin only diſpleaſeth God.

All creatures good, if ſin be awaye.

The gooddeſt creature defiled with ſin more abominable in God's ſight than

- or any other venomous worme in the fyght of men, wherfore holy scrypture commaundeth euery persone fayenge. Quasi a facie colubri: fuge peccatum. Flee synne lyke as thou wolde flee from the fyght of an
- 15 adder or any other venomous worme. And the holy man faynt Anfelme sayth. Si ex vna parte gehenna fuerit et ex altera peccatum *malle^m in gehennam ire quam inquinari peccato. If hell were of the one fyde of me, and synne on *the* other fyde, I had
- 10 leuer goo in to hell than to be defyled with synne, the abomynable stynte of it is so grete, therfore our blyndnes is very myferable, whiche so many tymes haue herde of the prechers of god how deedly & horryble monstre synne is, & how moche it is to be fledde & def-
- 15 pyfed, notwithstandinge we do not eschewe it, but studyoufly with all our dylygence folowe, clyppe & in maner kyffe it. And whan we haue none occasyon to synne we forowe and wayle. There was neuer hungry lyon that layd so fore awayte for his pray
- 20 as synners dooth to gete occasyons to synne, they seke the flatterynges of worldly pleasures euen as rampynge lyons dooth for theyr pray. Also yf they be deferred from theyr purpose they wayle and make forowe whiche myfery our prophete shewed in this nexte verse.
- 25 Rugiebam a gemitu cordis mei. I fought occasyon to synne, not saynedly but from the very herte of me. This is a grete blyndnes that we haue spoken of, and the other whiche we shall shewe is moche more. If *the* lothsomnes of synne be not sufficyent to cause vs
- 30 leue & flee from it, at the leest *the* presence of almyghty god our maker our gouernour sholde cause vs forsake synne, in whose power resteth our lyfe and deth, whiche from aboue loketh & beholdeth what soeuer we do, so openly as I se & beholde ony of you, & moche more
- 35 openly, for of¹ mannes aspectes or fyght myght come

the stinking car-
rion of a dog or
any other venom-
ous worm is in
man's.

Flee sin as an
adler.

St Anselm

[* gg 1]

had liuer go to
hell than be de-
fled with sin,

so great is its
abominable stink.

Preachers tell
how deadly a
monster sin is,

yet we clip and
kiss it,
walling when we
have no occasion
to sin;

lying in wait for
it as a ramping
lion for his prey.

If sin's loathsomen-
ness does not
repel us, the pre-
sence of God, who
sees all that we
do, should make
us forsake it.

If man's sight

¹ See also in 1555. Qu. if?

might pierce
through a glass
to the place where
God is resident,
much more may
God look through
the heart and
soul.

[* gg 1, back]

God's sight, more
clearer than all
other, may look
to every distance.

Man's sight the
farther it goes,
the feebler it is,

God's sight is of
like strength in
every place,

attaineth from
end to end
strongly,

all things open to
His eyen.

Miserable blind-
ness not to see
the fearful coun-
tenance of sin;
more miserable
not to fear the
sight of God.

from the foule & perfe through a glasse, through the
heuens vnto the sterres, tyl it come to *the* place where
almighty god is resydent, notwithstandinge moche more
the fyght of god hath power to loke through them
all downward tyll it come to the fertheft and inwarde 5
partes of the herte and soule I beseeche you let vs
thynke in ourselfe, the clerer fyght the ferder may loko
& beholde, & yet yf an other be twyfe so clere it may
perceyue & beholde twife so ferre and so infynytely.
Therefore almighty god whose fyght is ferre brighter & 10
more clerer than all other be may beholde and loko to
euery dytaunce be it neuer so ferre and without nombre.
A grete dyfference is bytwene *the* fyght of god and of
man. The ferder that mannes fyght gooth the more
weyke and feble it is, why? for it is lymytte at a certayne. 15
The fyght of god is of grete strenght without ende and
lymyttinge at certaynte, & for that cause whetherfoeuer
it gooth forth be *the* space or dytaunce neuer so ferre, it is
alwaye of lyke strenght & power in euery place without
chaunge or makynge lesse, whiche holy scrypture wit- 20
nesseth sayenge. Attingit a fine *vsque ad finem*
fortiter. The fyght of god attaineth to euery dyf-
taunce from ende to ende strongly, or alwaye a lyke
stronge. And in an other place of scrypture it is sayd.
Nulla creatura est inuisibilis in conspectu illius, 25
omnia autem nuda et aperta sunt oculis eius.
No creature is inuysyble in the fyght of god, al thynges
be naked and open to his eyen. Therefore it is a grete and
myferable blyndnes whan we wyll not beholde & se the
horrible and ferefull countenance of synne. And truly 30
it is a more grete & myferable blyndnes, not to fere the
fyght of the moost hygh lorde god almighty, but he
lokyng vpon vs from whome no thyng may be hydde
to haue *the* desyre of so lothsome & foule thyng in our
herte as synne is, yf we remembre not & be in wyll to 35
forowe & wayle for it. O grete derkenes. O dymbe

cloude. O very thycke myfte whiche suffre not the lyght
of trouthe to flyne vpon fynners. Let vs therefore
renne to our moost *bryght & clere mornynge Marye the
moder of god whiche is without all and the leest spotte
5 of fynne. Befeche her mekely that she put away this
blacke cloude and derknes of fynne, to thentent we
may haue grace to loth and fere the fylthynes of it, and
to drede the presence of our ferefull Iuge almyghty god.
¶ Now fyth we haue satyffied for our purpose at this
10 tyme we sholde haue¹ this place of the psalme, but that
the verse folowynge conteyneth a reherfall or epylogue
almost of euery thyng spoken before. The prophete
sayth. *Cor meum turbatum est.* My hert is sore
troubled. Take hede & marke here the fyrst kynde of
15 wretchednes, that is to saye the tempestuous trybulacyons
wherwith the herte of fynners is troubled & vexed, fyrst
for fere of the eternal punysshment of god in hell, for
drede of his punysshment in purgatory, also by fere of
deth hangynge alway in our neckes, for drede of goddes
20 punysshment in this lyf, & last for the vgfomnes of our
fynnes. For these we may saye with the prophete.
Cor nostrum conturbatum est. Our hertes be sore
troubled. It foloweth. *Dereliquit me virtus mea.*
My strength hath forsaken me. Here is noted the
25 seconde kynde of myfery wherby we be put downe
myferably vnder the thraldome of fynne, by whiche thral-
dome we be ouercomen, subdued, our old tokens of fynne
waxe rotten agayne, we be made vnhappy, croked &
forowful, we be scourged fore & made lowe as subgetes,
30 so that of right we may say. *Dereliquit nos virtus nos-
tra.* Our strength hath forsaken vs. The prophete
added. *Lumen oculorum meorum & ipsum non est
mecum.* The fyght of myn eyen hath fayled me.
Here is the thyrde kynde of wretchednes expressed, that
35 is to say of our cloudy blyndnes wherby we be so

Dim cloud and
thick mist hide
the light of truth
from sinners.

[* gg ii]
Let us run to
Mary the bright
mornynge, beseech-
ing her to put
away the black
cloud of sin.

A rehearsal or
epilogue of what
has gone before.

I. The heart sore
troubled,

for fear of hell
and purgatory,
of death hanging
alway in our
neckes, of God's
punishment in
this life, and for
the vngodlynes
of sin.

II. My strength
hath forsaken me.

By sin's thraldom
we are subdued,
our old tokens of
sin wax rotten
again, we be made
crooked and
sorrowful, and
are scourged as
subjects.

III. The sight of
mine eyes hath
failed me.

[* gg ii, back]

¹ *sic.* 1555 leaue in this place.

In our blindness
we will not re-
frain from sin,
notwithstanding
its loathsomeness
and the presence
of God.

Nativity of the
virgin hallowed
this day.

1.65

moche blynded that neyther for thabomynacyon of synne
whiche is a foule and ferefull monstre nor for the
reuerence of god beynge present we wyll refrayne but
synne styl & that greuouly, from whiche mysferyes the
moost blyffed virgyn delyuer vs, whose natyuyte we 5
halowe this daye by her sone our lorde Ihesu cryft
whome she as a fayre mornynge brought forth the moost
bryght sonne to gyue lyght vnto all fynners.

*Domine ne in furore poste-
rioris, secunda pars.*

10

All christians
bound to thank
David for his
psalms;

All we cryften people are bounde of very duty
to gyue grete & immortall thanks to the
holy prophete Dauid whiche soo dyligently
hath leste in wrytynge his psalmes moost
godly to be redde of vs and our posterite. 15
And his so doyng as me semeth was moost
for thre causes. Fyrste that by these holy psalmes the
myndes of fynners myght be reysed vp and excyted as
by a fwete melody to receyue and take the study and
lernynge of vertues. Secondaryly that yf any man or 20
woman hath fallen to grete and abomynable fynnes, yet
they fholde not despayre, but put theyr hole and sted-
fast hope of forgyuenes in god. Thyrdly that they
myght vse these holy psalmes as lettres of supplicacyon
and spede full prayers for remyffyon and forgyuenes to 25
be purchased of almyghty god. Pytagorycy the people
of that sect or of that vlage were *accustomed euery
mornynge whan they fholde ryse from theyr beddes to
here the founde of an harpe, wherby theyr spyrytes myght
be more quyke & redy to receyue theyr studyes, thynk- 30
ynge no thyng more profytable than it vnto the free &
noble excytyng of theyr myndes. For doubtles theyr
sluggyffhe & slouthfull myndes by that melody were
made quycke & mery. Also somtyme wycked spyrytes
were chafed awaye by the musycall & fwete stroke of 35

(1) as by a sweet
melody they ex-
cite sinners to
study virtues;

(2) they teach us
not to despair,
but hope sted-
fastly for forgive-
ness;

(3) they serve as
letters of suppli-
cation and speed-
ful prayers for
forgiveness.

[* gg iii]
The Pythagoreans
every morning
heard the sound
of a harp,

to make their
slugghish and
slothful minds
quick and merry.

the harpe, whiche thyng done is redde of kynge Saul, that whan he was vexed & troubled of the wycked spyryte he had his moost & onely remedy by the harpe of Dauyd, at whose founde the malygne spyryte was
5 dryuen awaye. It is also thought that the same wycked spyryte had so grete power on Saul for his fynne. So lykewyse holy faders thynke all fynners to be vnder the power of an euyl spyryte. Let vs therfore turne agayne vnto these fwete melodies of our prophete
10 Dauyd whiche fomtyme he fange with his godly harpe, wherby we may chafe & put away all sluggishenes & slouth put in to vs by wycked spyrytes, in the whiche fwete foundes we fhall here so grete plente & dyuersite of tunes as euer was herde before, for fomtyme he
15 speket of god, fomtyme of *the* deuyll, fomtyme of holy aungelles, fomtyme of dampned spyrytes. Now of hell paynes, & fomtyme of the paynes of purgatory, otherwhyles of the ryghtwynes of god, fomtyme of his grete mercy. Now of drede, anone of hope, fomtyme of
20 forowe and wepyng, and fomtyme of gladnes and comforte, fomtyme of bodyly wretchednes, fomtyme of the wretchednes of the soule, fomtyme of *the* curfynge of vyces and fynnes, fomtyme of the prayfynge of vertues. Otherwhyles of good and ryght
25 wyfe people, and anone of wycked and vnryghtwyfe. By this dyerfytte *of melody of¹ fynners can not be reysed vp from the slepe of fynne & excyted vnto godly watchynges, they are to be thought as very deed. And as we sayd in the feconde place, they that be wretched
30 and fynfull creatures may truste to haue forgyuenes of god by these holy psalmes. Example we haue of this holy prophete. For euery man knoweth this prophete Dauyd was a wretched and greuous fyner, neuertheles afterwarde helyued holyly, & by the merytes of his lyfe
35 was lyfte vp vnto heuen. The medycyne and remedy

The malign spirit chased away from Saul by the sweet stroke of David's harp.

All sinners under the power of an evil spirit.

I. Let us by these sweet melodies of David chase away all sluggishness and sloth.

Diversity of tunes in these sweet sounds;

they speak of God and holy angels, of the devil and damned spirits, of hell and purgatory, of God's righteousness and mercy, of dread and hope, of sorrow and gladness, of bodily and spiritual wretchedness, of sins and virtues, of rightwise and unrightwise people.

[* gg iii, back] Sinners who cannot hereby be raised from the sleep of sin are dead.

II. The psalms encourage sinners to hope for mercy;

for David,

a grievous sinner, afterwards lived holily.

¹ *sic.* if 1555.

David's medicine
was penance,
he was made clean
by saying these
psalms.

Let not us doubt
in like manner to
be made clean
from all sins.

The same medi-
cine which he
used ready at
hand to us all.

The same God as
rich and plentiful
in mercy as ever
before;

without change or

[* *gr* 17]
partiality.

God no acceptor
of persons;

If we dread Him
and do rightwise
penance, we may
trust to be for-
given.

that he vsed for doynge awaye his fynnes was pure and
clere penaunce, whiche he laboured so moche by ofte
sayenge these psalmes *that* anone he was made perfytely
clene. Why therfore sholde we wretched fynners
doubte to be made clene from all fynnes be they neuer 5
soo greuous whan we knowe the lyfe before of this pro-
phete vnclene with so grete fylthynes of synne, & now
made so bryght & without spotte of it by penaunce
whiche is the very purger of synne. Trowest thou his
synne was not greuous, truly it was, whiche also his selfe 10
wytnesseth, sayenge. *Peccaui valde.* I haue synned
greuoufly. Is not the same medycyne & remedy whiche
he vsed, that is to saye penaunce present and redy at
hande to vs all? yes truly, for it was sayd to euery persone.
Pénitenciam agite. Do penaunce. Haue not we 15
the same god, and is not he as ryche and plentefull in
his mercy as euer he was before? yes without doubt.
Saynt Poule affermeth the same, sayenge *Idem dom-
inus omnium et diues in omnes qui inuocant*
eum. The lorde of all is one without chaunge or 20
mutabylte and euen a lyke lyberall & plenteuous to
euery creature that calleth to hym. Trowest *thou that
he be Percyall in ony condycyon and that he offreth not
his grace to euery creature ouer all? yes veryly. For
saynt Peter the apostle sayth. *In veritate comperi* 25
quia non est personarum acceptor deus : sed in
*omni gente qui timet deum et operatur*¹
iustici-
am : hic acceptus est illi. I haue spyed and per-
ceyued for a trouthe that god is none acceptor of persones,
but amonges all people who someuer dredeth almyghty 30
god and dooth ryghtwyfenesse that persone is acceptable
vnto hym. Therefore yf we drede almyghty god and doo
ryghtwyse penaunce we may truste veryly for to haue
forgyuenesse of hym, and without doubt to be ac-
cepted of his mercy. Unto the whiche this holy pro- 35

¹ *operatum* 1509, 1555.

- phete Dauyd bothe admonyffheth and entyfeth vs by these holy pfalmes, the whiche mater ought for to be for all wretched fynners to theyr grete comforte and truste of forgyuenesse. The thyrd and last that these 5 holy pfalmes be lyke as lettres of supplycacyon the whiche we may gyue vnto almyghty god as redy mouers and sterers of his infynyte mercy for vs fhall be made open on this wyfe. If perauenture ony perfone haue a mater or befynes with the kynges hyghnesse and in his 10 cause gretly defyre his goodnes and his pyte, wyll he not shortly go vnto some wyfe man in fuche maters and defyre a lettre of supplycacyon for to be made dylygently, wherby he may cause the kynges pyte in his befynes to be obteyned and had. Truly his truste is 15 not onely in his owne wyfdome for to be soo bolde in handlynge his mater & to purpose it onely by his owne wordes or his owne wytte. We fynners be in lyke condycyon. For truly we haue many maters in the hyghe 'courte of the moost hygh kyng almyghty god, for the 20 whiche it sholde be profytable and necessarye the pyte of god to be purchafed for vs. And who is more wyfe in that courte for our befynes to be fpedde, that is to say for forgyuenes to be obteyned, than is our prophete Dauyd that commytted before the peryll and 25 daunger of the fame thyng in hymselfe. Veryly he was a synner as we be and a befyl follower for forgyuenes. With grete dylygence made these holy pfalmes whiche he dayly offred vp vnto almyghty god with grete deuotion as lettres of supplycacyon, by the whiche he moued 30 gretely his goodnes for to forgyue hym. Therefore we knowynge the vertue and effycacy of these holy pfalmes, let vs vse them in our lyke befynes and doubte not to haue forgyuenes yf we do it so louyngly as he dyde in his tyme. Forsothe euery prayer offred vp of a peny- 35 tent herte is acceptable vnto our moost good and mercyfull lorde god, but that prayer aboue all other is ferre
- David encourages us to hope.
- III. The psalms are letters of supplication for us, ready mouers and stirrers of God's mercy.
- Any person desiring the king's pity will apply to a man wise in such matters for
- a letter of supplication;
- not trusting to his own words
- or his own wit.
- We sinners have many matters in the high court of the almighty [* gg iv, back] King, and need his pity.
- David had experience how business is sped in that court;
- a sinner himself and a busy follower for forgiveness, he daily offered up these holy psalms and found forgiveness.
- Knowing their virtue, let us use them in our like business, not doubting to have forgiveness. Prayer out of a penitent heart acceptable unto God.

Psalms approved
by holy church

ask forgiveness
of sins and con-
tinuance of virtue.

Let us often offer
up the penitential
psalms, asking
forgiveness of the
sins uncourt-
eously done
against God's
goodness.

Three heads of
part II. of ps.
xxxviii.

(1) Wretchedness
of David.

(2) His grounds
["g g v"]
of trust.

(3) God's help
alone keeps him
in his good pur-
pose.

I. The greater our
wretchedness,

the more it must
stir God to pity.

David calls to
mind his tres-
passes, to shew
that his misery
is overheaped.

Outward parts of
misery.

Beside the trouble
of his heart,
febleness of his
strength,
blindness of his
soul,

he suffers from
the enmity of his
friends and neigh-
bours.

more acceptable to hym whiche is approued by holy
chyrche and made by a man of meruaylous and not vn-
knownen holynes, in the whiche prayer fyrst is asked
forgyuenes of synnes, strength of the foule to withstande
synne, and contynuaunce of vertue, whiche thyng is 5
nobly done in the psalmes of Dauyd, namely in the .vij.
penytencyall psalmes, whose declaracyon we haue taken
vpon vs, therefore let vs gladly and louyngly defyre them,
and oft offre them vp vnto almyghty god, mekely ask-
yng forgyuenes of hym for our synnes, whiche vncur- 10
teyfly we haue commytted and done ayenst his goodnes.
¶ In this parte of the psalme our prophete Dauyd
dooth thre thynges. Fyrste he calleth to mynde his
wretchednes. Secondly he gadereth togyder many
thynges wherby he may trust for to haue forgyuenes. 15
And thyrddy he sheweth that onely by the helpe of al-
myghty god he contynueth in this good purpose. No
thyng that may be seen or thought is more profytable
wherby the mercy of god may excercyse & vse his opera-
cyon than is our wretchednes, whiche in how moche the 20
more it be, so moche more it must moue & stire our
mercyfull lorde god to pyte & forgyuenes. Therefore
this prophete Dauyd remembrynge it calleth to mynde
all his offences and treypasses, wherby he may shewe his
wretchednes to be grete & ouer heped. He spake before 25
of the inwarde partes of mysery, now he remembreth
nombrynge the outwarde partes of it. This prophete
sayth thus, my wretchednes standeth not onely in the
trouble of myn herte whiche is very grete, nor in the
febleness of my strength depressed and put downe by the 30
tyranny of vyces, neyther in the myferable blyndnes of
my foule, but it is otherwyse encreased, and by that
wherof my chefe comforte and consolacyon ought to be
had, whiche is a very vnhappy kynde of wretchednes.
Veryly they that be my frendes and nygh aboute me be 35
myne aduerfaries & moost ayenst me. Perauenture it

- fholde feme *that* we haue sayd a thyng ayenst reafon
 to faye our frendes and they that be next vs be rather
 our enemyes than our frendes. But and we wyll call
 to mynde and remembre how moche they do lette vs
 5 from getyng the helth of our foules it fholde to no
 man be a doubte. For what fholde be more precyous and
 derer vnto vs than tyme and longe fpace of lyfe to do
 penaunce for our fynnes and trespaffes done and paffe,
 and to obteyne many large rewardes of god by doynge
 10 good werkes whiche goodnes and good purpofe is mooft
 of all taken away by them that be nexte aboute vs and
 our frendes, *namely that we calle our frendes. A cer-
 tayne doctoure fayth, they be theues and ftele awaye our
 tyme of well doynge in this worlde. Also yf we be in
 15 the wyll for to forfake this worlde or to take vpon vs
 an harder and a ftraighter waye of luyng, who fhall
 fooner withftande our good purpofe than they whiche
 be as our frendes and nexte aboute vs. If we be in
 mynde to fell all that we haue and dyftrybute it in
 20 almefte vnto the poore people after the counfeyle of
 cryfte, who wyll be more ayenst vs than our frendes &
 neyghbours. Oftentymes at grete feeftes, Ionkeryes, &
 drynkynge we be made more intemperate & more dif-
 pofed to vyce than is conuenient & honefte for vs to
 25 be. And by whose byddynges and defyres elles, but by
 our frendes & neyghbours. Also of euery worde fpoken
 vnproufytably and in vayne we fhall gyue accounte be-
 fore god, notwithftandyng it contenteth not our frendes
 whan we be in theyr company without we vfe many
 30 ydle wordes and vnfruytfull bothe for body and foule.
 More ouer in whose caufes and befynes dooth our con-
 fcyence more grudge & is hurte than in the caufes and
 befynes of our neyghbours & frendes, whan we helpe,
 defende, or prayfe them to other, or elles auounce
 35 them our felfe. And laft yf our neyghbours and frendes
 fe ony thyng in vs to be lauded or prayfed, they glauer

Our friends are
our enemies,

by letting us from
getting our soules'
health.

Time for penance

and good works
taken from us by
our friends.

[* gg v, back]

*Amici fures
temporis.*
If we deaire to
forfak the world,

our friends with-
stand our purpofe.
If we be in mind
to diftribute all
that we haue in
alms, who more
againft us than
our friends?

At feafts, Jonk-
eries and drink-
inge friends urge
us to intemper-
ance.

Idle words drawn
from us by our
friends.

Our confcience
grudges,
when we help,
praise and
advance our
friends.

When friends
glauer our good
deeds,

we sin in vain
glory;

and craftily colour
or wink at what
in us is lewd.

Seeming to profit
us, they do
against us.

[* gg vi]

David's friends
stood stiffly
against him.

Friends in deed
very scant.

Carnal friends
many.

Neighbours stand
afar off.

Such as favour
the body;

such as have cure
of souls.

Every man has
charge to rebuke
the vices

of his evenchris-
tian.
Yet correction
longest first to
prelates and such
as have cure of
souls.

and prayse it so moche that anone we synne in vayne-
glory, and also be proude of our selfe. And yf they spye
ony thyng in vs that is lewde or to be forboden they
wyll craftely colour it, or elles go by as they se it not, so
that we neuer can knowe our selfe, wherfore they be to
be thought rather our enemyes than our frendes. They
feme to drawe nere vs for our profyte, but contrary they
do agaynst vs and no thyng for our profyte. Our pro-
phete sayth in lyke maner. *Amici mei et proximi*
mei aduersum me appropinquauerunt et stete- 10
runt. My frendes & neyghboures drewe nygh and
stode styfly agaynst me. He speketh not of them that
be frendes in dede, fuche be very scante, of whome it is
wryten *Beatus qui inuenit amicum verum.*
Blyffed and happy is he that hath founde a true frende. 15
Perauerture at that tyme this prophete Danyd had none
fuche. But of the carnall and comyn frendes wherof is
a grete nombre. He addeth sayenge. *Et qui iuxta me*
erant de longe steterunt. They whiche were as
my frendes and my neyghbours stode aserfe from me, 20
who fhall we saye is nere ony man yf that his neyghbour
and frende be not, who is to be thought more nerer than
a neyghbour or frende, certaynly none. But perauen-
ture this prophete ment by them that be as neyghbours
and frendes fuche as fauour and owe good wyll onely to 25
the body. And by those that be nygh vnto vs he ment
them whiche haue cure of foule. For they of very duty
sholde fyrst haue the name of a frende and neyghbour.
For bycause the foule is nexte the body, & though it be
so that euery persone hath charge of other in rebukynge 30
vyces accordynge to the sayenge of our fauour. *Si*
peccauerit in te frater tuus corripe eum. If
thy broder or euencysten offende the, correcte hym.
Notwithstandynge thoffyce of correccion longeth fyrst
vnto prelates and vnto fuche as hath cure of foule, 35
whiche be sette in this worlde by almyghty god as

- ouerlokers of the people, vnto whome is also com-
maunded that they fholde fhewe to them they gre-
uous offences, but they ftande aferre of, they spare to
faye the trouth. Elles *let vs go to the lettre, that is to [* gg vi, back]
- 5 say byffhoppes be absent from theyr dyoces and par-
fones from theyr chyrches. Elles to the spyrytuall fenfe
as thus, no man wyll fhewe the fylthynes of fynnes. Bishops and
parsons non-
resident.
- All we vse bypathes & circumlocucyons in rebukynge
them. We go no thyng nygh to the mater. And so In rebuking sin
we all use bypaths
and circumlocu-
tions.
- 10 in *the*meane feason the people peryffhe with theyr fynnes,
whiche thyng *the* prophete complayneth fayenge. Et
qui iuxta me erant de longe steterunt. They
that had cure of my foule stode aferre from me. Truly
those be very wretches whome fynnes do subdue and The thralls of sin,
- 15 put vnder the myferable yoke of feruytude or bondage.
They be also thraste downe in to a more streyghter corner
of myfery whan theyr frendes and neyghboures wyll not
admonyffhe and reprove theyr wyckednesse but suffre
them so to contynue, whan also prelates and parfones thrust into a
straiter corner of
misery, when
neighbours,
- 20 do not correcte theyr myffe lyuyng and fhortly call
them to amendement, but rather go by and suffre theyr
myffe gouernaunce. What than, truly the foule beyng
gladde of his destruccyon & in maner rennyng on his
owne brydell not helped by his frendes, no thyng cared prelates and par-
sons
- 25 for of the biiffhoppes and fuche as hath cure of foule must
nedes come into the deuylls power, whiche as wood
enemyes and rampyng lyons goo aboute sekynge whome
they may deuoure, they doo the vttermoſt of theyr power,
they go fore to the mater, and many tymes ouercome suffer their mis-
governance.
The soul,
- 30 fuche as be very stronge. Therefore what meruayle is it
yf the deuylls catche the myferable foule voyde &
vtterly destytute of al helpe, and so taken drawe it into
the depe pytte of hell. The prophete sayth. Et vim
faciebant qui querebant animam meam. They running on his
own bridle,
uncared for by
friends and
priest, falls under
the devils,
- 35 that fought for to haue my foule put grete strenght for
to obteyne theyr purpofe. The curſed deuylls strenght who as wood ene-
mies and ramping
lions go sore to
this matter,
- catch the desolate
soul and draw it
into the deep pit
of hell.
- Devils' strength
great.

[° gg vii]

If they were
suffred to exer-
cise it on man-
kind, none would
be left alive.
But as God re-
strains their force,
they give them-
selves to guiles,
shewing us the
vain pleasures
and false joys of
the world and the
flesh;
as men in a dream
are deceived by
the semblance of
pleasure.

If they cannot
take us by plea-
sure,

they lay other
crafty baits in our
way

that we may fall
into despair.
They hold out
hopes of higher
perfection or a
more profitable
place to get vir-
tue in.

[° gg vii, back]

So fishers trouble
the waters to
drive fish into
their nets.

& *power is very grete, as scripture sayth. *Non est potestas super terram que comparetur eis.* No strength vpon the erth may be compared to them, whiche yf they were suffred to excercyse vpon mankynde none fholde be lefte alyue. But almyghty god of his goodnes 5
wyl not so suffre it, & bycause of *that* they gyue them-
felfe to fraudes & gyles studyously, wherwith boldly they
come vnto vs persuadynge and shewynge *the* vayne
pleasure of this worlde, and the false Ioyes of the fleshe,
wherwith they scorne vs dayly, lyke as a man in his 10
dreme many tymes thynketh to haue gret pleasures whan
no cause is so to be thought, than wakyng he perceyueh
hymselfe deceyued by his dreme. It is wryten.
Dormierunt sompniū suū & nichil inuenerunt omnes viri diuitiarū in manibus suis. 15
Without doubte fynners be begyled, and all that they
do be but dremes & vanytees, whiche thyng the pro-
phete addeth sayenge. *Et qui inquirebant mala michi locuti sunt vanitates.* Suche as were myn
enemyes & wyllled me rather euyll than good spake and 20
persuaded vanytees vnto me, that is to saye, worldly
rycheffe, pleasures, & false fleshely Ioyes. And yf it
be so they may not take vs by those vanytees, than
they laye in our way other subtyll and crafty baytes
for theyr purpose is eyther by contynuanace of one 25
temptacyon or other to make a man wery & cause hym
to thynke at *the* last that god wyll not helpe hym & so
he falleth in to despayre. Eyther they be aboute to
brynge a man to an hyer perfeccyon of lyfe, to the ende
anone after they may ouerthrowe hym agyne, elles they 30
persuade & purpose to a mannes mynde a more profyt-
able place to gete vertue in, bycause why, they may
lightly or sooner put hym *downe & make hym forsake
it, lyke as fyffhers do whan they be aboute to cause
fyffhe to come in to theyr nettes or other engyns, they 35
trouble the waters to make them auoyde & flee from

- theyr wonte places. Somtyme they perfuade a man to chaunge the maner of his lyfe, in to a more streyght way of lyuynge than perauenture any perfone may bere or fuffre, that than he that is greued afterwarde gyue ouer 5 & forfake it, lyke as men faye apes be taken of the hunters by doynge on fhoos, for *the* properte of an ape is to do as he feeth a man do. The hunter therefore wyll laye a payre of fhone in his waye, & whan he perceyueth the hunter doynge on his fhoos he wyll doo the fame, 10 and fo after that it is to harde for hym to lepe & clymbe from tree to tree as he was wonte, but falleth downe, & anone is taken. Or elles at fomtyme they laye before a man venym pryuely hyd vnder the colour of apperynge vertue, as to fet his mynde in getyng & to laye vp 15 worldly rycheffe for the excercyfyng of the werkes of mercy. Eyther they moue a man to chaftyfe his body aboute his power from *the* fynne of lechery. Thus by thefe fraudes and other innumerable the deuylls be aboute to tourne vs from vertue, wherfore the prophete 20 added. *Et dolos tota die meditabantur.* Dayly theyr mynde was to begyle me. But many tymes whan we remembre our felfe to be tempted we haue fo grete pleasure in the thynges fhewed by fuggestyon & it semeth fo Ioyfull vnto vs that we perceyue no gyle in it, or at 25 the leest we wyll not vnderstande it, therefore fomwhat we here & fome we wyll not here, we gyue audyence onely to it that foundeth to the voluptuous pleasures & profyte of the body, & wyll not here *the* preuy gyle hyd vnder that bodyly pleasure, but go by with a defe eere, 30 whiche the *prophete in the perfone of vs foroweth & wayleth sayenge *Ego autem tanquam furdus non audiebam.* I fared as a defe man, wolde not here the rebukyng of worldly pleasure but gaue hede to all that founded pleafantly to the body. It were a grete 35 remedy to the fynner that is tempted yf he wolde dylygently make preuy ferche with hymselfe of *the*

They urge men on a discipline of intolerable rigour,

that when disappointed they may forsake it.

So hunters take an ape by laying a pair of shoon in his way and then putting on their own shoes; the ape doing the same can no more climb from tree to tree but is taken.

Venom privily hid. Temptation to lay up riches in order to exercise works of mercy; to chastise the body beyond one's power from lechery.

When tempted,

we perceive no guile;

give audience only to the voluptuous pleasure of the body,

and turn a deaf ear to warnings. [* gg viii]

Sinners that are tempted should search

if any peril is
hidden by fraud
or guile,

and ask help of
God, who never
faile them that
trust Him.

Most neither
search them-
selves, nor ask
God's help, but
overthrow them-
selves head down-
ward,
and as dumb
men object no-
thing against sin.

St James bids us
withstand the
devil,

and he will never
let and impugn
us.

William Pari-
siense tells of one
who quelled libi-
dinous tempta-
tions by the words
fy, fy, fy.

[* gg viii, back]

Hedge in thine
sare with thorns.

thyng layde vnto his foule by fuggeftyon what may
happen of it, whether good or euyl. He may bothe
afke queftyon of hymfelfe, & make anfwere to the fame,
& anone by that dylygent inquyficyon made reafon
fhall fhewe at the lafte yf any peryll be hydde vnder 5
by fraude or gyle, & yf none appere he may than flee
vnto almyghty god afkyng his helpe whiche fhall
neuer be voyde or abfent from any perfone that putteth
his fpecyall truft in him. But of a trouthe fynners
oftentymes do the contrary, they make no ferche with 10
themfelfe, they afke not the helpe of almyghty god, but
ouerthrowe rather themfelfe and in maner the heed
downwarde, alfo as dombe men wyll no thyng obgecte
or faye agaynft fynne. Therefore it foloweth. Et ficut
mutus non aperiens os fuum. I am as a dombe 15
man not openyng his mouth. I wyll not ferche and
fpeke agaynft myn owne fynne. Saynt Iames gyueth
monycyons vnto al fuche as fereth the deuylls tempta-
cyons that they withftande ftrongly, & yf they fo do the
deuyll fhall neuerafter haue boldnes to lette and impugne 20
them more. Refiftite diabolus et fugiet a vobis.
Refyfte & withftande the deuyll and he fhall flee from
you. Whiche thyng Wylliam Paryfyenfe confermeth
fhewyng of a certayne perfone that ayenft the foule
and lybydynous temptacyons of the flefh he layde vnto 25
his foule by the deuylls, was wont to faye with grete
indignacyon thefe wordes, fy, fy, fy, & by this meane
he auoyded thofe temptacyons. The wyfe man alfo
counfeyleth vs to hedge in our eres with thornes, fayenge.
Sepi aures tuas fpinis. That is to fay, yf thou here 30
any thyng fpoken that foundeth to euyl or is not
worthy to be fpoken, as the deuylls temptacyon, take
thornes, fo moche to faye withftande temptacyons
fharpely & bytterly, wherwith the deuyll fhall be
chafed away from vs. But fuche as be ouercomen by 35
temptacyons are very blynde not perceyuyng the

vglomnes of fynne, also they be dese not herynge the
 fraude of the deuyll, & last they be dombe not spekyng
 & wyfely reprouynge thabomynacyon of it. Soo by
 custome they be made lyke vnto dombe & dese perfonen
 5 vtterly holdyng theyr peas. Et factus sum sicut
 homo non audiens et non habens in ore suo
 redargutiones. I am made lyke vnto a man that is
 dese & dombe whiche neyther wyll here the rebukynge
 of fynne, nor saye ayenst fynne. Hytherto our prophete
 10 hath descrybed the myferable and vnhappy condicions
 of the fynner expreffynge his manyfolde wretchednesses
 whiche ye haue herde. ¶ Now in this seconde place
 he remembreth many thynges wherby the goodnes of
 god may be moued to forgyuenes, amonge whome good
 15 hope is the fyrst, without the whiche euery thyng that
 we do is of no valure, for let vs neuer so moche wayle
 & sorowe our synnes, confesse them to neuer so many
 preestes and laste study to purge them by as moche
 satyffaccyon as we can, all these profyte no thyng with-
 20 out hope. For was not Iudas very penytent for his
 synnes. Yes truly. For as Mathewe sayth. Iudas
 penitencia ductus rettulit triginta argenteos
 principibus sacerdotum. Iudas beyng penytent
 brought agayne the .xxx. pens to the prynces of preestes,
 25 or to the chefe of the Iewes lawe, dyde he not also fhewe
 openly his trespasse whan he made exclamacyon and
 sayd. Peccauit tradens sanguinem iustum. I haue
 fynned greuouly betrayenge this ryghtwyfe blode. And
 laste he made satyffaccyon more large than almyghty god
 30 wolde haue asked. Abiens laqueo se suspendit. He
 wente forth and hanged hymfelse in an halter. I be-
 feche you what more bytter and shamefull kynde of
 satyffaccyon might haue fortunend him? veryly none.
 And yet bycause he wanted hope and despayred of for-
 35 gyuenes, all these dyde no thyng profyte hym. For

Sinners blind,
 not seeing the ug-
 soneness of sin;
 deaf, not hearing
 the devil's fraud;
 dumb, not
 reproving its
 abomination.

II. God is moved
 to forgiveness,

(1) by good hope,
 without which
 every thing that
 we do is of no
 value,
 neither contri-
 tion,
 nor confession,

nor satisfaction.

Penitence of
 Iudas,

[* hh i]

his confession,

his satisfaction;

all in vain because
 of his despair.

Despair an obstacle to the light of God's grace.

God cannot but have mercy on sinners that trust in Him;

as the sun cannot 'withstand' his beams out of open windows.

Great hope must needs be heard,

[* hh t, back]
If the petition be for our soules' health, and we penitent and willing to suffer correction, and if for the time to come we abstain from all such evil occasion.

David must needs be heard because he trusts in God,

that his enemies may not triumph over his fall.

He asks not riches, honours, pleasures, but God's grace to uphold him.

without doubte desperacyon is so thycke an obstacle, & but yf it be taken away the lyght of goddes grace may not come in to our foules. Let vs therefore take awaye the obstacle of despayre and open our foules by stedfast hope to receyue the grace of god & it must nedes entre. Saynt Poule sayth. Deus negare seipsum non potest. Almyghty god may not deny his owne selfe, he can not but haue mercy on wretched synners that truste in hym. He may noo more withdrawe from them the bemes of his grace, yf theyr foules be made open by stedfast hope to receyue it, than the sonne may withstande his bemes out of wyndowes whan they be open. Therefore the prophete sayth. *Quoniam in te domine speraui tu exaudies me domine deus meus.* Blyssed lorde bycause I haue trusted in the, thou shalt here me my lord & my god. Of a trowth grete and stedfast hope muste nedes alwaye be herde, notwithstandinge these fewe condycions folowyng must be Ioyned to it, that is to saye, yf the thyng asked of almyghty god be lon'gyng and not contrary to the foules helth of the after, also yf he be wyllyng & redy to suffre correccion for his synnes, yf he sorowe & wayle his errour and be gladde to accuse hymselfe. Last yf he wyll beware & from that tyme forthwarde abstayne from all fuche euyl occasyon. All these the prophete remembred by the same ordre, & made his petycyon for to be herde of almyghty god, & shewed the cause why he sholde be herde, sayenge. *Quoniam in te domine speraui.* Lorde thou shalt here me bycause I haue trusted in the, he added the ende for the whiche he made his petycyon, that is to saye to thentent his enemyes haue not the better of hym, and be moche gladde and Ioyfull of his doynge amyffe. This prophete neyther asked erthly rycheffe, worldly honoures, pleasures of the fleshe, nor any other temporall thyng, but onely the helpe of goddes grace

- ayenft his enemyes that they Ioye not moche his fall
or hurte. Truly the deuylls be very gladde yf at ony
feafon they may efpye vs wauer or fumble out of the
waye brekyngge goddes commaundementes. But whan
5 we fall downe and gyue place to the fylthynes of fynne,
not wyllynge for to ryfe agayne, than they Ioye aboue
mefure. Therefore this holy prophete reherfed & recyted
all thefe foresayd thynges bycaufe almyghty god fholde
exercyfe his mercy, & foone helpe hym, to thentent
10 his enemyes fholde not be gladde at ony tyme of his
fall to fynne. Quia dixi ne quando supergaudeant
michi inimici mei. Good lorde I haue recyted all
thefe and made my petycyon, bycaufe myn enemyes at
ony tyme fholde not be very gladde and mery of my
15 fall in folowynge the concupyfcence of *the* body, thefe
enemyes laye awayte bothe daye and nyght, they fpare
vs neyther fleepynge nor wa'kyngge, etynge, or drynk-
ynge, in labour, or ony other fudy but alwaye befy
themfelfe to catche our foules in theyr fnares. Al-
20 myghty god with all the hole company of heuen loketh
downe from aboue & beholdeth our trouble or agony
that we haue to withftande theyr malyce & temptacyon,
they alfo take it heuylly and be fory yf we be ouer-
comen, and yf we haue the vycory they be very gladde
25 & Ioyfull. And on the other parte thefe wycked
deuylls dooth efpye & wayte whan we be aboute to
fall downe & as foone as we fet down our fete, & of a
lyklyhode fhold flyde or flyppe, than they make theyr
vaunte of getynge the vycory, as it foloweth. Et dum
30 commouentur pedes mei super me magna locuti
funt. Whyles my fete were moued & aboute to flyppe,
that is to faye, whan my defyres wauered and were
remoued from almyghty god goynge vnto fynne, than
myn enemyes craked and fpake many grete wordes
35 Ioyenge and laughynge me to fcorne. Ferthermore he
that wyll be herde of god muſte ſubmytte hymfelfe to
- The devils rejoyce
when we ſtumble
and fall.
- The devils lie in
wait night and
day; they ſpare us
neither ſleeping
[* hh ii]
nor waking,
eating nor drink-
ing.
- God and the com-
pany of heaven
behold our agony,
- lament our over-
throw,
rejoyce in our
victory.
- The devils vaunt
when we are
likely to ſlide or
ſlip.
- When David
wavered,
- his enemies
cracked and
laughed him to
ſcorn.

To be heard of
God we must sub-
mit to Him.

If we follow our
sensual pleasure
against His will,
we must make
amends by follow-
ing His will
against our
volupty.
Sin must be
punished by our-
selves or by God.

We must bear his
punishments,
[* hh ii, back]
man's injuries,
self-discipline,
or penance en-
joined by our
ghostly father.

By these scourges
the noisomeness of
sin is done away.

Outward penance

and inward
repentance.

Peter wept;

wylfull correccyon for his olde fynnes, or at the leest
be redy in his soule to humyle and submytte hymselfe.

¶ It is accordyng with ryght and equyte that the per-
fone whiche hath folowed his owne sensuall pleasure
ayenst the wyll of almyghty god, redeme and make 5
amendes for his erreure in folowyng the wyll of god,
contrary to his owne volupty & worldly pleasure. For
fynne must nedes be punysshed eyther by our owne
felfe, or elles by almyghty god, whiche payne or
punysshemente yf that we take vpon vs with a good 10
wyll, it is thought than we make satysfaccyon to al-
myghty god for our trespases, we put this thyng in
execucyon and do it in dede, whan we suffre pacyently
aduerfites & punysshementes of almyghty god, or in-
iuries done by our neyghbours, wylful chaityfementes 15
done by our owne felfe, or elles yf we suffre pacyently
penaunce enioyned by our byffhoppes or ghostly faders
after confessyon herde by them. All these be scourges
wherby the noyfomnes of fynne is done awaye, the
fynner amended, and satysfaccyon is made to god, 20
wherfore the prophete sayth. Quoniam ego in fla-
gella paratus sum. I am redy good lorde to do all
maner penaunce for my fynnes, & not faynedly, but
with a true and contryte herte. But beyde this maner
of makynge satysfaccyon is also asked for a duty of the 25
fynner forowe and inwarde repentaunce of the mynde,
for as moche as he hath defyled the ymage of god
within hym, deserued eternall dampnacyon, and losse
the Ioye of heuen. Bycause also he hath so moche dyf-
pleased our best & moost louynge lorde god, whiche so 30
derely and plenteuouly redemed vs with the precyous
blode of his onely begoten sone Ihesu cryste. Alwaye
the fynner must forowe and wayle these offences
reherfed, so oft as they come to his mynde. ¶ We
fynde in scripiture that Peter chefe of all the apostles 35
wepte and wayled dayly his erreure in denyenge his

- mayfter cryfte Ihefu. O how moche vnylike be thefe
wretched fynners vnto Peter *that* be gladde whan they
haue done amyffe and Ioye in theyr euyl doynges,
whiche thynges truly more dyspleaseth almyghty god
5 than the fynne done. It is very harde at all tymes to
remembre & call to mynde that we haue done amyffe,
& alwaye to forowe, notwithstandinge this muft at all
feafons be ferme and ftable in the foule, that as ofte as
the remembraunce of fynnes cometh to our myndes fo
10 ofte we muft defyre to be forowfull for them. And
this we muft doo with all our power, ftrength, & good
wyll. For our peny'tent prophete fayd. Et dolor
meus in confpectu tuo femper. My forowe for
my fynnes was alwaye in the fyght of myne vnder-
15 standyng. Sorowe and inward penaunce is not onely
fufficyent, but alfo we muft make confeffyon, and
fhewe to an able preeft our fynnes whan tyme fhall
requyre, elles all our forowe & penaunce be it neuer fo
greuous fhall be but in vayne and of none effecte, in
20 the whiche confeffyon we may not tell fables and other
mennes fautes but onely our owne, neyther we may
fhewe our lyght fynnes leuyng the grete and heuy
vnfhewed, we muft alfo fhewe all our offences fmall
& grete without ony fhadowe or colour, no thyng ex-
25 cufyng or makynge leffe but exprefse as moche as we
may the very wyckednes with all the circumftaunce as
it was done in dede. For this caufe our peny'tent pro-
phete added fayenge. Quoniam iniquitatem meam
annunciabo. Good lorde I fhall fhewe myn owne
30 wyckednes or fynne, euen as it was without colour or
glofe. And lafte it is very neceffary that we ftudy &
take hede in ony wyfe neuer after to fall & tourne
agayne to fynne lyke a dogge that tourneth agayne to
his vomyte, or a fowe ones waltred in the cley wyll
35 retourne to that fylthy place. That perfone whiche
ftedfaftly hath purpofed with hymfelfe to amende his

sinners joy in
their evil doings.

If we cannot al-
ways remember
our sins,

yet we must la-
ment them on
every remem-
brance of them.

[* hh iii]

David's sorrow
for sin always
before him.

Sorrow vain with-
out confession,

in which we must
tell no fables,
nor other men's
fautes, but our
own;

not our light sins
only,

but all, without
colour or excuse,

David's confes-
sion without
gloze.

We must take
heed not to turn
again to sin,

as a sow once
waltred in the
clay returns to
that filthy place.

The true penitent
eschews every
occasion of sin;
remembering the
folly of his fall,
short pleasure,

lasting pain.

[* hh iii, back]

Nothing of
David's sin un-
contrite and un-
confessed.
The petitioner
who is hopeful,
submisalve,
penitent, confess-
ing his sin and
resolved to ab-
stain from all
occasion to sin,

will be heard.

III. God's help
needful to our
continuance in
goodness.

Persons long
trained in guile
may lightly
compass a simple
creature;

especially if many
with one assent
conspire his
death.

Each of us is pur-
sued by some
wicked spirit
long trained in
craft.

lyfe is alwaye studdyous & bey to eschewe & flee euery
occafyon of fynne, sekyng holosome remedies for the
same. He remembreth in hymselfe how vnwyfely he
fell, how shorte pleasure he had of it & soone done,
also how longe penaunce he is brought vnto continually 5
to be permanent vnto his lyues ende. He that can
kepe this thyng alway present in the fyght of his foule
remembryng it inwardly, that persone shal not lightly
retourne to his olde fynnes. For this our pro'phete sayd.
Et cogitabo *pro peccato meo*. I shal at all tymes 10
remembre and thynke on my synne that no thyng of
it be vncontryte & vnconfessed, whosomeuer dooth all
these thynges afore sayd, *that* is to say he *that* asketh of
almighty god any thyng for his foules helth & doo it
with good hope, redy to correccyon, sorowynge his 15
offences done, shewynge truly *the* same by confeffyon,
& last purpofynge euer after to abstayne from all occa-
fions of synne, without doubte that persone shal be
herde & obteyne his petycyon. ¶ Yet is behynde to
be spoken of whiche we sayd in the thyrde place, how 20
this prophete shewed *that* he myght not contynue in
goodnes without the helpe of god. That persone
whiche of longe season hath had in experyence & cus-
tomably vsed hymselfe in excercyng gyles & fraudes
may lightly compasse a fymple & vnwyfe creature and 25
bryng hym out of the waye wheder he lyft. Now yf
there be many fuche, & all they with one assent en-
uyously haue conspyred the deth of a fymple persone,
how may he flee so grete malyce & namely so moche
put in excercyse. Truly it is a thyng incredyble, it 30
may not be done *without* some man more myghty than
they withstande & defende hym, we all be in lyke case.
There is none of vs but some wycked spyryte purfueth
hym *with* grete hatred, & surely this wycked spyryte
by longe & dayly excercyng hath gotten by crafte a 35
.M. wyles & meanes to begyle any persone. For from

- the begynnynge of the worlde vnto this tyme beyng
 alyue, he hath lerned all deceytfull craftes wherby ony
 man may be fubuerted be he neuer so stronge. And
 moreouer whan foeuer he hath gotten the better of ony
 5 perfone, he is by that dede made *the* bolder & in maner
 more stronge. And he *that* is so ouercomen is made
 the weyker and more feble. Therfore this prophete
 sayth in 'the perfone of vs all. *Inimici autem mei*
uiuunt & confirmati sunt super me. Myn
 10 enemyes be alyue & haue strength ferre aboue me. I
 may well saye they be alyue. For why they are im-
 mortall, they be ferre stronger than we be, for by ofte
 hauynge the vycory they haue taken vpon them more
 boldnes. If at any time a synner flee to holy penaunce
 15 purpofynge to amende his lyf & diligently purge his
 confeycence with wepyng teres & so chafe awaye *the*
 wycked spyryte *that* impugneth him, yet he is not clene
 delyuered, for *the* same euyll spyryte wyl anone come
 agayne & bryngeth with him .vij. other more wycked
 20 than hymselfe, & by newe fraudes is aboute craftely to
 subdue that perfone whiche our fauyour affermeth in
 the gofpell of Luke, & the prophete in this place
 wayleth the same, sayenge. *Et multiplicati sunt qui*
oderunt me inique. Those *that* wyckedly & of very
 25 malyce dyde hate me be multiplyed, they be encreased
 to a more nombre. Not onely dampned spyrytes be
 malycious aduerfaries to me but also theyr helpers,
that is to saye peruerse & curfed folkes to whome euery
 thyng well done is odyous or hateful, namely whan
 30 they fe ony perfone that hath despyfed wycked conuer-
 facion, worldly gloses or flatterynges, & by holy pen-
 aunce is becomen a newe man, than these mynyftres of
the deuyll & fortherers of his malyce, more louynge
 derkenes than lyght, lyke vnto a beest called a backe,
 35 do backbyte, pursue & laugh hym to fcorne, where as
 they fholde prayse & gyue thanks vnto fuche penytent

From the begin-
 ning of the world
 the devil has been
 gaining experi-
 ence and grown
 bold by success.

His victims
 feebler by defeat.

[* hh iv]

My enemies alive,
 nay immortal,

flushed with vic-
 tory.
 If a penitent by
 tears chase away
 the devil that im-
 pugneth him,

the evil spirit will
 return with seven
 others more
 wicked still.

Devils take to
 them their
 helpers,
 cursed folke,

penitents perse-
 cuting who de-
 spise worldly
 gloses,

loving darkness
 more than light,
 like unto a beast
 called a backe
 (bat).

Prayers of penitents

delay God's vengeance.

[* hh iv, back]

Sinners very unkind against penitents.

They that reward evil for good backbite me.

The world hates them that are not of the world.

Having the devil and the world against us,

we can look for help only to God,

praying continually to Him.

If His grace be not always ready, we must needs sag and bow.

Sick unto death, let us give heed to the Physician.

perfoncs. For the more that are penitent, the more prayers in nombre & more acceptable be offred vp to almyghty god wherwith he beyng pleased dyfferred¹ his greuous punyffhement and fhortely dooth not fhewe vengeance vpon fynners whiche dayly do prouoke his
5
goodnes to *theyr vtter vndoynge. Thefe wycked fynners therefore be very vnkynde & moche fet ayenft them that be conuerted in to a better lyfe by penaunce. And as the prophete fayth they gyue & rewarde euyll for good. Qui retribuunt mala pro bonis detra-
10
hebant michi: *quoniam* fequebar bonitatem. Suche as gyue in rewarde euyll for good dyde malycy-oufly backbyte me bycaufe I folowed goodnes. Our fauyour fayd to his apoftles. Si de mundo fuiffetis: mundus quod fuum eft diligeret. Sed quia de
15
mundo non eftis: propterea odit vos mundus. If ye were of the worlde, the worlde fhoulde loue you. But bycaufe ye be not of the worlde, therefore it hateth you. They that take vpon them the waye of penaunce dooth forfake worldly conuerfacyon and in no wyfe be
20
conformed² to it, for the whiche they be forfaken of the worlde. What fhall we do, the deuy! many tymeth³ greueth vs, the worlde purfueth & foloweth vs, what remedy may be goten amonges fo many aduerfaryes? Truly he that is almighty may focour vs & none other.
25
Let vs befyly afke his helpe, for fyth our aduerfaryes contynually euery moment do purfue vs, therefore we muft praye contynually vnto almyghty god, whiche our fauyour confermeth fayenge. Oportet femper orare. We muft alwaye praye, yf the helpe of his grace be not
30
redy at all feafons we muft nedes fagge & bowe. Therefore lyke as our prophete accordynge to the maner of a feke man that is in grete peryll and fore vexed with fekenes wyll that the phyfycyen forfake hym not in any

¹ sic. differreth 1555.

² conformed 1509, conformed 1555.

³ sic. tymes 1555.

- maner wyfe, neyther go from hym at any feafon but
 dylygently gyue hede to make hym hole. So our pro-
 phete prayeth vnto almyghty god that he forſake hym
 not, ney'ther goo from hym at any tyme but gyue hede
 5 vnto his helpe, let vs all doo in lyke wyfe ſayenge with
 the prophete. Ne derelinquas me domine deus :
 ne diſcefferis a me. Intende in adiutorium
 meum. Blyſſed lorde god forſake vs not, go not awaye
 from vs but gyue hede vnto our helpe. The voyce of
 10 the curſed deuylls whan they ſe a man in theyr power
 & in maner forſaken of god is this, they ſaye. Deus
 dereliquit eum perfequimini et comprehendite
 eum : quia non eſt qui eripiat. God hath for-
 faken hym, let vs purſue & catche hym, for he is with-
 15 out helpe, none can delyuer hym. Truly yf we be for-
 faken of almyghty god, none elles can delyuer vs from
 the power of them. And contrary wyfe, yf god be pre-
 ſent and with vs, our aduerſaryes dare not medle in
 any condycyon. It is wryten. Si deus nobiſcum,
 20 quis contra nos. If almyghty god be with vs, who
 may ſaye or do ayenſt vs. Therefore let vs all ſaye.
 Ne derelinquas me domine deus meus. Good
 lorde forſake vs not. More ouer yf almyghty god go
 from vs at any tyme, our enemyes ſodeynly wyl come
 25 vpon vs by ſubtyl craſte & ſhortly haue the better with-
 out we be ſoone helped. For this let vs all ſaye with
 the prophete that foloweth. Ne diſcefferis a me.
 Blyſſed lorde go not from me. Holy faders ſaye that
 almyghty god wyll ſomtyme withdrawe his preſence
 30 that the deuylls may haue intereſt and lycence to
 tempte a man, for bycauſe his vyctory and rewarde for
 the ſame ſholde be the more, yf that he reſyſt and
 ryght ſtrongly withſtande theyr vnhappy temptacyons,
 whiche thyngs done we rede of holy ſaynt Anthonye,
 35 that after his ſharpe and greuons betynges he ſayd
 vnto god at his comynge agayne to hym. A my lorde

David prays to
 God that He for-
 sake him not.

[* 111]

The devils,
 ſeeing a man in
 their power, ſay :

God hath forſaken
 him.

If He forſake us,
 none can deliver
 us ;

If He be with us,
 our aduerſaries
 dare not meddle
 with us.

If He leave us,
 our enemyes will
 be vpon us by
 ſubtle craft.

God ſometimes
 withdraws His
 preſence,
 in order that man
 may gain the
 greater reward,
 if he reſiſt tempt-
 ation.

St Anthony after
 his grievous beat-
 ings ſaid to God,
 [* 111, back]

Where hast thou
been ?
' Here, looking on
at thy battle.'

Give heed to
mine help.
Cassianus says
that these words
be of great virtue;

the church useth
them oft in Divine
service.

Let us pray to God
with stedfast
hope and true
penance, that He
may give heed to
our help;

for He is the Lord
of our health,

bodily and spirit-
ual,
temporal and
everlasting.

where haste thou ben, where arte thou good Ihesu.
And our lorde sayd vnto hym. Anthony I was here with
the, notwithstandinge I taryed to se thy batayle, and
for as moche as thou haste so manfully withstande and
gaue no place to thyn aduerfaryes in fyghtynge agaynst 5
them I fhall alwaye helpe & focoure the. For this the
prophete sayth. Intende in adiutorium meum
domine deus salutis mee. My lorde and god of
myn helthe gyue hede to myn helpe. Cassianus sayth,
these wordes be of grete vertue and alwaye to be had in 10
remembraunce, whiche also the chirche vsyth very ofte
in the feruyce of god, at all tymes asketh his helpe in
the begynnynge of it. Let vs therfore whiche be
wrapped and clofed in all these myseryes afore reherfed
go by prayer vnto our best and mercyfull lorde god 15
with stedfast hope and true penance, and mekely be-
seche hym of his helpe, that fyth he onely may defende
vs from our enemyes wyl vouchesaue to delyuer vs from
them, also not to go awaye neyther forsake vs but
alwaye gyue hede vnto our helpe. Quoniam ipse 20
est dominus deus salutis nostre. For why he is
god and lorde of our helth, gyuyng temporall helth to
our bodyes, and to our foules the helth of grace in this
lyfe, and in the generall resurrecyon to come whiche
we veryly truste, euerlastynge helth bothe to body and 25
foule, to the whiche our lorde by his ineffable mercy
brynge vs. Amen.

[* ii ii]

* Miserere mei deus.
prima pars.

Pa. li.
Great peril of a
man hanging by
a slender cord
over a deep pit
full of beasts most
wood and cruel;

That man were put in grete peryll and Ieopardy 30
that sholde hange ouer a very depe pyt holden
vp by a weyke and sclender corde or lyne, in
whose botome sholde be mooft woode and cruell
beestes of euery kynde, abydyng with grete
defyre his fallynge downe, for that entent 35

- whan he fhall fall downe anone to deuoure hym,
 whiche lyne or corde that he hangeth by fholde be
 holden vp and stayed onely by the handes of that
 man, to whome by his manyfolde vngentylnes he hath
 5 ordred and made hymfelfe as a very enemy. Lyke wyfe
 dere frendes confyder in yourfelfe. If now vnder me
 were fuche a very depe pytte, wherin myght be lyons,
 tygres, & beres gapyng with open mouth to deftroie
 and deuoure me at my fallynge downe, and that there
 10 be noo thyng wherby I myght be holden vp and
 focoured, but a broken boket or payle whiche fholde
 hange by a fmall corde, ftayed and holden vp onely by
 the handes of hym, to whome I haue behaued myfelfe
 as an enemye and aduerfarye by grete and greuous in-
 15 iuries and wronges done vnto hym. Wolde ye not
 thynte me in peryllous condycyons? yes without fayle.
 Truly all we be in lyke maner. For vnder vs is the
 horryble and ferefull pytte of hell, where the blacke
 deuylles in the lykenes of rampyng and cruell beeftes
 20 dooth abyde defyroufly our fallynge downe to theym.
 The lyon, the tygre, the bere, or ony other wylde beeft
 neuer layeth fo befily awayte for his praye whan he is
 hungry as dooth thefe grete and horryble hell houndes
 the deuylles for vs. Of whome may be herde the fay-
 25 enge of Moyfes. *Dentes bestiarum immittam in
 eos cum furore trahentium atque serpentum.*
 I fhall fende downe amonges theym wylde beeftes to
 gnawe theyr fleffhe, with the woodnes of cruell byrdes
 and serpentes drawyng and teryng the bones. There
 30 is none of vs lyuyng but that is holden vp from fallynge
 downe to hell in as feble and frayle vefsell, hangyng by
 a weyke lyne as may be. I befeche you what vefsell may
 be more bruckle and frayle than is our body that dayly
 nedeth reparacyon. And yf thou refrefhe it not anone
 35 it peryffheth and cometh to nought. An hous made of
 claye, yf it be not ofte renewed and repayred with put-
- If the cord were held by one whom by his ungentleness he had offended.*
- If under me were a pit, with lions, tigers and bears gaping to devour me,*
- and I upheld by a broken bucket or pail, hanging by a cord stayed by the hands of one whom I had grievously wronged;*
- I should be in a perilous plight.*
- Hell is the fearful pit under us, the black devils like ramping beasts desire our fall,*
- [* If it be, back]*
- horrible hell-hounds more hungry than lion or tiger.*
- Wild beasts with the woodness of cruel birds and serpents.*
- No vessel more 'bruckle' than our body, which alone holds us up from falling into hell.*
- A house of clay needs constant repairs.*

tyng to of newe claye ffall at the last fall downe. And
 moche more this hous made of flesshe, this hous of our
 foule, this vessell wherin our foule is holden vp and
 borne aboute, but yf it be refreshed by ofte fedyng
 and puttyng to of mete and drynke, within the space 5
 of thre dayes it shall waast and slyppe awaye. We be
 dayly taught by experyence how feble & frayle mannes
 body is. Also beholdyng dayly the goodly and stronge
 bodyes of yonge people, how soone they dye by a shorte
 fekenes. And therefore Salomon in the boke called 10
 Ecclesiastes, compareth the body of man to a pottle that
 is brocle, fayenge. *Memento creatoris tui in diebus*
iuuentutis tue, antequam conteratur idria super
fontem. Haue mynde on thy creatour & maker in
 the tyme of thy yonge aage, or euer the pottle be broken 15
 vpon the fountayne, that is to saye thy body, and thou
 perauenture fall into the welle, that is to saye in to the
 depeneffe of hell. This pottle mannes body hangeth by
 a very weyke corde, whiche the sayd Salomon in the same
 place calleth a corde or lyne made of fyluer. *Et ante-* 20
quam rumpatur funiculus argenteus. Take hede
 he sayth, or euer the fyluer corde be broken. Truly
 this filuer corde wherby our foule hangeth and is holden
 vp in this pottle, in this frayle vessell our body is the lyfe
 of man. For as a lytell corde or lyne is made or wouen 25
 of a fewe thredes, so is the lyfe of man knytte togyder
 by foure humours, that as long as they be knytte to-
 gyder in a ryght ordre so long is mannes lyfe hole and
 founde. This corde also hangeth by the hande & power
 of god. For as Iob sayth. *Quoniam in illius manu* 30
est anima (id est vita) omnis viuientis. In this¹
 hande and power is the lyfe of euery lyuynge creature.
 And we by our vnkyndnes done agaynst his goodnes haue
 fogretely prouoked hym to wrathe that it is meruayle this
 lyne to be so longe holden vp by his power and mageste, 35

This our house of
flesh, the vessel of
our soul,

will waste away
in three days if
not refreshed with
food.

Young people die
by a short sick-
ness.

The body of man
a 'brocle' pot.

[* II III]
The pot broken
on the fountain is
man's body, and
hell the well.

The silver cord
which holds us is
our life.

As a cord is
woven of a few
threads, so is
man's life knit
together by four
humours.

The cord hangs
by the hand of
God,

whom we have
provoked by our
unkindness.

¹ *sic.* 1555 *his.*

- and yf it be broken this potte our body is broken, and the foule flyppeth downe into the pytte of hell, there to be torne and all to rente of those mooft cruell hell houndes. O good lorde how ferefull condycyon stande
 5 we in. If we remembre these Ieopardyes and perylles, and yf we doo not remembre them we may faye. O meruaylous blyndnes, ye our madnes, neuer ynough to be wayled & cryed out vpon. Heuen is aboue vs, wherein almyghty god is refydent & abydyng, whiche
 10 gyueth hymselfe to vs as our fader, yf we obey and do accordynge vnto his holy commaundementes. The depeneffe of hell is vnder vs, gretely to be abhorred, full of deuylls. Our fynnes and wyckedneffe be afore vs. Behynde vs be the tymes and spaces that were offred to
 15 do satyffaccyon and penaunce, whiche we haue necly- gently lofte. On our ryght hande be all the benefaytes of our mooft good and meke lorde almyghty god gyuen vnto vs. And on our lefte hande be innumerable myffe fortunes that myght haue happed yf that almyghty god
 20 had not defended vs by his goodnes and mekenes. Within vs is the mooft styntyng abhomynacyon of our synne, wherby the ymage of almyghty god in vs is very foule defourmed, and by that we be made vnto hym very enemyes. By all these thynges before reherfed we
 25 haue provoked the dredefull magefte of him vnto foo grete wrath that we muste nedes fere, leste that he let fall this lyne our lyfe from his handes, and the potte our body be broken, and we than fall downe in to the depe dungeon of hell. Therefore what shall we wretched
 30 synners doo, of whome may helpe and focoure be had and obteyned for vs. By what maner sacrefyce may the wrath and Ire of so grete a magefte be pacyfied and made easy. Truly the best remedy is to be fwyfte in doynge penaunce for our fynnes. He onely may helpe
 35 them that be penytent. By that onely sacrefyce his Ire is mytygate and fwaged chely. Our mooft gracyous

The soul in hell
all to rent by hell-
hounds.

Peril of man's
estate.

Heaven above,

[* If ill, back]
with God the
Father of those
that obey Him;
hell beneath;
sin before us;

lost opportunities
behind;

God's benefits on
the right hand;

on the left, mis-
fortunes averted
by His goodness;

within, the stink-
ing abomination
of sin, deforming
God's image and
making us His
enemies.

So provoked, may
He not drop from
His hands this
line our life,
breaking the pot
our body, so that
we fall into the
deep dungeon of
hell?

By what sacri-
fice shall we make
easy His wrath?

By swift penance
we may mitigate
and suage His
ire.

lorde almyghty god is mercyfull to them that be peny-
 tent. Therefore let vs now aske his mercy with the
 penytent prophete Dauid. Let vs call and crye before
 the trone of his grace, sayenge. Miserere mei deus.
 God haue mercy on me. Fyrst let vs teche a parte of this 5
 *psalme, as we dyde before in the other psalmes. ¶ We
 fhall at this tyme by the helpe of almyghty god declare
 the halfe of it, wherin our prophete dooth thre thynges.
 (1) makes his suit; Fyrste he enduceth and bryngeth in his petycyon whiche
 euery penytent persone may make apte and conuenient 10
 (2) shews by many reasons his
 suit to be granted; his petycyon to be graunted. And laste he promyseth
 (3) promises him- very true and vndoubtefull hope to hymselfe of the
 self success. desyre that he asketh. If that synners wolde truly and
 If sinners ponder ryghtfully pondre and thynke of what condycyon and 15
 their state, fteate they be in (of the whiche somwhat we haue sayd
 before) I trowe they sholde thynke themfelfe in a very
 they must think grete peryll and Ieopardy. And yf that they remembre
 themselves in it not well, truly the more is theyr peryll and grete
 great Ieopardy. For of the two that perfonen in¹ more nyghe 20
 if they do not regard it, their the helthe of his soule that seeth and perceyueth before
 peril is the more. the daunger or peryll that he may fall in to, that² is he
 He who sees the that hath noo mynde vpon it. For he that casteth
 peril of his soul is noo peryll before may not flee the chaunce whan it
 more nigh to his fshall happen. We therefore knowynge the peryllous 25
 soul's health than condycyon we be in, let vs seke a remedy for to auoyde
 he who has no it, whiche can noo where elles be had but onely
 mind on it. of almyghty god. Nam quis potest dimittere
 Knowing our peccata nisi solus deus. For who may elles forgyue
 danger, let us synnes but onely our blyssed lorde almyghty god. Let 30
 seek the only remedy, vs all therfore crye vnto him, sayenge. Miserere mei
 even God. deus. God haue mercy on me. Perauenture some
 God alone may man wyll thynke in hymfelfe, If noo remedye may
 forgive sins; be elles had but of almyghty god whose mageste I vn-
 though we have gracyous synner haue so ofte and so greuously offended, 35
 grievously offend- ed him.

¹ sic. persone is more 1555.² sic. than 1555.

- hepyngge synne vpon synne, how shall he soo lightly
 haue mercy vpon me. How may it be that he shall [* II iv, back]
 not take vengeance & punyffhe me fyth he is fo myghty God mighty and
 rightwise.
 and ryghtwyfe. For grete men in power of this worlde Men, the mightier
 and more right-
 wise they are,
 5 the more myghty and ryghtwyfe they be fo moche the
 more they excercyfe and vse vengeance and punyffhe-
 ment vpon them that be wycked and brekers of the
 lawe. Therfore fyth almyghty god is moost ryghtwyfe
 and moost myghty of all, how maye he haue mercy and the more strictly
 do they avenge
 the law.
 10 not auenge his quarell of fo many and grete treypasse
 done agaynst his hyghnesse. Unto this we answere
 in this maner wyfe, that the Iuges of this worlde (yf
 ony be without falsenes and malyce) be fo obedyent
 and subgete vnto the lawes whiche alwaye they must
 15 obey, that it is not lawfull to them at theyr owne wyll and
 arbytrement to forgyue fuche as shall please them. Also
 many of them and almoost all haue fo moche cursednes
 and malyce fet in theyr myndes that yf that they myght
 they wyll not forgyue thofe that hath offended them in
 20 ony condycyon. For why they haue but lytell mercy
 and almoost none. It is wryten. Nemo bonus nifi
 solus deus. No man is good but onely almyghty god.
 He onely is of fo grete mekenes and pyte that no poynte
 of malyce neyther of falsenes may be in hym. Therefore
 25 fyth he is fo meke and fo mercyfull, and aboue his lawes,
 also in condycyon^{no} subgete to them, he may forgyue and
 be mercyfull vnto whome he wyll, and so shall he do,
 for he may not haue lytell mercy but alwaye grete and
 plenteuous. Truly the mercy of our moost myghty and
 30 best lorde god is grete, and so grete that it hath all
 mesures of gretenes. Somtyme trees be called grete for
 theyr goodly and large heyght. Pyttes be called grete
 for theyr depenesse. Ferre Iourneys be called grete
 bycause they are longe. Stretes and hygh wayes be
 35 called grete for theyr brede and wyddenesse. But the

How shall not
 God avenge His
 quarrel?

Judges of this
 world bound by
 the laws,

may not forgive
 at their own
 arbitrement.

Many judges have
 too much cursed-
 ness to forgive
 offenders.

None good but
 God.

No malice nor
 falseness in Him.
 He is above His
 laws,
 and may forgive
 whom He will.

He may not have
 little mercy but
 alway plenteuous.

Trees are high,
 pits deep,

[* II v]
 journeys long,
 streets wide,

¹ sic 1509, 1555. Read in *no condycyon*.

God's mercy high
and deep and long
and wide,

high as heaven,
deep as hell,

broad as the
world,

long as eternity.

Mercy inward
and the work of
mercy outwardly
done.

[* ll v, back]
A physician,
who sees a poor
man full of sores,

may feel pity
without shewing
any deed of
mercy.
So we often are
moved with pity,
and yet give no
help to the needy.

mercy of god conteyneth and is mesured by all theſe
meſures of gretenes, and not onely by one of them. Of
the gretenes in heyght is wryten. *Domine vſque ad
celos miſericordia tua.* Lorde thy mercy extend- 5
eth and recheth vp to the heuens. It is alſo grete in
depneſſe, for it recheth downe to the loweſt hell. The
prophete ſayth. *Miſericordia tua magna eſt ſuper
me: et eruiſti animam meam ex inferno inferiori.*
Lorde thy mercy is grete ouer me, and thou haſte de-
lyuered me from the loweſt and depeſt hell. It is brode 10
for it occupyeth and ouercouereth all the worlde, the
ſame prophete ſayenge. *Miſericordia domini plena
eſt terra.* The erth is full of the mercy of our lorde.
It lacketh no length, for alſo it is ſpoken of the ſame
prophete. *Miſericordia eius ab eterno et vſque 15*
in eternum ſuper timentes eum. The mercy of
god is without ende on them that dredeth hym, therfore
ſyth the mercy of god is ſo hygh, ſo depe, ſo brode, &
ſo longe, who can or may ſaye or thynke it lytell, who
ſhall not call it grete by all meſures of gretenes. Than 20
euery creature that wyll knowlege hymſelfe to this
mercy may ſaye. *Miſerere mei deus ſecundum
magnam miſericordiam tuam.* Lorde haue mercy
on me accordynge to thy grete mercy. Two thynges
there be concernynge mercy, that is to ſaye inwarde 25
mercy, and the werke of mercy outwardly done. There
lyeth perauenture in the open ſtrete a poore man ful
of ſores, a certayn phyſycyen *comynge by beholdeth
hym and is moued anone with inwarde pyte, neuerthe-
leſſe he gooth beſyde and gyueth hym no medycyne at 30
al. Truly al though this phyſycyen were ſomwhat
mercyfull to this poore man, yet he ſhewed no dede of
mercy vnto hym. And we our ſelfe oftentymes ſe and
beholde many nedy and feke folkes, vnto whome we
gyue no helpe, all be it we be ſomwhat moued inwardly 35
with pyte and mercy. Our prophete therfore ſayth of

very ryght in an other place prayfyng the mercy of god.
 Misericors et miserator dominus. He is misericors
 that is moued with some mercy inwardly. Miserator is
 he that dooth and perfourmeth outwardly the dede of
 5 mercy. Therefore our lorde is not onely mercyfull in-
 wardly, but also he excercyseth outwardly the werke of
 it. And yf he executed not mercy in dede what fholde
 it profyte vs. For why we fhall fele no remedy by in-
 ward pyte onely of the greuoufnes that we fuffre, and
 10 before were ouerthrowen by without the dede of mercy
 be fhewed. It is not therefore ynough that almyghty
inde. god haue mercy on vs but yf he doo the dede of mercy.
 And what other thyng is to gyue and fhewe on vs the
 werke of mercy but to doo awaye our wretchednesse, that
 15 is to faye our fynnes wherby we be made wretched.
 Scripture sayth. Miseros facit populos peccatum.
 Synne maketh wretched people. It is very nedefull
 truly to praye that almyghty god be mercyfull vnto vs
 and also vouchefaue to execute the dede of his mercy on
 20 vs, that is to faye to do awaye our fynnes and gyue vs
 his mercy accordynge to the multytude of his mercyes.
 If thou synne ones it is nedefull to the one mercy,
 wherby that synne may be done away. If twyfe
 or thryfe or 'peraenture more ofte than it fhall
 25 be nedefull to the so many mercyes as thy fynnes
 be. Of a trouth the mercyes of almyghty god be
 innumerable. For lyke as from the grete lyght
 of the sonne cometh and fheweth forth innumerable
 bemes, so from the grete mercy of almyghty god
 30 gooth forth innumerable mercyes, nombre the sonne
 bemes yf it be poffyble, and the mercyes of almyghty
 god be more without ende. How greuous and how grete
 fo euer our synne be, yet the mercy of god is moche more,
 wherby he may be mercyfull to vs. And how many
 35 foo euer they be in nombre, yet the mercyes of hym be
 many more by the whiche he may do awaye all our

Misericors one
 who is moved
 with mécy in-
 wardly; *miserator* one
 who performs the
 deed of mercy.

If God were only
miserators,
 not *miserators*
 also,
 we should feel no
 remedy.

The work of
 mercy is the
 doing away our
 sins.

Sin maketh
 wretched people.
 Let us pray to
 God to shew
 mercy upon us by
 doing away our
 sins.

For every sin a
 several act of
 mercy is needed.

[* II vi]

God's mercies in-
 numerable as the
 sun beames

and more without
 end;
 greater than our
 sin.

Therefore we may
pray for mercy
with great trust.

If a table be foul,
we rase it, then
wash, then wipe
it clean

Our soul as a
table defouled
with spots of sin;

needs to be rased
by compunction,

washed with the
tears of our eyen
when we confess,
wiped and made
clean by satisfac-
tion.

[* li vi, back]

Sorrow for sin,

confession,

satisfaction;

all are God's gifts.
Having asked
God to rase our
soul by contrition,
let us desire Him
to wash us from
our sins by tears
of godly sorrow.

If we suffer ad-
versities against
our will, such
tears profit not
but rather hurt.

Weeping for loss
of worldly plea-
sures washeth

trespases. Therefore with grete confydence and truste
let vs aske of hym his mercy, sayenge. Et secundum
multitudinem miserationum tuarum dele ini-
quitatem meam. Good lorde doo awaye my synne,
accordynge vnto the multytude of thy mercyes. If a 5
table be foule and fylthy of a longe contynuaunce, fyrst
we rase it, after whan it is rased we waffhe it, and last
after the waffhyng we wype and make it clene. Our
foule is compared vnto a table wherin noo thyng was
paynted, neuerthelesse with many mysdoynge and 10
fpottes of synne we haue defouled and made it defourme
in the fyght of god. Therefore it is nedefull that it be
rased, waffhed, and wyped. It shall be rased by the
inwarde sorowe and compunccyon of the herte whan
we be fory for our synne. It shall be waffhed with 15
the teres of our eyen whan we knowlege and confesse
our synne. And laste it shall be wyped and made
clene whan that we be aboute for to make amendes and
do satyffaccyon by good dedes for our synnes. These
thre thynges that we haue spoken of cometh without 20
doubte of the gracyous pyte of god. Thou arte fory
for thy synne, it is a gyfte of almyghty god. Thou
makest knowlege of thy synne wepyng and waylyng
for it, it is a gyfte of almyghty god. Thou arte besy
in good werkes to do satyffaccyon, whiche also is a 25
gyfte of almyghty god. We haue asked now of
almyghty god that he doo awaye our synnes by rasyng
of our foule that is contricyon, let vs agayne aske and
desyre hym to waffhe vs from the same, that is to saye,
he graunte and gyue vs grace to wepe and wayle for it. 30
We wepe somtyme, but it cometh not of god. As
whan we suffre aduerfitytes ayenst our wyll, whan our
wepyng teres dooth profyte vs no thyng, but rather
dooth hurte. For saynt Poule sayth. Seculi tristitia
mortem operatur. The sorowe of this worlde for 35
losse of worldely pleasures and desyres causeth euerlast-

- ynge deth. Suche forowes and wepynges waffheth not the soule, but rather make it foule. Other wepynges teres there be that be caused of the forowe which is godly, as whan we be forowfull that we haue soo moche
 5 dyfpleased god, whyche hath done soo moche for vs. Hec trifticia penitentiam in salutem stabilem operatur. This forowe as fayth saynt Poule causeth penaunce to be had for euerlastyng helth. And as fayth saynt Crysofome. Hee lachryme lauant delictum. These wepynges teres waffhe awaye fynne,
 10 they be also gyuen of the holy ghoft to them *that* be penitent. For it is wryten. Flabit spiritus eius & fluent¹ aque. the spiryte of god shall gyue so grete infusyon of grace to them *that* be penytent that the
 15 waters, *that* is to saye theyr wepynges teres shall flowe and be haboundaunte. Upon these waters the spiryte of almyghty god may flye and goo fwyftely, whiche was fygured in the begynnyng of scripture, by the sayenge of Moyfes. Et spiritus domini ferebatur
 20 super aquas. The spiryte of our lord was borne alofte vpon the waters. Crysofome descrybeth the vertue of these wepynges teres sayenge. Sicut post vehementes hymbres mundus aer ac purus efficitur: ita et post lachrimarum pluuias serenitas mentis sequitur atque tranquillitas. Lyke
 25 as after grete fhowres and stormes the ayre is made clene and pure, so after grete plente of wepynges teres foloweth the clerenes and tranquyllyte of the foule. Let vs all therfore desyre and aske to be waffhed from
 30 our fynnes by these waters and saye vnto almyghty god. Amplius laua me ab iniquitate mea. Lorde waffhe me more from my wyckednes. Befyde rasyng of our foule that is contrycyon, and waffhyng that is confeffyon, we sayd that it is necessary to be wyped
 35 and made clene, whiche is done by satyffaccyon of good

not the soul, but maketh it foul.

Godly sorrow laiments that we have displeased God.

Such sorrow causeth penance for everlasting health. These tears, says Chrysostom, wash away sin;

they are the Spirit's gift.

[* II vii]

On these waters God's Spirit moves as in the beginning.

Chrysostom says:

after great showers the air is clean, so after these tears follows the clearness of the soul. Let us say to God,

Wash me from my wickedness.

We are wiped and made clean by satisfaction of good works:

¹ fluens 1509, 1555.

by alms to the
poor.

By alms and
good works we
may be wiped
from all sin ;
but without God's
grace no creature
can do good works.

[* li vii, back]

Our sufficiency is
of God.

Recapitulation of
the petition ;
that God will be
merciful to us,
and of His mercy
rase,
wash, and wipe
our souls from all
sin.

II. Reasons why
God should grant
our petition.

We have asked
for contrition,
confession, satis-
faction.

Syllogism.

God is willing to
rase sin as letters
are rased,

werkes. Fyrste by almesse dede and charytable dyf-
trybucyon to the poore people. For our sauour sayth.
Date elemosinam et ecce omnia munda sunt
vobis. Gyue almesse and ye shall be made clene
from all synne. By almesse dede therfore & good 5
werkes we may be wyped & made clene from all synne.
And no creature of himselfe hath power to do good
werkes without the grace and helpe of god. For as
sayth saynt Poule. *Non sumus sufficientes cogitare*
aliquid ex nobis, quasi ex nobis set sufficientia 10
nostra ex deo est. *We be not suffycyent and able
of our selfe, as of our selfe, to thynke ony maner thyng,
but our suffycyency and habyltye dependeth and cometh
of god onely, therfore this thyng is to be asked of god
that he vouchesaue to moue our foules perfyte by his 15
grace vnto the excercyfyng & doynge of many good
werkes, that they may vtterly be wyped and made
clene from all contagyousnes of synne. Accordynge to
the desyre & sayenge of the prophete that foloweth.
Et a peccato meo munda me. Good lorde make 20
me clene fro my synne. Our hole petycyon is ended
here, wherin fyrst we haue asked that god be merciful
vnto vs after his grete mercy. And that he rase our
foules, waffe them & wye them vtterly from all synne
accordynge to the multytude of his manyfolde mercyes. 25
¶ In this seconde membre ben dyuers stronge reasons
brought forth, wherby god may be moued so that he
may not deny our petycyon. Thre thynges we haue
asked before. Fyrst that god do awaye our synne by
contrycyon, waffe our soule by confessyon, & thyrddy 30
make it clene by satysfaccyon, to the whiche other thre
corespondent to them be brought forth & shewed in
this fyrst syllogisme, in this fyrst reason, all though
they be not in the same ordre. To do awaye synne (as
we sayd) is to rase it that no spotte be seen in our 35
soule, in lyke maner as lettres be done awaye whan they

be rased, so that no chynge whiche was there wryten
 may be redde or knowen. Truly almyghty god wyll
 not knowe our fynne and trespasse, yf we our selfe wyll
 knowe them. If we study & be aboute as our duty is
 5 to rede & confyder the fynnes that be wryten & marked
 in our foules, anone he of his goodnes putteth them
 out of his fyght. Therefore let vs all saye with a con-
 tryte herte & mynde. O blyffed lorde god do awaye
 'my fynne and wyckednes. *Quoniam iniquitatem*
 10 *meam ego cognosco.* For I knowe my grete and
 greuouse trespasse. It is gretly acceptable in the fyght
 of our moost mercyfull lorde god yf a synner wyll call
 to mynde with due contrycyon the gretenes of his
 fynne. Also whome he hath offended and how greu-
 15 ously. In to how many hurtes and thynges vnprofyt-
 able he hath fallen for his fynne. And how many pro-
 fytes he hath lost by the reason of it. If we were in
 mynde bely to beholde and loke on these thynges it
 fholde be to vs ryght profytable. For why and we
 20 knowe our fynnes after this maner anone god forgyneth
 & dooth them awaye. And the more ofte we so do the
 sooner he forgeteth. If we call to mynde vnfaynedly
 and without any dyffymulacyon how moche our fynnes
 dooth hynder & let vs fro doynge good werkes, that
 25 blyffed lorde shall vtterly forgete and do them awaye
 for euer, so that one lytell spotte shall not also be left,
 but in euery parte to appere fayre and clene. Let vs
 therefore with contrycyon saye also this that foloweth,
 lorde make me clene fro my fynne. *Quoniam pec-*
 30 *catum meum contra me est semper.* For my
 fynne is alwaye agaynst me. How agaynst me? truly
 euen dyrectly before myn eyen that I may beholde and
 loke vpon it at all tymes without any lette. Now we
 haue spoken of the doynge awaye of our fynne, &
 35 makynge clene of our foule & also why god fholde so
 do, let vs now also shewe why he fholde washe it to

so that nothing
 written may be
 read or known.

If we read the
 sins written in
 our soules,

God puts them
 out of His sight.

[* II VIII]

God is pleased
 when a sinner
 calls to mind the
 greatness of his
 sin, whom he has
 offended,
 the hurts pro-
 cured and profits
 lost by it.

If we thus know
 our sins, God for-
 gets them;

so that no spot is
 left.

My sin is before
 mine eyes.

Why God should
 wash our soul.

the entent every partycle that we haue promysed to
 speke of may answere conueniently to other. The
 wepynges teres wherby our soules may be wasshed
 cometh of a speycall gyfte of god, and namely whan
 we haue that grace to wepe in confessyon & knowleg- 5
 ynge our fynnes before his ferefull hyghnesse, kno-
 ynge also the greuoufnes of it. We shall soone knowe
 the gretenesse of our synne. Fyrste yf we wyll confyder
 well how grete and myghty lorde he is whome we haue
 offended. An other yf we take good hede how moche 10
 our vngentylnes hath ben to hym lokyng on vs whan
 we do so many and grete offences. God onely is of
 that power that yf we offende and trespassse ayenst his
 goodnes we be gylty to suffre eternall deth for it.
 Dauyd offended greuoufly ayenst Urye his knyght 15
 whome he caused to be slayne. And also he dyde
 wyckedly to Barfabe wyfe to the sayd Urye, whiche
 he perfwaded to auoutry. Neuerthelesse yf he had not
 broken the lawe and commaundement of god by the
 sayd offences he had not ben gylty and worthy of 20
 eternall deth. Therefore of a trouthe none offence may
 be done to ony creature, wherfore the doer sholde
 stande in the Ieopardy of eternall deth, but onely for
 offendyng agaynst almyghty god, whome we offende
 muche more greuoufly, that he beholdeth & seeth euery 25
 trespassse we do, be they lytell be they moche. Ther-
 fore let vs al go by prayer vnto almyghty god fayenge.
 O my lorde god beholde and se I wretched synner
 knowlege and confesse my gylte before thy maieste,
 before thy fyght I detecte my trespassse, I do not hyde 30
 it, I shewe forth my synne to be very greuous. But
 blyssed lorde I beseeche the wasshe me with my wepynges
 teres, comyng out from the plenteuousnesse of thy
 grace. And ferthermore wasshe me fro my synne, for
 why good lord I knowlege Quod tibi soli peccaui. 35
 that onely to the I haue trespassed and offended before

[* ii viii, back]

Sin grievous as
offending a
mighty Lord,who sees all our
offences.Sin against God
deserves eternal
death.David caused his
good knight Urye
to be slain,and persuaded
Barabbe to avou-
try.
But his breach of
God's command-
ments was that
which made him
worthy of eternal
death.By no offence
against a creature
does the doer
stand in jeopardy
of eternal death,
but only by the
offence against
God who sees all.O God, I confess
my guilt,and beseech Thee
to wash me with
my tears coming
from Thy grace.
Wash me from
my sin, for
against Thee
only have I sinned.

- thy fyght. For this cause good lorde forgyue and do
awaye my fynne, for why I knowe my trespaffe. I knowe
well I haue offended the. And beyde that waffhe
me, for I myselfe confesse that ^{onely} to the I haue
5 offended. And so in concludyon make me clene bycause
my fynne is as an obiecte to my fyght, it is euer in my
fyght. Blyffed lorde yf thy hyghnes may not by these
reasouns be moued to mercy, yet let this moue & stere
the to be mercyfull. Ut iustificeris in sermonibus
10 tuis. That is to saye that thou mayst be Iustyfied in
thy wordes and sayenges. It is wryten by thyn holy
prophete Ezechyell, what Ingementes vnyuerfall thou
gaue vnto the people. Thou sayest also good lorde
Nolo mortem impij: sed vt conuertatur impius
15 a via sua et viuatur. I wyll not the deth of a fynner,
but that he be tourned from his wycked lyfe and leue¹.
Thou sayest also. Impietas impij non nocebat² ei:
in quacunque die conuersus fuerit ab impietate
sua. The myflyuyng, the wyckednes of the fynfull
20 creature shall neuer hurte neyther be noyfsom to hym
whan foeuer he wyll tourne from his wyckednes. And
agayne thou sayest. Si egerit penitenciam a pec-
cato suo: vita viuet et non morietur, omnia
peccata eius que peccauit non imputabuntur ei.
25 If the fynner do penaunce for his fynne lyue³ and
neuer dye euerlastyngly, the fynnes & trespaffes that
he hath done shall neuer be cast in his tethe neyther
layde to his charge. O blyffed lorde vouchesaue and
gyue vs leue to aske the this questyon. Were not
30 these thy wordes, dyde thou not speke them to thy
prophete, or dyde he begyle vs that sayd they were
spoken of the. For of a trouthe he wrote that thou
spake them to hym. Tu itaque fili hominis dic ad
filios populi tui. Thou the sone of a man, shewe

[° kk]

Make me clean,
because my sin is
euer in my sight;

that Thou mayst
be justified in Thy
sayings.

Thou wilt not
the death of a
sinner.

The misliuing of
the sinful creature
shall not be noi-
some to him, if
he will turn from
his wickedness.

If the sinner do
penance for his
sin it shall never
be cast in his
teeth.

Did the prophet
beguile us when
he wrote that
these words were
spoken by Thee?

¹ lyue 1555.² sic. nocebit 1555.³ sic 1509, 1555. Add *he shall* before *lyue*.

and tell this vnto thy people. &c. Therefore good
 [* kk i, back] 'lorde they be thy wordes. O moost meke god beholde
 we wretched fynners tourne from our euyl wayes vnto
 the, we do penauunce for our offences, graunte lorde that
 they be not noyfome to vs neyther layde to our charge 5
 at any tyme, but vtterly to be done awaye, waffhed
 awaye and wyped away. Ut iustificeris in sermoni-
 bus tuis. that thou may be iustified by thy wordes.
 Thou knowest well what folehardy Iugement *the* peo-
 ple gaue ayenst *the* for this thy sentence, they sayd 10
 Non est equa via domini. The waye that this
 man taketh is not egall. Thy people presumed to be
 Iuges of thy sentence. To whome thou gaue answere
 on this wyfe. Numquid via mea non est equa :
 et non magis vie vestre praua¹ sunt. Is not my 15
 waye good and egall, & yours shrewed nought & more
 vnegall, thou confermed agayne to them thy wordes
 spoken before, sayenge. Quando auerterit se impius
 ab impietate sua feceritque iudicium et iusti-
 ciam, vita viuet et non morietur, omnium ini- 20
 quitatum eius quas operatus est non recordabor.
 When foeuer a synner shall tourne away from his synne
 & truly confesse hym of it, & make satysfaccion he
 shall lyue & neuer dye euerlastyngly. I shall also
 forgete & neuer call to mynde ony synne *that* he hath 25
 done. Good lorde thy wyll was to ouercome & exclude
 by this maner theyr folehardy Iugement ayenst thy
 mercyful sentence. We beseeche & praye the now to
 do the same. Thou shalt not ouercome theyr opyn-
 yons but yf thou manifeste & shewe thy wordes & 30
 sayenges to be true, & *that* they haue vntruly Iuged of
 the. Therefore now blyssed lorde do away our wycked-
 nes, now forgete our synnes whiche we vtterly forsake
 and despyse. Ut iustificeris in sermonibus tuis
 et vincas cum iudicaris that thou may be iustified 35

Foolhardy judg-
ment of the people
who cried :

God's way is not
egall.

He answered :

Is not My way
egall, yours
shrewd, nought,
and more unegall?

The sinner con-
verted, confess-
ing, making satis-
faction, shall
never die ever-
lastingly ;
God forgets his
sin.

God can only
ouercome man's
foolhardy judg-
ment by shewing
His sayings to be
true.

[* kk ii]

¹ sic 1509, 1555. Read *praua*.

- in thy wordes & ouercome whan thou arte Iuged so
boldly & folyfshely. Our fynnes be grete & innumer-
able, we do not forgete them, we do not couer & hyde
them, we do not defende them, but we knowe, we
5 make open & accufe them, neuerthelesse we befeche the
for thy grete mercy & for the infynyte multytude of
thy manyfolde mercyes beholde vs, & namely wherof
we be made, thou knowest what mater it is & how
frayle it is. Call agayne to mynde that we are but
10 duste & claye, & also *that* the lawe & custome of our
body is contrary to the lawe & custome of our foule
and the custome of our body putteth vs dayly vnder
the captyuete & thraldome of synne. If a commaunde-
ment were gyuen to a man *that* hath but a weyke &
15 feble body in strenght to roll & tourne vp a myll stone
of a grete weyght vnto the hiest parte of an hyll, &
that he put his good wyll to perfourme *the* same, neuer-
theles perauenture whyles he is aboute to do *the* dede
the stone for gretenes of his weyght aboue his strenght
20 falleth downe backwarde in to a valey, were not this
man more worthy to be pardoned & forgyuen (seynge
& knowynge his good mynde) than he *that* were
myghty & hath grete strenght. We be in lyke con-
dycyon, we be aboute to brynge this our body vnto
25 thy holy hyll, neuertheles it is thrafft downe by the
heuy burden of synne *that* oftentimes it boweth &
flyppeth downe backwarde, for that same synne *that* by
our fyrst fader & moder Adam & Eue was brought
amonge al men is heuy & greuous on vs lyke as an
30 heuy burden, & dayly greueth vs more & more, it
maketh vs also prone & redy to all other vyces, therefore
and for this cause haue mercy on vs, for this synne of
our forefader, this heuy & greuous weyght *was* con-
ceyued and begoten with vs, accordynge to the sayenge
35 of the prophete. *Ecce enim in iniquitatibus con-*
ceptus sum et in peccatis concepit me mater

We do not hide
our sins,
but open and
accuse them.

Thou knowest
whereof we are
made,

but dust and clay,
the custom of our
body putting us
daily under the
thraldom of sin.

If a man of feeble
body tried to roll
a millstone up
hill,

and it should
fall backward
into a valley,
his feebleness
would excuse him.

We men try to
bring our body
to Thy holy hill,
but it is thrust
down by the heavy
burden of sin,

inherited from
Adam and Eve.

[* kk ll, back]

We were conceived in sin.

God's promise is very truth.

Christ came to call not the righteous but sinners to penance.

Come unto me, all ye that labour.

Whosoever cometh I shall not cast him out.

We, good Lord, are sinners such as Thou camest to seek, weary and heavy laden.

We come to Thee, 'humyle' and meek ourselves before Thee, have no hope but in Thee; for our self-accusation and frailty,

and for Thy truth's sake,
[* kk III]
have in mind Thy promise.

mea. Beholde I was conceived in synne, and my moder conceived me in synne. This notwithstandinge good lorde we knowe that thou arte true, & all that thou doost promyse is very trouthe. Truly thou sayd that thy comynge in to this worlde was to call synners to penaunce. Non veni vocare iustos sed peccatores ad penitenciam. This is thy fayenge. I came in to this worlde, not to call ryghtwyse people, but synners to penaunce, *thou* hast called on them & dayly doost call, fayenge. Venite ad me omnes qui laboratis et onerati estis & ego reficiam vos. All ye that labour in this worlde & bere heuy by doynge penaunce come to me & I shall reffrehe you. Truly thy promyse is to receyue all *that* wyll come, yf they come to *the* as they sholde do. Qui venit ad me non eijciam¹ foras. Whosoever cometh to me I shall not caste hym out, I shall not forsake hym. O good lorde beholde, we be synners in lyke maner as thou came in to the worlde to call vnto the, we labour and be laden with the multytude of our synnes, we also be made very by the meanes of our wyckednes. Therefore blyffed lorde saye vnto vs, come ye vnto me, & anone we come, we humyle and meke ourselfe before the trone of thy mercy, other hope and truste haue we none in ony condycyon but onely in the, yf thou wylte not be mercyfull to vs for accusynge ourselfe, neyther by this *that* thou arte Iustified by thy wordes, neyther also for our fraylty, yet good lorde haue mercy on vs for thy trouthe, thou arte true and louest trouthe aboute all thyng. Haue *in* mynde the promyse thou made to euery penytent synner comynge vnto the, whiche is, thou shalte not caste them awaye, & also thou shalte reffrehe them. We come therefore vnto the good lorde, caste vs not awaye but reffrehe vs with thy grace and mercy. Ecce enim veritatem dilexisti. Thou

¹ sic. eijciam 1555.

haft euer loued trowth. After that this holy prophete hath fhewed & purposed his petycyon, & brought forth many reafons why the fayd petycyon fhoulde be graunted.

Thyrldy now with a gladde chere he maketh fure pro-
 5 myfe & hope to hymfelfe to gete and obteyne his ask-
 ynge, wyllynge to gyue example to euery synner bycaufe
 that they fhoulde do the fame. It is a grete dyfference
 bytwene difpayre and fure hope. The nynyuetes
 whan the prophete thrette & menafsed them with the
 10 deftruccion of the cyte, they were not in furete god
 wolde be mercyfull to them, neyther they were vtterly
 in defpayre. Ionas the prophete came vnto them the
 feconde tyme fent from almyghty god, & fayd openly
Adhuc quadraginta dies et niniue subuertetur.
 15 Within .xl. dayes to come the cyte of nynyue fhall be
 ouerthrowen and deftroyed. The people herynge the
 wordes of the prophete Ionas and ferynge the venge-
 aunce of god to fall vpon them, commaunded amonge
 themfelfe euery man woman & chylde to fafte and alfo
 20 cladde them in facke cloth from the loweft degre vnto
 the hieft. The kynge of that cyte anone as he was
 certefyed & had knowlege of the prophetes fayenge rofe
 vp from his fete threwe awaye his royall garment &
 cladde hym in facke cloth, and fate downe on the
 25 grounde in the duft, and by the decree and one affent
 of all his nobles, commaunded that euery man woman
 and chylde, & alfo brute beeftes fhoulde not ete neyther
 drynke by a certayne fpace, but *that* euery body fhoulde
 do penance for theyr synne. This was theyr fayenge.
 30 *Quis ſ[c]it¹ ſi conuertatur et ignoſcat deus et*
reuertatur a furore ire ſue et non peribimus?
 Who knoweth, who is fure yf god wyll be tourned from
 vengeance and by his mercy forgyue vs, and alfo with-
 drawe his wrathe & we fhall not periffhe. It appereth
 35 by theſe wordes they had no very truſt of forgyuenes,

III. The prophet
 has a ſure hope
 to obtain his ask-
 ing.

Deſpair and hope.
 The Ninerites
 when Jonas
 'thrette' and
 'menafsed' them
 were neither in
 ſure hope nor in
 utter deſpair.

They faſted and
 put on ſackcloth;

even the king and
 his nobles;
 man, woman and
 child and alſo
 brute beaſts
 neither ate nor
 [° kk iii, back]
 drank by a certain
 ſpace.

Who knoweth if
 God will be turned
 from His venge-
 ance?
 Though the Nine-
 vites had no ſure
 truſt,

¹ ſit 1509, 1555.

they did due pen-
ance and found
mercy.

To Christians God
has shewed the
treasures of His
mercy, the sacra-
ments of health,

made manifest by
His Son.

The 'preuytees'
of the Godhead
hidden from the
wise, shewed to
such as be small
and of little re-
putation.

[* kk iv]
The Holy Ghost
has made known
all things;
nothing more cer-
tain than what is
taught by holy
church.
No mean so
speedful to prove
the certainty of
anything concern-
ing our faith as
that the church,
which in such
things may not
beguile, has so
affirmed.

& also that they were not vtterly in dyspayre, notwith-
standynge they dyde penaunce, abydyng all togyder
what the moost meke god wolde do with them, whose
grete mercy at the last they knewe and had in expery
ence, although before they neyther had very trust nor 5
full myffetrust of it. But we be now in an other con-
dycyon. Almyghty god hath shewed to vs cryften
people the trefoures of his grete mercy, the secrete
myfteryes of the fayth & the sacramentes of helth,
wherby we may trust verily to haue forgyuenes. Cer- 10
taynly they were before hyd & vnknownen to vs, but
now of late tyme they be manyfest & shewed by his
onely begoten sone Ihesu cryfte, whiche his owne selfe
dooth wytnesse sayenge vnto his fader. Abscondisti
hec a sapientibus et prudentibus et reuelasti 15
ea paruulis. Father thou haste hyd and kepte
secrete the preuytees of thy godhede from wyfe and
cunynge men & shewed them to fuche as be small &
of lytell reputacyon in this worlde. Ihesu cryfte com-
ynge downe from the fader of heuen into this worlde 20
made open & shewed vnto his chyrche the hyd &
preuy myfteryes of his godhede, his ownselfe bereth
wytnesse sayenge. *Quecunque audiui a patre meo*
nota feci vobis. I haue manyfest and shewed to
you all that I haue herde of my fader. He promysed 25
also at his ascencyon the holy ghoft to come that
sholde teche parfytely the knowlege of euery thyng,
so that now no thinge may be more certayne to vs than
it whiche is taught by holy chyrche. No meane may
be founde so spedefull and redy to proue the certaynte 30
of any thyng concernynge our fayth as that the chyrche
hath so affirmed and ordeyned. The chyrche of god
may in no wyfe begyle in those thynges that longeth
to our fayth and to the vndoubtefull helth of the soule.
Who therfore of vs cryften people may not of ryght 35
saye vnto god this that foloweth. *Incerta et occulta*

- fapientie tue manifestasti michi. Good lorde thou
 haft fhewed vnto me the myfteryes of thyn infynyte
 wyfdome whiche before were hyd and vnknownen to vs,
 but why hath god fhewed vs thefe secretes, what dooth
 5 it profyte the fcrete myfteryes of hym to be fhewed
 and made open to vs, what comforte fhall we take by
 it. Truly grete comforte yf we vnfaynedly repent our
 olde fynfull lyfe, elles we know them to our grete hurte.
 For as faynt Peter sayth. *Melius est non cognoscere*
 10 *viam iusticie: quam post agnitionem retrorsum*
conuerti. It is better not to knowe the way of ryght-
 wyfnesse than after the knowlege of it to vse & do the
 contrary. But yf we tourne to god and folowe his
 commaundementes forfakynge our wretched lyfe, hav-
 15 ynge fayth & trust in his sacramentes we shal without
 doubte obteyne forgyuenes and mercy by the vertue of
 them. Perauenture some man fhall faye, we fe what
 is done in euery sacrament. In the sacrament of
 baptym the childe is waffhed in the water, and a fewe
 20 wordes be spoken of the preest. In the confymacyon,
 the foreheed of the chylde is noynted with holy creme
 in maner of a crosse with a fewe wordes spoken of the
 preest. In the sacrament of penauce after the con-
 fessyon is herde and fatisfaccyon enioyned the preest
 25 sayth also a fewe wordes, what longeth thefe to the
 helth of the foule, for the wordes anone as they be
 spoken be gone in to the ayre & no thyng of them
 remayneth. The water also & the oyle perfeth not
 from the body vnto the foule, perchance some man
 30 wyll thynke this in hymselfe. And it is of a trouth
 the water and the oyle to haue no strength of theyr
 owne nature wherby they may entre vnto the foule, or
 to werke in it good or euyll, neuertheles there is a
 preuy & hyd vertue gyuen vnto them by the meryte of
 35 the passyon of Ihesu cryft & of his precyous blode,
 whiche on the crosse was fhedde for wretched fyanners.

The mysteries of
 God's wisdom
 revealed.

Knowledge of
 Christ comfort-
 able if we repent,
 else hurtful.

Better not to
 know the way of
 rightwisenesse,
 than to know and
 not use it.

By repentance
 and faith we shall
 obtain mercy.

Some will say:
 the water in
 baptism and a
 few words of the
 priest;
 in confirmation
 the nointing of
 the child's fore-
 head with
 [* kk iv, back]
 holy 'creme,' and
 a few words
 spoken;
 in penance con-
 fession and satis-
 faction with a few
 words of absolu-
 tion;
 what longeth this
 to the health of
 the soul?
 Water and oil
 pierce not to the
 soul,

yet a privy and
 hid virtue is given
 them by the merit
 of Christ's most
 holy and dear
 blood.

Christ's blood
cleanses the soul.

A Jew culpable
and made foul by
touching a dead
body was cleaned
by sprinkling
with blood.

The meaning of
this rite

[* 111]

of aspersion then
unknown;
now after the
Passion

known to every
man.
Ysop, hot and of
a sweet smell,
signifies Christ
who meeked Him-
self to die on the
cross

as a sacrifice of
sweet odour.

The aspersion of
blood of beasts
before the incar-
nation a type of
the effusion of
Christ's blood.

This moost holy and dere blode of Ihesu cryfte fhedde
for our redempcyon, bought and gaue so grete and
plenteuous vertue to the sacramentes, that as ofte as
ony creature fhall vse & receyue ony of them, so oft it
is to be byleued they are sprenclcd with the droppes of 5
the same moost holy blode, whose vertue perfeth vnto
the foule, and maketh it clene from al synne. But
wherby knowe we this, truly for he hath fhewed and
made open the hyd and vncertayn thynges to vs of his
infynyte wysedome. It was a custome in the olde lawe 10
amonges the Iewes to do awaye theyr synnes by this
maner. If ony of them by touchynge of a deed body
or by ony other maner thyngc were culpable & made
foule, anone he was made clene of that defeaute with
ysope dypped in the blode of certayne beestes and 15
sprenclcd vpon hym, whiche maner and custome was
gyuen to the Iewes by Moyfes & ordeyned by the wyse-
dome of god. Neuerthelesse at that tyme it was vn-
knownen what this mater ment and fygnefyed. It was
vncertayne, it was hyd, what the wyfdome of god 20
wolde to be vnderstande by this aspercyon or sprenk-
lynge of blode. And after that our blyfled lorde Ihesu
cryft had fhedde his precyous blode. And as sayth
saynt Peter waffhed vs from synne with his blode it
was knownen to euery man what by the ysope and by 25
the aspercyon of blode was fygnefyed. Ysop is an
herbe of the grounde that of his nature is hote, and
hath a fwete smell, fygnefyenge Cryft whiche meked
himselve to suffre deth on the crosse. And as saynt
Poule sayth he offred hymselfe of very grete & feruent 30
charyte vnto his fader almyghty god as a sacrefyce of
fwete odour. No man may doubte of this that by the
aspercyon of blode of beestes before the Incarnacyon
was fygnefyed and represented the effusyon of the
blode of Cryft for our redempcyon, whiche blode of 35
our sauyour without doubte is of moche more strenght

incomparable to do awaye fynnes than was the blode
of beeftes. And as ofte as the holy sacramentes be
yterated and vfed accordynge to the commaundement
of Cryftes chyrche, fo ofte is the blyffed blode of our
5 lorde fprencled abrode to clenfe and put away fynne.

Whenever the
sacraments are
iterated, our
Lord's blood is
sprinkled abroad
to cleanse sin.

Therefore let vs all faye with the holy prophete this
verfe that foloweth. *Asperges me domine yfopo
et mundabor.* As we myght faye. Lorde our fayth
is fo clere and vndoubtefull by the meryte of the paf-

10 fyon of thy fone our lorde Ihefu cryft whiche by the
effufyon of his holy blode hath gyuen fo grete effycacy
and ftrength to the holy sacramentes of his chirche,
that whan we receyue any of them we fhall be fprencled
and made clene by the vertue of his precyous blode

Christ has given
such efficacy to
the sacraments,

15 lyke as with yfope, whiche asperfyon anone foloweth
the water of grace that is infufed in our foules, wherby
we be made more whyter than fnowe. Therefore the
prophete addeth to the fame verfe. *Lauabis me et
super niuem dealbabor.* Lorde thou fhalt waffhe

that when we
receiue them we
are fprinkled by
the virtue of His
blood,

20 me and I fhall be made more whyte than fnowe. No
creature may exprefse how Ioyfull the fynner is whan
he knoweth and vnderftandeth hymfelfe to be delyuered
from the grete burden and heuynesse of fynne, whan
he feeth and perceyueth that he is delyuered vtterly

[* ll i, back]
and made whiter
than fnow.

25 and brought out of the daunger of fo many & grete
perylles that he was in whyles he contynued in fynne,
whan alfo he perceyueth the clerenes of his foule and
remembreth the tranquyllyte and peas of his confeyence.
Audit tunc quid loquatur intra fe dominus,

Joy of the sinner,
when (delivered
from the burden
of sin and from
the dangers which
attend it) he per-
ceives the clear-
ness of his soul
and peace of his
conscience.

30 *quoniam loquetur pacem in feruos fuos et in
eos qui conuertuntur ad cor.* Than he perceyueth
well in his herte what our lorde wyll fhewe in hym by
infpyracyon, what fhall he fhewe, euerlaftyng peas
to come vpon his feruauntes, vpon them that be forow-

Everlafting peace
comes to thofe
who do penance.

• 35 full & do penaunce for theyr fynnes, whiche peas is fo
Ioyfull & comfortable and caufeth fo grete Ioye &

gladnes that *the* prophete remembrynge it fayth.
 Auditui meo dabis gaudium et leticiam. Lorde
 thou fhalte gyue to myn herynge inwardly Ioye &
 gladneffe. If the peas of this tyme be fo gretly to be
 defyred to the inwarde herynge of our foule, what Ioye 5
 Peace everlasting. trowe we fhall be at that tyme when *the* peas euerlast-
 ynge fhall be offred to vs, whan the kyng of eternall
 peas fhall faye vnto all true penitent perfones. Venite
 benedicti patris mei percipite regnum quod
 vobis paratum est a constitutione mundi. 10
 Come, ye blessed children of my
 [• II ii]
 Father. Come to me ye blyffed chylde[n] of my fader, take the
 euerlastyng *kyngdome* that was prepared and made
 redy for you before the begynnynge of the worlde.
 These comfortable words will fill us
 with joy inwardly
 and outwardly. Shall we not Ioye than inwardly in our foules, fhall
 we not Ioye than outwardly in our bodyes, fhall we 15
 not than Ioye bothe body and foule without aduerfyte
 neuer to fease, fhall not this ferefull Iuge sayenge these
 comfortable wordes gyue vnto our herynge inwarde
 Ioye of *the* foule for the saluacyon of it. Shall he not
 gyue feruent Ioye whiche we haue obtayned our askynge 20
 and our desyre, fhall he¹ not gyue euerlastyng Ioye
 without ony aduerfyte. Truly he fhall gyue inwarde
 Ioye for the forowe of our contrycyon. Ioye also for
 wepyng in our confessyon, and laste euerlastyng Ioye
 for *the* grefe of our satysfaccyon. Et tunc exulta- 25
 bunt ossa humiliata. That is to say the superyour
 strengthes of the foule whiche be called, wyll, reason,
 & memory, that before were ouerthrowen by the greu-
 aunce of fynne fhall than Ioye for euer without ony
 aduerfyte. Our wyll fhall Ioye in the fruycyon of 30
 god. Our reason in the clere sight of the godhede.
 And last our memory fhall Ioye in a sure remembraunce
 euer to contynue & neuer lacke that excellent Ioye and
 pleasure. Than our wyll, our reason, & our memory
 before oppressed and brought vnder by fynne fhall 35

¹ we 1509; he 1555.

Ioye without enda. That we promysed in our begyn-
 nyng is now perfourmed and shewed in this fyrst
 parte of the psalme. Fyrst what thyng we that be
 penytent fholde aske. Seconde what reasons we may
 5 make & brynge for our selfe for the graunte of our
 petycyon. And laste that we may truste without
 doubte to obteyne our askyng whiche our lorde
 graunte vs. Amen.

We have shewed :

1. What we penitents should ask ;
2. what reasons we may bring for the grant of our petition ;
3. that we may trust to obtain our asking.

¶ Secunda pars.

[* ll ii, back]

10 Auerte faciem tuam a peccatis meis et
 omnes iniquitates meas dele.

15 **F**or as moche as we haue so gretely prayfed
 the mercy of god in the ende of the fyrst
 parte of this psalme wherby we haue gyuen
 to all fynners grete confydence to obteyne
 forgyueneffe. It is now to be thought pro-
 fytable or euer we speke of this seconde parte
 somwhat to shewe of the fere of almyghty god. Many
 grete causes there be to trust of forgyueneffe yf we con-
 20 fyder the grete mercy of god so ofte shewed vpon peny-
 tent fynners. Also we haue many grete causes to fere
 almyghty god, yf we remembre how many and grete
 our fynnes be, wherwith we dayly offende his goodnes.
 Therefore fyth we haue so good and many Iuste causes
 25 bothe of hope and drede as me semeth he taketh the
 moost sure way that maketh the one mete with the other,
 that is to saye hope with drede and drede with hope.
 That persone whiche soo dooth shall neyther truste in
 god without his fere, nor drede hym without hope, for
 30 by enclynynge more to the one than to the other we
 shall soone erre, eyther by ouer moche hope to be exalted
 in to very presumpeyon or by ouer moche fere to be
 caste downe in to the moost vngracyous daunger of
 dyspayre, but he that myxeth the one with the other in

In the first part of the psalm we have given sinners confidence by praising God's mercy.

Before we speak of the second part let us shew somewhat of the fear of God.

Our sins many and great.

He taketh the surest way who makes hope meet with dread and dread with hope,

neither presuming nor despairing.

[* II III]

Gregory compares
fear and hope to
two millstones
with which meal
is made;
one stone without
a fellow can do no
good, but if the
ouer stone is
turned downward,
the nether up-
ward,
the wheat will be
broken to meal.

So sinners,
when hope is
mixed with dread,
and dread with
hope,
escape presump-
tion and despair;
their sins are
broken between
fear and hope,

and at last utterly
done away.

Certain as forgive-
ness is, we should
never put out of
mind the fear of
God.

Peter, though
he knew that his
sin was forgiven,
wept daily.

Mary Magdalene,
though she heard
Christ forgive her
sins, took upon
her great penance,

that by continual
weeping she
might put away
her sin from
[* II III, back]
God's sight.

euen porcyons shal neyther be lyfte vp by pre'sump-
cyon nor caste downe by dyfpayre. Noo thyng is more
profytable to the fynner than to haue a luste modera-
cyon of them bothe. And no thyng is more peryllous
than lenyng more to the one than to the other. For 5
the whiche thyng faynt Gregory compareth hope &
drede vnto two myll stones wherwith mele is made.
So it is one myll stone without a felowe made mete can
doo noo good, but yf the one be made fytted with the
other, that is to saye the ouer stone tourned downwarde 10
and the neyther contrary wyse ayenst it vpwarde with
a due proporcyon of bothe than shal the whete put in
the myddes bytwene them be shortly broken in to many
small peces & in conclusyon to mele. Lyke wyse it
is with fynners whan hope is myxed with drede and 15
drede with hope, so that by ouermuche hope of for-
gyuenes the mynde be not lyft vp in to presumpcyon,
& by ouermuche fere it be not put downe in to dyf-
payre, than yf the multytude of fynnes be neuer so
grete, they shal shortly bytwene these two be broken 20
in to many small partes and in conclusyon vtterly done
awaye. But why saye we thus? truly to thentent all
though the certaynte of forgyuenes be neuer so grete,
yet a remembraunce be euer had of the fere of almyghty
god neuer to put it out of mynde. As faynt Peter 25
dyde knowyng that his synne was forgyuen, notwith-
standyng wepte dayly for his vnkyndnes ayenst his
lord & mayster euer after remembryng how vnkyndly
he denyed hym. Also blyssed Mary magdaleyne whiche
herde Cryst forgyue her synnes for the grete loue she 30
had vnto hym, for all that toke vpon her grete penaunce
euer hauyng in mynde the fylthynes of her synne
commyttered before. She besyed herselfe by contynuall
wepyng to put it awaye vtterly from the fyght of al-
myghty god. Our prophete 'dooth in lyke maner 35
shewyng example to all fynners of doynge the same,

- that after he had full hope and trust to be forgyuen of god. Knowe it for a surety by those thynges whiche he vnderstode in the hydde and vncertayne preuytees of the wyfdome of our lorde god, all be it anone he re-
 5 toured to the remembraunce of his synnes, sayenge. Auerte faciem tuam a peccatis meis. Blyfled lorde tourne awaye thy face fro my synnes. ¶ In our begynnyng we shal deuyde the refydue of this psalme in to thre partes. In the fyrste our prophete maketh a
 10 newe petycyon. In the seconde he sheweth the entent of his petycyon, whiche is that he may please god. In the thyrde he techeth that his desyre is the chiefe thyng wherby euery man may please god and make recompence for synne. ¶ The thyng asked of the spyrte of god
 15 the holy ghooft whiche is neuer but in clene hertes. As Sapiens saythe. Non enim habitabit in corpore subdito peccatis. The holy ghooft shal not dwell or abyde in a body subgecte to synne. Almyghty god hateth no thyng so moche as synne, and punyssheth
 20 no thyng so greuoufly, it is abhomyneable in his syght. ¶ Fyrst in heuen whan synne was in aungell, anone as many as were infecte with it almyghty god put downe and caste out of that heuenly palays and wolde not spare those noble and goodly creatures. After whan that
 25 same pestyferous infeccyon of synne infected our fyrst faders in paradyse, he wolde not spare but anone put them out of that pleasaunt place in to this vale of wretchednesse. All be it after many generacyons almyghty god chaced¹ the people of Ifraell whiche came
 30 of them, notwithstandinge whan some began for to be 'contamynate or defyled with the infeccyon of synne, as is shewed of Dathan and Abyron with many other the erthe opened by the power of almyghty god and swalowed them in quicke. Thus almyghty god ex-
 35 pulsed synne, fyrste out of heuen, after from paradyse,

David, having trust to be forgiven, and understanding in the hid 'preuytees' of God's wisdom, yet anon returned to the remembrance of his sin.

The residue of this psalm divided into three parts :

1. a new petition ;
 2. intent thereof, to please God ;

3. a man's desire the chief thing whereby he may please God and make amends for sin.

1. The Holy Ghost never but in clean hearts.

God hateth nothing so much as sin.

He cast out of the heavenly palace angels infect with sin ;

and put our first fathers out of paradise.

When some of Israel were contaminate with sin, [c 1117]

the earth swallowed them in quick.

¹ chaced 1509. chafed 1555. Qu.

and out of the erth, in so moche whan this infeccion
 was spredde abrode vpon all the erthe in the tyme of
 the patryarke Noe he drowned almoost all mankynde.
 And laft whan fynne coude not be vtterly expulshed by
 al thefe punyffhementes, he sente downe in to this 5
 worlde his onely begoten sone to suffre deth and fhedde
 his precyous blode for the redempcyon of all wretched
 fynners. ¶ Let vs therfore confyder how abhomynable
 fynne is in the fyght of almyghty god, whan fyrft he
 put out of heuen his fyrft creatures the aungelles. Our 10
 fyrft faders out of paradyse. His speycall chofen people
 from the erth. Drowned almoost all mankynde. And
 lafte he suffred his onely sone for to dye vpon a crosse
 for the redempcyon of all wretched fynners. All thefe
 he dyde to thentent fynne fholde onely remayne in the 15
 depe pytte of hell. ¶ Perauenture our prophete re-
 membrynge this abhomynacyon of fynne fered in hym-
 selfe, & for that caufe sayth. Auerte faciem tuam a
 peccatis meis. Good lorde loke not vpon my fynnes.
 ¶ For as moche as almyghty god can not well tourne 20
 away his face from our fynnes as longe as they be fixyd
 in our foules but also he must tourne away his face
 from vs, as by this example, who may perceyue and fe
 a walle paynted with many dyuerse ymages, but fyrft
 he must loke vpon those fame pyctures, for they be as 25
 a veyle or couerynge to the walle, wherfore nedes the
 fyght must fyrft be applyed vnto them. In lyke maner
 therfore fyth our fynnes in respectes of the foule be to it
 as a pycture or couerynge is to a walle, almyghty god
 muste nedes fyrft loke vpon our fynnes or euer he loke 30
 vpon our foules. Alas what fhall we fynfull wretches
 do. Certaynly this onely remedy is necessary, who foo
 wyll loke vpon a bare walle muste fyrste doo away the
 payntyng or couerynge, and that done all fhall be clene
 and pure to beholde. Soo yf our foules fholde be seen 35
 and not our fynnes, fyrft our fynnes must be clene done

Mankind drowned
in Noe's time.

God's only be-
gotten Son shed
His blood to re-
deem sinners.

All these judge-
ments,
on angels,
on our first
fathers,
on the chosen
people,
in the flood,
and on the cross,

were to the intent
that sin should
remain in the pit
of hell.

Look not on my
sins.
God cannot turn
His face from our
sins while they are
fixed in our souls,

as no man can see
a painted wall
without looking
upon the pictures
which are as a
veil upon it.

[* ll iv, back]

Sins are to our
souls as a picture
to a wall, and first
meet God's eye
when He looks on
our souls.

If you would look
on a bare wall,
you must first do
away the painting.

So if our souls are
to be seen, our
sins must first be
clean done away.

- awaye, for all the whyle they be infecte with the leest
 fpotte of fynne, so longe they may not be seen with-
 out the fynne be seen also. Our prophete therefore
 prayeth to almyghty god that all his fynnes may be
 5 vtterly done away to thentent that he may clerely loke
 vpon his foule without ony lette. Et omnes iniqui-
 tates meas dele. Good lorde do awaye all my fynnes.
 But it is not ynough all fynnes to be done awaye without
 the fountayne wherof they sprynge out be clene purfied.
- 10 For yf it be so that the stynkyng fylthy water contyn-
 ually flowe out of a ponde or pytte in to a goodly and
 delectable gardyn yf remedy be not founde to stoppe
 the same, it fhall make foule and corrupte that gardyn
 within a whyle be it neuer soo fayre. Soo in lyke wyfe
 15 fhall it be with vs yf the herte be not fyrst made clene.
 For our sauour sayth. De corde exeunt cogita-
 tiones male, homicidia, adulteria, fornicationes,
 furta, falsa testimonia, blasphemie. From the
 herte cometh out euyl thoughtes, manlaughte, adul-
 20 tery, fornicacion, thefte, false wytnes, and blasphem-
 ynge. Take hede what pestiferous corrupcyon cometh
 from the herte wherby all the hole body and foule is
 defyled, for as it foloweth in the same texte. Hec sunt
 que coinquant hominem. These be the corrup-
 25 cyons whiche make foule bothe body and foule. Ther-
 fore al fynnes may not be clene done awaye but yf the
 herte wherof contynually they come be fyrst made clene.
 For this cause our prophete afketh of almyghty god
 fayenge. Cor mundum crea in me deus. Lorde
 30 make within me a clene herte. Many craftes men had
 leuer take vpon them to make a thyng all newe than
 to botche or mende an olde forworn thyng, as we se
 by experyence. Better it were for the artyficer to make
 a clocke all new than to mende or brynge agayne into
 35 the ryght courfe a clocke whiche longe hath contynued
 out of his ryght ordre, but it is moche more dyffuse to

David prays that
 God may look on
 his soul without
 any let by first
 doing away his
 sins.

The fountain
 of sin must be
 purified.

Stinking water
 flowing from a
 pond will corrupt
 a delectable gar-
 den if it be not
 stopped.

So must our heart
 be made clean,

from which issues
 pestiferous cor-
 ruption, whereby
 the whole body
 [* ll v]
 and soul are
 defiled.

Sins cannot be
 done away, unless
 the heart be first
 made clean.

Many craftsmen
 had liuer make a
 thing all new than
 botch a forworn
 thing, as a clock.

Still more diffuse
is it to restore a
heart broken by
custom of sin.

Augustine saith,
It is harder to
bring to virtue a
heart long cus-
tomed in sin than
to make again
heaven and earth.
Therefore David
prays God to
create, to make of
nought, a new
heart within him.

A new work must
be set in a right
course.

A clock never so
craftily made, if it
stand still or go
not in a due
course, profits not.
So the heart made
new must be set
in a due course.
[* ll v, back]

David prays for
the Spirit's
guidance.

Thrice in this
psalm David
names the Spirit;
his meaning
uncertain.

In such doubts
every clerk may
shew his mind,
provided he do
not contrary other
places of scrip-
ture.

The Holy Ghost
in scripture signi-
fied by the three
names rehersed
in this psalm.

One Spirit with-
out change doeth
all.

The seven gifts
of the Spirit.

brynge the herte of man *that* is broken & brought out
of good ordre by contynuall custome of fynne in to *the*
ryght waye agayne than it is to brynge a clocke in to
his true course. A *thyng*e customably vsed is harde to
be leste. And as saynt Auguſtyn sayth. It is more 5
harde werke to brynge the herte of a man longe cus-
tomed in fynne in to the waye of vertue, than it is to
make agayne heuen and erth. Our prophete for this
cause beseecheth almyghty god to whome is no *thyng*e
imposſyble that he vouchesaue for to create within hym 10
a newe herte, sayenge Cor mundum crea in me deus.
Good lorde make thou of nought a clene herte within
me. More ouer it is necessary that a newe werke be fet
in a ryght course. For what profyteth a clocke be it
neuer so well and craftely made, yf it stande styll or go 15
not as it sholde in a due and Iuste course? truly no
*thyng*e. So whan *the* herte is ones made newe, fyrst it
must be fet in a due and ryght course. Wherefore the
prophete addeth. Et spiritum rectum in noua in
visceribus meis. Blyſſed lorde graunt me the holy 20
ghost to guyde & set me in a ryght waye *that* I erre not.
The prophete in this psalme nameth *thyſe the* holy
spiryte by & by, what he meneth is vncertayne, & I of
my selfe dare not take vpon me to dyscuss *the* cause of
his so doynge. But for as moche as it is lawfull for 25
euery clerke in ony sūche doubtes to shewe theyr myndes
not contraryenge other places of scripture. I shal in
fewe wordes declare (as me semeth) what he meneth. I
doubte not in this. The holy ghost in scripture is
sygnified by these .iiij. names rehersed in this psalme. 30
Saynt Poule remembrynge *the* dyuerſe gyftes or dedes
of *the* holy ghost sayth. Hec omnia operatur vnus
atque idem spiritus. One spiryte without chaunge
dooth al. I saye *the* prophete reherſynge dyuers names
of the holy ghost sayth. Spiritum sapientie & intel- 35
lectus spiritum consilii & fortitudinis, spiritum

scientie et pietatis ac *spiritum* timoris domini.
 The spiryte of wysdome & vnderstandynge, the spiryte
 of counseyle & strength, the spiryte of cunnynge and
 pyte, & the spiryte of the fere of god, he meneth not
 5 fo many dyuers spyrytes, but one called by fo many
 names for the dyuerfyte of his actes. But for fo
 moche as fhall be conuenient for our purpose at this
 feafon, we rede in the holy gospels the shewynge of
 the holy ghost thryfe in .iij. dyuers fimyltudes. Ones
 10 the holy ghost came downe in the lykenes of a doue
 whan cryste was baptyfed as it appereth in the gospell
 of Luke. Et descendit *spiritus* corporali specie
 ficut columba iu eum. Also after crystes resurrec-
 tion was gyuen in the lykenes of a breth to the dyscy-
 15 ples of Ihesu as in the gospell of Iohan. Et insufflauit
 in eos dicens accipite *spiritum sanctum* quorum
 remiseritis peccata remittuntur eis. Thyrd whan
 after crystes ascencion the holy ghost appered to the
 apofles gadred all togyder in the lykenes of fyre as is
 20 shewed in the gepsell¹ of Luke. Apparuerunt illis
 disperdite lingue tanquam ignis feditque supra
 fingulos eorum *spiritus sanctus*. Whiche thre
 dyuers apperynges fygnifye thre diuers gyftes of the
 holy ghost gyuen to thre diuers states or kyndes of
 25 people, that is to faye fyrst to them whiche be enfauntes
 at theyr baptyfme. Seconde to penytentes. And thyrd
 to them that be perfyte. Fyrst to our baptyfme we be
 dyrected & fet in a newe lyfe, the lyfe of innocency
 whiche is fygnifyed by the doue apperynge ouer cryste
 30 at his baptyfme. Saynt Poule exhorteth all fuche fay-
 enge. Nouitate vite ambulent. That they walke in
 a newe lyf, & cryst sayth Vt sint² simplice[s] ficut
 columbe. Mekely in maner as doues. The prophete
 remembrynge this operacyon of the holy ghost sayth.
 35 Et *spiritum rectum* innoua in visceribus meis.

The one Spirit
 called by many
 names for the
 diuersity of His
 actes.

In the gospels
 the Spirit is
 shewn in three
 similitudes:
 1. of a dove,
 at Christ's
 baptism;

2. of a breath,
 after the resurrec-
 tion;

[* II v.]

3. of fire,
 after the ascen-
 sion;

These three
 appearings signify
 three diuers gyfts
 to three states of
 people:

1. to infants in
 baptism;
 2. to penitents;
 3. to the perfect.
 I. In baptism we
 are set in the life
 of innocency
 signified by the
 dove.

Meekly as doves.

¹ sic. gospels 1555.

² sunt 1509, 1555.

II. The Spirit
given to the
apostles as a
breath;

a man's breath
touching iron or
glass is anon
resolved into
water.

Sins make the
heat of charity
wax cold.

When the sinner
is pricked in con-
[° II vi, back]
science,
tears 'trekell'
down from his
eyen.

When Christ
looked on Peter
after his denial,
he fell on a weep-
ing.

Sin defileth the
soul and turns
God's face from
it;
penance washes
the soul and
makes God look
on it again with
mercy.

'Take not Thy
Holy Spirit from
me.'

Blyffed lorde graunt me *the* holy ghoft to fet me in a new lyf, the lyf of innocency. The other operacion is accordyng for them *that* be penitent whiche as we fayd was gyuen to *the* apostles vnder *the* lykenes of a breth. We fe by experyence, a mannes brethyng when it 5 toucheth ony thyng *that* is colde as yren or glasse, anone it is refolued in to wepe droppes of water, whiche thyng may be ofte tymes perceyued in a penytent fynner. Synnes make *the* hete of charyte to waxe colde, as our fauyour fayth. Ubi habundabit iniquitas refig- 10 escet charitas. Where fynne is haboundaunt charite waxeth colde. When *the* fynner is prycked in his confeyce by *the* holy ghoft remembryng 'thabomynacyon of his fynnes, anone yf he be very penytent teres shal trekell downe from his eyen, whiche is a grette token 15 the holy ghoft is present with that fynner. As scrypture fayth. Flabit *spiritus* eius et fluent aque. On this wyfe Cryft our fauyour looked vpon Peter after he had denyed him *with* a gracyous countenance or brethe of his holy spyryte, & forthwith he fell on a wepyng. 20 As in the gospell of Iohan. *Conuerfus dominus respexit petrum & egressus foras fleuit amare.* Our fauyour turned backe & looked vpon Peter, & incontynent Peter went out & wepte bytterly. Synne defyleth the foule & turneth the face of god awaye from it. 25 But this gyfte of the holy ghoft penance *with* wepyng teres waffheth the foule maketh it holy & causeth almyghty god to loke agayne vpon it *with* his mercyful countenance. Therefore our prophete fayth. Ne proijcias me a facie tua & *spiritum sanctum tuum* 30 ne auferas a me. Blyffed lord cast me not out of thy syght, take not thy holy spyryte from me, gyue me grace to knowe my fynnes, to confesse them & to do penance with wepyng teres, techyng all fynners besyly to praye almyghty god, yf at ony season by our 35 owne neclygence we offende his goodnes, notwithstanding-

- ynge he vouchefauē not to caſt vs away from his fyght
 but agayne loke on vs, gyue vs grace to wepe for our
 offences wherby our ſoules may be made holy. And yf
 it ſhall pleaſe hym thus to loke on vs, our ſynnes ſhall
 5 be vtterly done away & by our wepynge the punyſh-
 ment for the ſame. O mooſt meke ihēſu what cauſed
 the to loke ſo mercyfully vpon Peter? he was baptiſed
 before, had the ſpyryte of contynuaunce in vertue, thou
 gaueſt hym example alwaye to lyue ryghtwyfly, he
 10 alwaye behelde thyn holy conuerſacyon, herde thyn
 holy preachinges, ſawe thy grete myracles, he was pre-
 ſent at thy tranſfiguracyon, herde the voyce of the fader
 ſayenge thou art my ſone. And for all this he denyed
 the where as before thou gaue hym warnynge ſhewed
 15 he ſholde ſo do. O blyſſed lorde where myght haue
 ben ſhewed more vnkyndnes. Good Iheſu we beſeche
 the loke vpon vs wretched fynners in lyke maner whiche
 neuer yet denyed the neyther had ſo grete knowlege
 and helpe to lyue well as he had. If the fynne of
 20 Peter moued the to mercy and forgyuenes, blyſſed lorde
 we be fynners alſo, thou arte now as meke & merciful
 as euer thou were before & we be tourned to the aſkyng
 forgyuenes, fyth thou vndeſyred looked ſo mercyfully
 and forgaue Peter, we beſeche the deny not to forgyue
 25 vs whiche aſke forgyuenes inceſſantly. Ne proijcias
 nos a facie tua et ſpiritum ſanctum tuum ne
 auferas a nobis. Blyſſed lorde put vs not out of thy
 fyght, take not thy holy ſpyryte awaye from vs, graunte
 that we may wepe for our ſynnes. ¶ The thyrde opera-
 30 cyon of the holy ghoſt is moche more ſtronger than any
 of the other wherby they whiche be perfyte be made
 ſtedfaſte in all vertue without any wauerynge, it was
 gyuen to the apoſtles of cryſt in the lykenes of fyre.
 And or euer this gyfte of the holy ghoſt was gyuen
 35 vnto them they were not ſtedfaſte in the fayth, they
 were ſerefull & wauerynge in theyr myndes, whiche was

If God look on us,
our ſins and their
punishment ſhall
be done away.

Peter's fall;
baptiſed, with a
perfect example,

[* Il vii]
holy preachinges,
great miracles,
the evidence of
the tranſfigura-
tion,
yet he denied his
Lord.

Look on us, good
Jeſu,

who neuer denied
Thee, nor had ſo
great knowlege
as Peter.
If Thou forgaveſt
him,
we too are ſinners,

we beſeech Thee
to forgive us.

'Take not Thy
Holy Spirit from
us.'
III. By the third
operation of the
Spirit the perfect
are made ſtedfaſt
in vertue.

Till they receiued
this gift the apo-
ſtles were fearful
and wavering.

well perceyued by Peter that offred hymselfe to dye for
 his maysters sake, notwithstandinge anone after denyed
 hym vnto a woman, but as soone as they were endued
 with this gyfte of the holy ghooft all worldly vanytees
 were vtterly despyfed amonge them, they fered no man. 5
*Gaudentes ibant a conspectu consilii quoniam
 digni habiti sunt pro nomine Iesu contumeliam
 pati.* For they were Ioyfull comynge from theyr
 Iugementes bycause they fholde suffre shame & deth for
 the name of Ihesu. Our prophete therfore in this place 10
 nameth the holy ghooft the thyrd tyme sayenge. *Et
 spiritu principali confirma me.* Lorde make me
 stedfast in fayth & charyte by the grace of the holy
 ghooft that neuer after I fall agayne to synne. But we
 haue lefte out the fyrst parte of this verse. So it is. 15
 After our sauyour Ihesu cryfte whiche our prophete
 calleth ofte tymes salutare ascended in to heuen & ac-
 cordynge as he promysed fholde sende downe the holy
 ghooft as we sayd in the fymyltude of fyre, they were
 very sad & fory for theyr maysters departynge Ihesu, 20
 but anone as they had receyued that meruayllous com-
 forte of the holy ghooft grete gladnes came in to them
 vnable to be tolde, so that all the people standynge be-
 thought them to be dronken of fwete wyne. Therefore
 our prophete calleth that comferte sente downe from 25
 our lorde Ihesu cryfte. *Leticiam salutaris.* A gladnes
 of our sauyoure. For whan a messenger bryngeth a
 gladful message from ony body, it may be called a com-
 forte bothe of hym that sendeth the message & of hym
 that bryngeth it. So this gladnes sente from the fader 30
 of heuen by his sone Ihesu cryfte is called a gladnes or
 comferte of them bothe. Therefore Dauyd saythe vnto
 almyghty god the fader. *Redde michi leticiam salu-
 taris tui et spiritu principali confirma me.*
 Lord gyue agayne to me the gladnes of thy sone Ihesu 35
 cryft our sauyour whiche I losse by my synfull lyfe,

Endued with this
 third gift,
 the apostles
 feared no man;

[* Il vil, back]

but rejoiced to
 suffer for the
 name of Jesu.

David often calls
 Jesu *salutare*.
 After the ascen-
 sion the disciples
 were sad for their
 Master's depart-
 ing,

but on receiuing
 the Holy Ghost
 they were filled
 with great glad-
 ness.

A gladful message
 a comfort both of
 the sender and
 bringer.

This gladness
 both of the Father
 and of the Son.

David prays:
 Give again to me
 the gladness of
 Thy Son,

- and strength me with the holy ghooft that I neuer fall
 agayne to fynne. ¶ Hytherto we haue spoken of the
 petyceyon wherein is asked the holy ghooft by thre dyuers
 names, fyrft our prophete calleth 'hym (*spiritum rectum*)
 5 after that (*spiritum sanctum*) and thyrd (i*spiritum*
principalem) the caufe why we haue declared after our
 mynde, and bycaufe no man may receyue the holy ghooft
 but with a clene herte, no man can be clene in herte but
 yf his fynnes be vtterly done awaye. Synnes can
 10 not be clene done awaye yf almyghty god tourne not
 awaye his face fro them, therefore our prophete asked
 mekely thefe .iij. as .iij. meanes wherby he myght ob-
 tayne his fynable entent whiche is the gyfte of the
 holy ghooft for his confyrmacyon and perfeueraunce in
 15 good lyfe.

and strength me
 with the Holy
 Ghost.

[* ll viii]
Spiritus rectus,
spiritus sanctus,
spiritus princi-
palis.

No man can be
 clean in heart
 unless his sins be
 done away ;
 sins cannot be
 done away unless
 God turn away
 His face from
 them.

David's 'fynable'
 (? fynalle) intent.

- In this seconde parte our prophete fheweth the caufe
 why he defyred the holy ghooft for his petyceyon,
 whiche was to thentent he myght profyte his neyghbour.
 ¶ It is very good and acceptable to god whan one per-
 20 fone feynge an other erre & do euyll wyll mekely with
 good & fwete wordes gyue hym warnynge to leue his
 wyckednes, & brynge hym agayne in to the ryght waye
 wherby he may come to god. Saynt Iames fayth, he
 that fo dooth deferueth a grete rewarde whiche is the
 25 promyfe of faluacyon & doynge awaye of his owne fynnes.
 Thefe be his wordes. Qui conuerti fecerit peccatorem
 ab errore vie sue : faluabit animam eius a morte
 et operit multitudinem peccatorum. Who fo euer
 caufeth a fynner to leue his fynful lyf fhall both faue his
 30 owne foule from dampnacion & his fynne to be done
 away, whiche wordes are not onely to be vnderftande by
 them that haue auctoryte to rebuke fynne but alfo of al
 cryften people, for euery perfone in maner hath charge of
 other. thus whan one feeth an other do euyll he ought
 35 to gyue hym warnynge charytably of his fo doynge, &

II. Cause why
 David desired the
 Spirit,

that he might
 profit his neigh-
 bour.
 It is acceptable to
 God when a man
 meekly warns
 sinners.

They deserve a
 great reward,

who cause a
 sinner to leave
 his sinful life.

This is to be
 understood not
 only of persons
 in authority, but
 of all Christians.

Charitable warn-
 ing more effectual

[* ll viii, back]
than open rebuk-
ing.

After the know-
ledge of our own
errors we may
warn others who
do amiss,

yet it is not law-
ful for every
man to teach.

He who teaches
must know good
and evil, or he
will mislead his
brother.

To take the office
of doctor of God's
laws a great jeo-
pardy;

I am often
'aferde,' lest,

if I teach not, I
be damned;

if I give not a
good count of my
talent at the day
of judgement,

even of the learn-
ing given to me
for the people.

If we profit
hearers, we may
be stricken with
vainglory.

Nature's corrup-
tion so 'caduke,'
that the smallest
deserts make us
proud.

[* mm i]

Yet if we study
to amend our own

perauenture *in fuche maner we sholde doo more good
& wyne more foules to god than by open rebukynge,
& truly our doynge is but smal yf we may not after *the*
knowledge of our owne errores done before gyue other
warnynge to amende theyr lyfe whan they do amyffe, 5
notwithstandynge an ordre must be kept in this mater,
it is not lawfull for euery man to teche at his pleasure,
for he that shall gyue instruccyon to other must fyrst
knowe bothe the waye of well doynge & euyll, elles he
shal soone brynge his broder out of the ryght waye. 10
Our sauour sayth. Si cecus ceco ducatum prestet
ambo in foueam cadunt. If one blynde lede an
other bothe fall in to the dyche. To take the offyce of a
doctour or techer of goddes lawes is no small charge, it
is a grete Ieopardy, wherin I myselfe remembrynge *the* 15
same am ofte aferde, for many tymes I thynke on saynt
Poules sayenge. Ve michi si non euangelizauero.
If I teche not the lawes of god vnto the people I shall
be dampned. I fere me yf we hyde that gyfte of god
yf we gyue not a good counte of that talent lest it 20
shall be sayd to vs at the dredefull daye of Iugement as
it is wryten in the gospels. Quare non dedisti pec-
uniam meam ad mensam. Why gaue thou not to
me a true & Iuste counte of my money, that is to saye
of the lernynge whiche I gaue vnto the wherwith thou 25
sholde haue taught the people my lawes. Also yf we
teche & by it profyte the hearers yet is grete peryll lest
whan any prayse is gyuen to vs for our lerninge we be
not stryken with pryde or vayne glory whan we knowe
our selfe prayfed. The myserable corrupeyon of our 30
nature is so caduke that whan we doo any thyng neuer
so lytell prayse worthy it is meruayle yf we offende not
in vayne *glory. But of a trouthe yf a due ordre be
hadde in our techynge of other as we sayd before euery
man accordynge to his lernynge and habyltye, that is to 35
saye, yf fyrst we study for the amendement of our owne

- lyfe, purge our owne foules, be aboute as moche as we may to lerne the wysdome of our lord, and by our besy prayer aske of god the clenness of our hertes, with *the* grace of the holy ghoft wherby we may
- 5 ordre our owne steppes in the waye of god, not for the vayne prayse of the worlde but onely to brynge them whiche erre in to the ryght waye, that they by our lyuyng & doctryne be turned to that blyffed lorde, whiche doyng shall be to the honoure of god
- 10 and profyte to our neyghboure, to this purpose it foloweth. Docebo iniquos vias tuas et impij ad te conuertentur. As he myght saye. Blyffed lorde yf thou loke not vpon my synnes but do away my wyckednes, create in me a newe herte & endue me with
- 15 the gyfte of the holy ghoft. I shall teche them *that* erre, brynge them in to thy wayes and they shall be turned to worshyp the. Truly the prophete after his grete offence kept this sayd ordre. Saynt Poule also after his grete persecucion of crystes chirche made clene
- 20 & enspired with *the* holy ghoft taught openly to all people the ryght waye to come vnto heuen, made open to all wycked creatures the wayes of almyghty god. Cryste our sauoure gyueth vs all warnyng so to do sayenge. Si peccauerit in te frater tuus corripere
- 25 *cum*. If thy neyghbour or broder offende the correcte hym charytably. Therefore let euerychone of vs aske of almyghty god a clene herte & the holy ghoft to thentent we may teche wycked people the wayes of saluacyon, that they may *the* sooner tourne to hym by our doctryne.
- 30 But why make we no mencyon of the other *two* gyftes or receyuinges of the holy ghoft, truly left we sholde breke the due ordre of them reherfed. For the prophete asketh thre dyuers gyftes of the holy ghoft and reherfeth the causes why one after an other, we haue
- 35 spoken of *the* fyrst named (*spiritus rectus*) whiche as we sayd is gyuen to euery persone in the tyme of theyr

soules and learn the Lord's wisdom, praying for clean hearts and the Spirit's guidance,

not for vain-glory, but in order by our living and doctrine to bring others to that blessed Lord, we shall do honour to God and profit to our neighbour.

If God forgive and renew us and endue us with the Spirit, we shall bring the erring into His ways.

So did David: so Paul after his persecution of the church.

Christ warns us to correct our offending brother charitably.

Let us ask of God a clean heart and the Holy Ghost, that we may teach the way of salvation.

[* mm 1, back]

Of the three gifts of the Spirit we have spoken of 1. *spiritus rectus*.

baptyfme. Now fhall we fhewe of the other two & bothe by theym felfe. ¶ The feconde gyfte of the holy ghofte called the fpyryte of penaunce whiche maketh holy all true penytentes was fet in the feconde place, the reafon why foloweth now in this feconde 5

2. The fpirit of penance. parte. The abhomyable corrupcyon of fynne in many places of fcripture is compared to corrupte blode. It is fayd vnto all fynners. Manus vef-tre plene funt fanguine. Your handes be replete with corrupte blode, to faye our werkes be fynfull, 10

Corruption of sin compared in Scripture to corrupt blood. perauenture the moofte corrupcyon of blode is caufed by carnall concupyfcence. Therefore faynt Poule fayth. Caro et fanguis regnum dei non poffidebunt. Flefh and blode fhall not haue the kyngdome of heuen in poffeffion, as moche to faye, they that be corrupte by 15

Your hands be replete with corrupt blood, i. e. your works are finful. bodyly or flefhely defyre fhall neuer come to heuen without amendement. ¶ Lyke as a langage fpooken hath his begynnyng of the tonge and is comynly called the tonge as we faye our moders tonge. And comynly it is fayd he fpeketh in many tonges whiche can 20

Flefh and blood fhall not possess heaven, i. e. they that be corrupt with flefhly desire. fpeke many languages. So lyke wyfe fynne whiche is chefely caufed of blode is called blode, & many fynnes many blodes. For this caufe in tholde lawe blode of beeftes was fhedde for clenfyng of fynnes wherby almyghty god myght be rather peafed ayenft 25

Language commonly called the tongue; 'our moders tonge,' 'he speketh in many tonges.' the fylthynes of fynne, faynt Poule fayth *Omnia in fanguine mundabantur et fine fanguine non fit remiffio*. All fynnes were made clene by effu'fyon of blode, and without it was no remyffion, but doubtles theffufyon of that blode of the owne ftrength and ver- 30

In the old law by shedding blood of beafts God was peafed against the filthiness of sin. tue myght neuer purge fynne, the bloody corrupcion coude not be expulfed from our foules by it, accordyng as faynt Poule fayth. *Impossibile eft fanguine hircorum et taurorum auferri peccata*. It is impoffyble fynnes to be done awaye by theffufyon of gotes 35

So sin, caused of blood, is called blood. blode or bulles, notwithstandinge that fhedyng of blode

not that the bloody corruption was thereby expulsed;

but the blood of goats or bulls

- figured the effusion of *the* moost precious blode of cryft Ihesu vpon a crosse plenteuously for all fynners, wherby fatyffaccyon was made to god *the* fader for *the* fynnes of all people, whiche receyue *the* vertue of this precious
 5 blode by *the* sacramentes of crystes chirche & by it made ryghtwyse, percase a fynful wretche cometh to a preeft fheweth al his fynnes, fhedeth out from his brest corrupt blode of fynne in maner as *the* throte of a beest were cut or a fylthy wounde launced with a launce,
 10 afterwarde *the* sacrament of penance is mynystred to hym by his ghostly fader wherwith by *the* vertue of crystes precious blode he is made clene from fynne, & than verly Iustefyed, he came to his ghostly fader as a synfull persone, but by *the* vertue of this sacrament of
 15 penance he gooth awaye from hym ryghtwyse, not by his owne ryghtwyfnes, but by *the* ryghtwyfnes of cryft Ihesu, whiche ryghtwyfly redemed vs with his precyous blode as saynt Iohan sayth in thapocalypse, & saynt Poule fheweth. Factus est nobis iusticia. Therefore
 20 we fynners haue gret cause to magnify & preysse the ryghtwyfnes of Iesu cryft, wherby he maketh vs of vnryghtwyse to be ryghtwyse & by *the* vertue of his precious blode delyuered fro thabomynacion of fynne, for *the* whiche cause *the* prophete asked afore *the* spirite
 25 of penance *that the* bloody spottes of fynne myght be done awaye by it to thentent he might shewe euerlastyngly *the* rightwifnes of god sayenge 'Libera me de sanguinibus deus deus salutis mee et exultabit lingua mea iusticiam tuam. Blyssed lorde delyuer
 30 me fro the corrupcyon of fynne and my tonge shal Ioye eternally thy ryghtwyfnes. ¶ The thyrd spyryte or gyfte of the holy ghost *that* he asked was the spyryte of confirmacyon or makynge stedfast in vertue, whiche was gyuen to the apostles at the daye of penthecoste in
 35 the lykenes of fyery tonges. After the receyuyng of it they were so constaunt and stedfast in the loue

signified the blood of Christ.

The vertue of Christ's blood received by the sacraments. Percase a penitent confesses all his sin,

as if a wound were lanced, and the sacrament of penance is ministered,

he is justified; he came to his ghostly father sinful, he goeth from him rightwise, by the rightwisenes of Christ;

who maketh us of unrightwise rightwise.

David asks for the spirit of penance that he might shew God's rightwisenesse.

[* mm ii, back]

3. The spirit of confirmation,

given to the apostles at the day of Pentecost,

set them free from
fear of man.

Bade fishermen,
neither taught by
Plato nor Aris-
totle,

convinced the
wise men of this
world,

God giving them
flery tongues;

as Isalah, when
an angel had
touched his pol-
luted lipe,

[* mm III]
was very bold to
declare the truth.

So David prays
for clean lipe,

that he may
worthily shew
God's lauds.

Let us too pray
for the Spirit,

that we may live
rightfully and ad-
monish our neigh-
bours to penance.

of god that excepte hym they fered no man, they teste-
fied ouer all the name of Ihesu without drede, they
kepte togyder the vnstedfaste people by theyr holy
wordes shewynge ouer all the name of cryft Ihesu to the
laude and prayse of almighty god. A meruaylous 5
thyng that they beyng so rude neyther taught by
Plato nor arystotle or any other philosopher but gete
theyr lyuynge by fyfthyng fholde so meruaylously
dyspute & shewe the magnyfycence of Cryfte before so
wyfe, so grete, & prudent men of this worlde, in so 10
moche they playnly conuynced and entreated them at
theyr pleasure, but blyffed lorde thy wyfdome gaue them
that grace, thou gauest them fyery tonges, thou opened
theyr lyppes whiche of thy goodnes made enfautes to
speke in laude of thy magnyfycence. Thy prophete 15
Ifaye at fuche tyme as he durst not take vpon hym to
speke thy holy wordes, sayd. Vir pollutus labijs ego
fum et in medio populi polluta labia habentis
ego habito. Blyffed lorde my lyppes be polluted and
I am abydyng amonges the people whiche in lyke 20
maner be vnclene. One of thyn aungelles came vnto
hym touched his mouth, made clene his lyppes, and
forthwith he was made very bolde and shewed hymfelfe
redy to do thy commaundement in exprefsyng vnto the
people thy lawe of trouthe. Lykewyse our prophete 25
prayeth that his lyppes may be made clene & hymfelfe
stedfaste and constaunt in vertue by the grace of the
holy ghooft to thentent he myght worthely shewe thy
laudes he sayth. Domine labia mea aperies et os
meum annuntiabit laudem tuam. Good lorde 30
open my lyppes make them clene & my mouth shal
shewe ouer all thy prayse or laude. Let vs folowe this
prophete Dauyd besechynge almyghty god that fyrst he
make vs able and worthy to receyue the holy ghofst,
graunt vs his grace to lyue ryghtfully, also to admonyff he 35
accordynge as we be called in degre our neighbours vnto

- penaunce wherby our felfe may be made holy and
 delyuered clene from synne to prayse and exalte the
 ryghtwyfnes of god and lasse that we may haue the
 thyrd gyfte of the holy ghoft whiche is to be made
 5 stedfaste and constaunte with clene lyppes to shewe ouer
 all *the* laudes of almyghty god. ¶ In this thyrd parte
 our prophete sheweth, no thyng so acceptable to god
 whiche he may gyue to hym in recompence of his synnes
 as is this that he hath spoken of now before. The
 10 maner of Iewes was in *the* olde lawe whan any of them
 had broken the commaundement of god for makynge
 amendes to halowe a certayne parte of a beeft or elles
 the hole, after as *the* gretenes of the synne requyred.
 Moyfes taught the vnlearned people by fuche bodyly
 15 sacrefyces, whiche was to them as a shadowe or fygure of
 the true sacrefyce to come that was fyrste fygnified by
 them. The sleynge of those bruyte beestes after Moyfes
 entent figured the deth of our fauyour cryfte Ihesu, &
 euer he befeyd hymfelfe to cause the people byleue it by
 20 those tokens. For as the vnreasonable beeft was slayne
 for clenfyng of synnes, & the blode of it fhedde vpon
 the awter, so cryft Ihesu the lambe vndefyled, moost
 innocent beeft was put to dethe vpon a croffe & all his
 blode fhedde for *the* remyffyon of synners. The people
 25 of Israell synned & were worthy to dye for it, those
 bruyte beestes dyd none euyl & yet were put to deth
 for thamendement of theyr synnes. Lyke wyse our
 fauyour cryft all though he was moost innocent, moost
 pure, neuer offended in any condycyon, notwithstanding
 30 inge he suffred deth moost pacyently for our offences.
 The sleynge of beestes *that* was vsed in tholde lawe for
 theyr sacrefyce dyde not please god very well of them-
 felfe, as he shewed in an other place in maner reprouynge
 them, sayenge. Nunquid manducabo carnes tauro-
 35 rum aut sanguinem hircorum potabo. Shall I
 ete *the* fleshe of bulles or drynke *the* blode of goates as

The third gyfte of
 the Spirit, to be
 made constant to
 shew the laude of
 God.

The Jews, when
 they had sinned,

hallowed a part
 of a beast or the
 whole.

These bodily sacri-
 fices a fygure of
 the true sacrifice
 to come.

Iesus died for
 sinners,

as the blood of the
 unreasonable
 [* mm iii, back]
 beast was shed on
 the altar.

Israel sinned, the
 brute beasts did
 none euil and yet
 were put to death.

Christ most inno-
 cent died for our
 offences.

The slaying of
 beasts pleased
 not God.

He ate not bulls'
 flesh, nor drank
 goates' blood.

who sayth it is not my pleasure so to do. ¶ If almyghty
 god myght be peased or caused to shewe mercy by none
 other remedy but by thoblacyon of brute beestes, poore
 men were than in myserable condycyon *that* wanted
 power to make fuche oblacyon, yf they myght not be 5
 other wyfe forgyuen but so dye in theyr synne, but
 almyghty god hath ordeyned more euen lawes whiche
 be comyn bothe to poore & ryche, he desyreth none
 other sacrefyce but fuche as *the* poore may do as soone
 as *the* ryche, & perauenture more soone, for almyghty 10
 god taketh more hede to *the* good entent of *the* mynde
 than to *the* gretnes or valure of *the* gyfte, whiche thyng
 is shewed in *the* gospell of Marke, where is exprest
that whan Ihesu perceyued & behelde the ryche folkes
 offre many grete gyftes in to *the* tresour hous amonge 15
 all he espyed a poore wydowe whiche gaue onely .ij.
 mytes & sayd that poore woman offred moost of all not
 regardynge the gretness of *the* gyfte, but onely as we
 sayd the good mynde & entent of *the* doer, wherby we
 may wel perceyue *that* fyth thacceptable sacrefyce to 20
 god dependeth not by *the* valure of *the* gyfte but by
the good mynde & entent of *the* doer, also *that* he is
 not well pleased with fuche maner sacrefyce of tholde
 lawe all though it were done by a .M. beestes, therefore
 our prophete sayth. *Quoniam si voluisses sacrifici-* 25
cium dediffem, vtique holocaustis non delecta-
beris. Sacrificium was called a parte of the beest
 offred & holocaustum the hole oblacyon of it, fyth *the*
 hole was not delectable to god in sacrefyce *the* parte
 was moche lesse acceptable. Our prophete here remem- 30
 breth an other maner sacrefyce whiche is moost accept-
 able to god, & it is named *the* very penance of mannes
 foule. A question may be asked what offence com-
 mytted *the* vnreasonable beest *that* his blode sholde be
 shedde, what offended *the* bull gote or lambe to suffre 35
 deth, truly no thyng, therefore no Iust cause or reason

Poor men were in
 miserable condi-
 tion if the obla-
 tion of beasts
 were needed to
 put away sin.

God's laws even
 between rich and
 poor,

for He heeds the
 intent of the mind
 more than the
 value of the gift.

The poor widow's
 two mites.

[* imm iv]

God not pleased
 by the sacrifice of
 1000 beasts.

Sacrificium and
holocaustum.

The acceptable
 sacrifice is the
 penance of man's
 soul.

The bull, goat
 and lamb deserve
 not to die.

- can be fhewed why they sholde dye. But the synfull creature whiche so greuouly hath displeased god his maker folowyng his owne sensuall & vnlawfull volupty ayenst *the* wyll of our lord of very ryght ought to suffre
- 5 as moche dyspleasure & payne as he had pleasure before in the sensuall & vnryghtwyfe appetyte of his body. Than shall he make a due and lust recompence for his synnes. That penytent spyryte is the sacrefyce wherby almyghty god is chefully peased and moued to
- 10 shewe mercy. It foloweth. *Sacrificium deo spiritus contri-
bulatus.* The sorowful and penytent soule is chefe sacrefyce to god for purgyng of synnes. Our fauyour cryste Ihesu shewed in the gospell of Luke.
- Two men entred in to the temple to praye, one of them
- 15 a pharyse, the other a publicane. Amonge the Iewes pharysees fhewed outwarde in theyr lyuynge a more holy lyf & conuerfacion than other dyde, they excercysed holy werkes in the sight of people, the publicanes contrary wyfe gaue hede, occupied themselue in
- 20 worldly & couetous befyndes with all maner vyces. As they were prayenge in the temple fyrst the pharyse lauded god of his holy conuerfacyon, prayfed hymselfe, remembryng his merytes in maner to the dysprays of all other, thought none able to be compared to hym,
- 25 sayd. I am ferre vnlyke to other in my lyuynge *that* commytte thefte and auoutry as dooth this publicane. I lyue chaste, I faste twyfe in *the* weke & absteyne from all other vyces, I gyue tythes of al my goodes. Thus proudly *the* pharyse boasted & prayfed hymselfe in
- 30 his vertue. The publicane contrary wyfe callynge to mynde *the* multytude of his synnes & mekely remembryng *the* holynes of the temple *that* he was in bothe for fere & reuerence stode aserfe fhamed in hymselfe for the fylthynes of his synnes, durst not lyft vp his
- 35 eyen to heuen, but with a grete inwarde sorowe knocked vpon his breste, knowleged hymselfe a greuouse synner

He who follows sensual volupty ought to suffer as much pain as he had pleasure in: unrightwise appetite.

The penitent soul a sacrifice for purging sins.

The Pharisee and the publican.

[* mm iv, back]

The Pharisee praised himself to the dispraise of all other, saying,

I am far unlike to other that commit auoutry.

The publican

knocking on his breast knowleged himself a grievous sinner.

humbly afkyng the mercy of god & fayd. Deus propitius esto michi peccatori. Blyffed lorde be mercyfull to me a fynner, the penaunce & contrycyon of his herte was fo grete wherby he gaue fo acceptable facrefyce to almyghty god that by it he was clene forgyuen & the pharyfe reiecte. Take hede how acceptable facrefyce to almyghty god is a forowfull & contryte herte for fynne. ¶ Was not Achab fountyme kyng of Ifraell reconcyled and forgyuen by fuche maner facrefyce after his grete & innumerable offences. It is wryten that he lyued moost wyckedly brekyng the commaundement of god more than all kynges of Ifraell before hym, he dyde facrefyce vnto the falfe god Baall & faoured the preeftes of his lawe 'chafed away & despyfed the prophetes of god, notwithstandinge our mercyfull lord of his goodnes wolde chaftyse hym by fhewyng many wonders & ftraunge tokens. Fyrft caufed that no reyne fell on the erth by the fpace of thre yeres & thre monethes, to thentent Achab the kyng fholde knowe almyghty god was dyfcontent with hym. Also an other tyme in the fyght of all the people he gaue fo grete vertue to his prophete Helye that at his defyre & callynge fyre came downe from heuen whiche confumed and vtterly toke awaye theyr prefent facrefyce. Ferther more after the longe contynuaunce without reyne, whan Achab myftrufte by the petycyon of the fayd prophete Helye water came downe from heuen plenteuoufly. What creature wolde not amende hymfelfe by thefe wonderfull tokens, but Achab was neuer the better, contynued ftyll in his malyce, notwithstandinge our lorde god of his gentylnes proued hym agayne by other meanes, whan Benadab kyng of Affrye came to fubdue Achab with a grete hooft of people, almyghty god wolde not fuffre hym to be betrayed of his aduerfary, but promyfed he fholde haue the victory. An other tyme the yere after whan

The publican forgiven, the Pharisee reject.

Ahab

lived most wickedly,

doing sacrifice to Baal,
[* nn 1]
chasing away God's prophets.

When God chastised him by withholding rain,

when Helye called down fire from heaven,

when at Helye's petition rain at last came down from heaven,

Ahab was never the better;

yet God delivered him from Benadab.

- the fame Benadab had recouered his strength came
vpon hym a fresshe in batayle wherof almyghty god
gaue hym monycyon by his prophete and promysed he
fholde haue the victory. Ferthermore whan he wolde
5 not amende hymfelfe but rather was worfe and worfe
in so moche he caused the ryghtwyfe man Naboth to
be flayne and by gyle gate his vyneyarde. Than
almyghty god thrette him sayenge. *Se demeffurum*
omnem posteritatem ipsius et interfecturum de
10 *achab mingentem ad parietem.* He fholde put
downe all his posteritye and flee all that came of hym
not leue scante a dogge. Achab 'herynge this was
anone compuncte & forowed his myflyuyng, he cutte
and rente his clothes, wente in hayre nexte his body,
15 fasted, laye nyghtly in sacke cloth, & helde downe his
heed. Our blyffed lorde feyng his grete penaunce and
mekenes was moued with pyte, sayd vnto his prophete
Helye. *Nonne vidisti humiliatum achab coram*
me: & quia humiliatus est mei causa: non
20 *inducam malum in diebus eius.* Seest thou not
the mekenes of Achab, perceyuest thou not how he
hath meked hymfelfe before me, and bycause of his so
doynge for my cause. I wyll not fhewe vengeaunce in
his dayes. O mercyfull lorde why dyde thou so, why
25 dyde thou refrayne from Ire, why fhewed thou not
vengeaunce vpon that moost vngentyll creature? Truly
for in hym was a forowfull and a contryte soule whiche
is the chiefe sacrefyce, wherby thou arte caused to
fhewe mercy. *Sacrificium deo spiritus contribu-*
30 *latus, cor contritum et humiliatum deus non*
despiciet. The forowfull and penytent soule is chiefe
sacrefyce to god, and blyffed lorde thou shalte not des-
pyfe a contryte herte, who so euer ordereth hymfelfe
on this maner that by his inwarde forowe may haue a
35 contryte herte, he is able and mete vnto the hygh
buyldynge in the heuently cyte whose walles be not yet

Ahab gat by guile
the vineyard of
rightwise Naboth.

When God
'thrette' him, say-
ing,

that He would
put down his
posterity, leaving
scant a dog,
[? nn l, back]
Ahab was com-
punct,

rent his clothes,
went in hair,
fasted, lay in
sackcloth, so that
God seeing his
penance was
moued with pity,
and said:

As Ahab hath
meeked himself
before Me, I will
not shew venge-
ance in his days.

In that most un-
gentle creature
Ahab was a con-
trite soul,

the chief sacrifice
to God.

Stones needed for
the heavenly city.

The ruin of
angels must be
repaired by taking
up men and
women as quick
stones.

[* nn ii]

Stones for that
heavenly palace
must first be
polished, shapen
or made square
here on earth.

The heavenly
Artificer entreat-
eth hard stones
hardly.

Manasses

set up an idol
and altars of Baal,
used witches and
charmes,

set but little by
the threatnings
of prophets.

God, seeing that
he would not be
entreated by fair
means,

delivered him to
prison in Babylon,

fynnyfshed. A grete nombre of ftones is wantynge
wherwith they fholde be performed and accompyfshed,
for the ruynes of aungelles whiche fell downe from that
Cyte must be repayred and renewed by takynge vp of
men and women lyke as by quicke ftones. As we fe 5
in maner whan ftones be affumpte for the reedyfyenge
of cytees or toures with other. But it is accordynge
that in to fuche a noble buyldynge no fstone be taken
vp, but yf that it be prepayred as it fholde be and
made mete before. For in that heuenly palays may 10
noo fstone be pullyfshed fhapen or made square. It
muft be made fytted and perfyted here in erthe before
left at the lyftyng vp thider it be not able there to
abyde and fo cafte downe in to the depe dungeon of
helle. The heuenly artyfycer vfeth many and dyuers 15
maners in fhapyng or fquaryng of ftones mete for
thofe walles. Perauenture fome be harde and them he
muft entreate hardely. ¶ We fhewed before of Achab,
now fhall ye here of Manaffes whiche was a kynge of
Ifrahell, folowed moche Achab in his lyuyng. This 20
Manaffes ordeyned and fet an ydoll within the holy
place of the temple, he fette vp awters of Baall, vfed
wytches, charmes, and dyuers other dyuynacyons, wher-
with almyghty god was very moche dyfpleafed, and
gaue hym warnynge by his prophetes for to amende 25
hymfelfe. But he of pryde and obftynacy fet but
lytell by theyr thretenynges, after the maner of a
wycked perfone whan he is ouerthrowen in fynne he
defpyfed them. Almyghty god feynge Manaffes wolde
not be made meete, neyther wolde not be entreated by 30
fayre and eafy meanes (as his defyre was) vfed a more
fharpe waye to hym. Caufed the Babylones with grete
power for to make batayle and haue the vitorye, that
done they ledde hym fafte bounde in chaynes of yren
in to Babylone, and there was fet in pryfon, and at the 35
laft remembred his vnkyndnes done ayenft almyghty

- god, wherfore he wepte and forowed fore, mekely ask-
 ynge forgyuenesse. Our mercyfull lorde of his grete
 goodnes anone herde graciously his petycyon. Thus
 at the laste all be it, it was very harde to brynge hym
 5 to passe, he was made a mete lyuely stone vnto the
 heuently buyldynge by very contrycyon. Mary magda-
 leyne was moche more easely brought to frame than he,
 whiche by no thretynges or sharpe punysshementes but
 onely for very loue of our sauour Cryste was drawn
 10 vnto contrycyon. ¶ Thus as we haue reherfed almyghty
 god the hygh artyfycer vseth many dyuers meanes to
 shape & square his stones here in the erth, in his
 chirche myltaunt, he of his goodnes wolde euery man
 & woman sholde be quycke stones made redy for that
 15 heuently buyldynge, his wyll is euery creature to be
 faued as faynt Poule sayth. Therefore our prophete
 Dauyd whiche was so haboundauntly hote with the
 fyre of charyte, for fyre is nedefull to sacrefyce, desyred
 not onely this acceptable sacrefyce of a contryte soule
 20 for hymselfe, but also for the helth of all other, he
 fought not onely his owne profyte, but also the profyte
 of his neyghbour & thonour of god, wherfore he sayd.
 Benigne fac domine in bona voluntate tua
 fyon: vt edificentur muri iherusalem.
- 25 ¶ Hytherto what so euer the prophete hath done
 was for one of these causes, eyther it longed to his owne
 foules helth, to the profyte of his neyghbour, or to the
 laude of god. Fyrst for his neyghbour in his prayer
 he desyred *spiritum rectum*, for hymselfe *spiritum sanc-*
 30 *tum*, & for the honour of god *spiritum principalem*.
 Also his desyre was to be endued with the holy ghoost
 bycause he myght teche other that erre the ryght waye
 to heuen, whiche concerneth his neyghbour, for hym-
 selfe he asked to be clene delyuered from the corrupte
 35 blodes of synne, and last for almyghty god his petycyon
 was euer to laude and prayse hym. Ferther more he

where he repented
and asked for-
giveness.

[* nn 11, back]
He became a
meet stone in the
heavenly building
by contrition.
Mary Magdalene
drawn to contri-
tion by love of
Christ.

The high Artificer
uses many means
to square his
stones for the
heavenly build-
ing.

David, hot with
the fire of charity,

desired the profit
of his neighbour
and God's honour.

David hitherto
has desired for
his neighbour

spiritum rectum,
for himself *sp.*
sacretum, for God's
honour *sp. prin-*
cipalem;

that he may
teach others,
may himself be
delivered from
sin,

and may laud and
praise God.

[* nn iii] studied befyly to gyue vnto almyghty god *the* fa'cre-
fyce of a forowfull spyryte and contryte herte for hym-
felfe, he defyred the fame to be perfourmed in other
David, himself
contrite, desired
to save his neigh-
bour,
for to fynnyfhe the walles of heuenly Iherufalem, *that*
is for his neyghbour. And now laft he fheweth all 5
in the laud of God. that to be done in the laude and prayfe of almyghty
god, fpekyng vnto hym thus. *Tunc acceptabis*
facrificium iufticie oblationes et holocausta
tunc imponent super altare tuum vitulos. Lyke
When the church
triumphant is
bullded, God shall
have all praise.
as he myght faye, whan that heuenly cyte of the 10
chyrche tryumphauit is buylded & perfytely fynnyfhed,
than blyffed lorde fhall be all hole laude and prayfe to
the of all thy cytezyns. ¶ What foo euer facrefyce
Sacrefices in the
old law types of
those in the new
law of grace and
glory.
was done in the olde lawe fygnefyed the maner of
facrefyce in the newe lawe of grace. The facrefyce 15
done in this newe lawe betokened the very trouth in
the eternall lawe of very Ioye and glory. Amonge
the Iewes in tholde lawe were certayne oblacyons and
Jewish oblations
now fordone,
facrefyces whiche be now vtterly fordone, they be no
more pleafyng to almyghty god. There be alfo in 20
nor shall sacrifices
in the new law
ever endure.
this newe lawe certayne facrefyces and oblacyons as we
haue fhewed, but they fhall not euer endure. For in
heuen may be no foule troubled neyther contrycyon of
herte. As faynt Iohan fayth in the appocalypfe.
No contrition in
heaven.
¶ Alfo we can not be fo clene & pure in this lyf to 25
make oblacyon as we fholde be. All our lyfe here we
be fprencled with the dufte of fynne. For all be
fynners, yf we faye contrary no trouth is in vs. But
at our comyng and tranflacyon in to heuenly Iheru-
falem we fhall be made fo conftaunt and ftedfaft by 30
grace that neuer after we fhall fynne deedly nor venially.
Therefore our prophete fayth. *Tunc acceptabis sacri-*
fificium iufticie oblationes & holocausta tunc
imponent super altare tuum vitulos. Blyffed
In heaven we
shall never sin
deedly nor veni-
ally.
*lorde than thou fhalt accepte our facrefyce of ryght 35
wyfnes, at that tyme our oblacyons & facrefyces fhall

be pleasaunt vnto the, for why they shall be cleane and pure without spotte of synne. Than shall all thy welbeloued people make acceptable sacrefyce not of fleffhely or golden calues as was in the olde lawe, but of euerlastyng prayfynges and laudes, as the prophete Ofsee remembreth, we shall without ende gyue thankynges immortall vnto the in eternall glory, where vnto thou brynge vs by the merytes of thy sone Ihesu cryft that suffred passyon for all synners vpon a crosse. Amen.

Spotless sacrifices,

not of fleshly or golden calves, but of everlasting lauds.

10

Prima psalmi pars.

Domine exaudi. prioris.

For as moche as this psalme is longer than we may at this season conueniently affoyle or expowne. Therefore we shall this daye declare to you one parte of it & referue the other vnto sondaye nexte comyng. This parte that we shall expowne this daye is deuyled in to thre. Fyrst the prophete maketh his petycyon and defyreth mekely to be herde of almyghty god. Seconde he sheweth openly his owne wretchednes. And laste he remembreth hymselfe what he may do and how moche to obteyne mercy and grace, whiche thre membres I now as in the persone of vs all shall treate & speke of. And ye shall dilygently gyue audyence & bere it in mynde.

Ps. cii too long to assail at this season.

The second part reserved to next Sunday.

In part I. David 1. makes his petition;

2. shews his misery; 3. remembers himself what he may do to obtain grace. These three membres I shall treate; do you give audience.

25

O mercyfull fader of heuen, thyn onely begoten sone Ihesu cryft our blyssed lorde whiche thou sente downe from heuen into this worlde, to thentent he shold teche and instructe wretched synners the way of trouth. Amonges all he taught vs that prayer is fyrst necessary

[* na iv]

30

to euery creature, and promysed yf we instauntly aske any thyng lawfull and necessary for vs, it sholde be graunted by our prayer. These be his wordes. Petite et accipietis, querite et inuenietis, pulsate et

I. Christ, who came to teach the way of truth,

promised that instant prayer for things lawfull shall not be in vain.

apparieretur¹ vobis. Afke and ye fhall haue, feke
 and ye fhall fynde, knocke & the gate fhall be opened
 to you. O my lorde this thyn onely fone promysed,
 alfo we doubte not, we knowe ryghte well his promyse
 is true, why? for he is bothe true and alfo it felfe 5
 trouth. Befyde this he is foo entyerly beloued of the,
 for thou fayd of hym. *Hic eft filius meus dilectus*
in quo michi bene complacui. This is my wel-
 beloued fone in whome I haue moche pleafure, thou
 gaued in commaundement whiche foloweth fayenge. 10
Ipfum audite. Gyue hede vnto his doctryne, gyue
 audyence vnto hym. O my lorde god my maker, by-
 caufe that he made vs this good and true promyse I
 haue very ferme confydence and truſte boldely for to
 afke thyn infynyte mercy. For fyth that he is thyn 15
 onely fone mooft derely beloued and fente downe of
 thy charyte into this worlde for to teche that fhoulde
 be mooft profytable for vs to do, alfo he knewe well
 what thyng was neceſſary & conuenyent & what was
 not for vs. More ouer it was impoſſible for hym to 20
 begyle or faye any thyng but trouth. How and why
 fhall I fere, for what cauſe fhall I not truſt *that* thy
 goodnes fhall here me what foeuer I afke neceſſary for
 me in my prayer, for yf thy fone might haue ben be-
 gyled for lacke of wyfdome, or had ben euyl wyll & 25
 wolde haue deceyued vs, than perauenture we myght
 haue ſome myſtruſt, but in hym was al wyfdome &
 prouydence, he is the profounde of thyn inenarrable
 wyfdome, ſo that he knewe what was profytable for vs
 & what was acceptable to the. He was alwaye wyll- 30
 ynge & ſtudyous to gyue vs inſtruccion & lernynge, he
 dyed for our ſakes, whiche is the greteſt token of good
 wyll that may be. *Maiorem enim charitatem nemo*
habet quam vt animam ſuam quis ponat pro
amicis ſuis. The greteſt charyte & loue that may 35
 which is the
 greateſt charity

¹ ſic 1509, 1555.

- be fhewed is one frende wyllingly to fuffre deth for an other, he of his own good wyll was nayled vpon a crosse, & fo for our offences fuffred that mooft fhamefull deth, wherby we may knowe veryly *that* he was alwaye
- 5 benyuolent & wyllinge to do for vs. Therefore without doubte fyth that he taught vs on this wyfe, we fhall be herde yf we praye to the. But perauenture our fynnes & wyckednes *that* we haue done fhall withftande & turne away thy mercyfull face from vs. O blyffed
- 10 lorde of a trowth we oft haue offended & greuoufly trespaffed ayenft thy commaundementes, but agayn it is trowth *that* thy welbeloued sone taught not onely them whiche be ryghtwyfe to praye, but also fynners. For vnto whome longeth these wordes. *Dimitte nobis*
- 15 *debita nostra*. Good lorde forgyue our fynnes but vnto fynners. True it is he taught bothe good & euyl to praye. Therefore thou mayft take thy pleafure, it is thy choyfe whether thy goodnes wyll punyffhe & vtterly caft away fynners for theyr offences & trespaffes,
- 20 or elles here theyr prayers & pe'tycion for the reuerence of thy sone, whiche promyfed them to be herde and obteyne theyr afkyng. It is lytell force to the, it fkylls *the* no thyng, it is no poynt of thy charge whether we be faued or dampned, thou madeft vs of
- 25 nought, and mayft dele with vs as it pleafeth the, but notwithftandyng the promyfe of thy sone is gretly to be taken hede of, why? for it longeth bothe to thyn honour and alfo to his, and in no wyfe may be defyled or contraryed without grete confufyon and rebuke vnto
- 30 them that loueth the. I therefore made bolde and ftronge in hope to obteyne my petycyon am comen vnto thy goodnes makynge my prayer to thentent thou wylte effectually here me, fayenge. *Domine exaudi orationem meam* Lorde here my prayer effectually.
- 35 Thou mayft here my prayer and petycyon by fhewynge of thyn aunghelles, and yf thy goodnes wyll do fo moche

that may be
shewed.

For us He died,

teaching us that
God will hear our
prayers.

We have tres-
passed, but He
taught not only
the rightwise,
but also sinners,
to pray.

It is in God's
choyce to punish
sinners,
or to hear their
[* nu v]
prayer.

It skills Him
nothing, whether
we be saved or
damned;
but His Son's
promyse longeth
to the honour
of Father and Son,

and may not be
contraryed with-
out rebuke to
them that love
God.

God may hear
my prayer by
shewing of His
aunghelles,

for me, I fhall be content, I fhall be well at ease, notwithstandinge I defyre and aske more of the. The lyuely voyce or the voyce spoken by the mouth of *the* perfone that is so greued or dyseased moueth moche more effectually *the* herer than it sholde be tolde by 5 any other man. Thyn holy doctour faynt Iherome fayth thus. The effecte of the worde spoken by a mannes owne mouth hath a meruaylous preuy and hyd effycacy or strength, so meruaylous that I can not tell what it sholde be called, whiche he proued by the 10 wordes of Eschynes a certayn oratour that was exyled and caused to flee vnto the rodes by his aduerfary called Domesthenes¹ an oratour also, & there redde an oracion vnto his scollers made by the fayd Domesthenes¹ his aduerfary, they also prayfyng *the* same oracyon gretely 15 by his redyng, he toke vp a grete fyghyng & fayd, what yf ye had herde this my cruell enemy Domesthenes¹ spoken these wordes hymselfe, as who fayth, a mannes entent or mynde spoken by his owne mouth moueth more *the* herer than it were shewed & spoken 20 by any other. An other example. At ony feason whan it is shewed to vs of the beggers or poore folkes *that* be payned & greued with hungre & colde lyenge in *the* stretes of cytees or good townes full of fores, we here it whan it is tolde & fomwhat be moued inwardly 25 with pite & mercy, but yf we wyl gyue hede & here our ownselfe *the* waylynges, cryenges, & lamentable noyses *that* they make, we sholde be moche more stered to shewe our pyte & mercy on them, for no man elles can shewe *the* grefe of the feke or fore perfone so well 30 & with so effectuell maner as he hymselfe. Than fyth *the* myferable cryenge & waylynge of those *that* suffre bodely paynes & wretchednes may so moche moue *the* hertes of mortall creatures. I doubte not good lord but *thou* whiche arte all mercyfull muft nedes be en- 35

sic 1509, 1555.

but I ask more of Him.
The lively voice of a person diseased moves more than hearsay.

Jerome

cites the story of Aeschines,

who read to his scholars the speech of Demosthenes, and when they applauded said:

'What if you had heard the
[* nn v, back]
beast himself?'

Beggars pained with hunger and cold in the streets move our pity somewhat when we hear tell of them, much more when their wallings are heard by ourselves.

If the crying of sufferers so moves the hearts of mortal creatures; how much more shall God execute His mercy if our

- clyned to execute thy mercy yf my pyteful crye & petition may come vnto thyn eres vnto thy prefence. Therefore I Ioyne this to my petycyon. Et clamor meus ad te veniat. Good lord here my prayer & petycyon & graunt that *the* inwarde entent of my prayer may come to thy mercyfull prefence. But besyde this yf *thou* wylte vouchesaue to do so moche as loke to mewarde *with* the eyen of thy grace & mercy than *fhall* I truste more & more to obteyne myn askynge.
- 10 For yf thou bothe wylte vnderstande & knowe my wretchednes & mekely take vp my myferable callinge & cryenge to the, & also beholde the pytefull state *that* I stande in *with* thy grace & mercy, I fere no thyng but I knowe well *thou* fhalt shewe thy merciful dede
- 15 vpon me, who can be so harde herted whan he seeth a poore creature & hereth his pytefull & lamentable wepyng & waylyng, & also beholdeth *the* corrupte mater ren downe from *'his* fores, to passe by & wyll not shewe mercy vpon *the* fore & seke creature. Our lorde
- 20 *Ihesu* cryst thy sone shewed *that* a certayne man came downe from *Iherusalem* in to *Ierico* & fell amonge theues whiche bothe robbed & wounded hym with many fore woundes, & so left hym halfe quicke halfe deed, a certayne samarytane comynge besyde moued to
- 25 shewe pyte came nygh vnto hym and dyde bynde vp his woundes. We be in lyke condycyon, truly our foule whiche hath an heuenly begynnynge came downe from *Iherusalem* from heuen in to this wretched body bounde & subgete to all mutabylyte fygnified by
- 30 *Ierico* fell here amonge wycked theues, the deuylls they robbed & spoyled it from the garmentes of grace, & wounded it with many greuous & dyuers woundes of synnes, so leuyng it halfe quicke halfe deed toke away *the* lyfe of grace & leste it onely in the lyfe of nature,
- 35 therefore blyssed lorde be *thou* to vs as a samarytane, beholde, drawe nygh, & excercyse thy mercyfull dede
- pitifull cry reach
His ears.
- Lord, hear my
prayer,
- look to meward
with the eyen of
Thy grace.
- If Thou wilt
know my misery,
take up my cry-
ing and behold
my pitiful state,
then, I fear not,
Thou wilt shew
Thy merciful
deed upon me.
Who can be so
hard-hearted,
hearing and seeing
a sick creature,
- [* nn vi]
as not to shew
mercy?
- Parable of the
good Samaritan.
- The wayfarer left
half quick half
dead.
- So our soul came
down from Jeru-
salem (from
heaven) to Jericho
(this wretched
body),
fell among thieves
(the devils), who
spolied it of grace,
wounded it with
sins, took away
the life of grace,
leaving only the
life of nature.
- Lord, be Thou to
us as a Samaritan.

on vs wretched fynners, for *that* is the defyre & peti-
 cyon whiche we aske of *the*. Ne auertas faciem
 tuam a me. Tourne not the face of thy mercy &
 grace awaye fro me. But for all this good lord I fere
that after *thou* hast ben mercyfull to me oneles I shall 5
 fall agayne amonge those theues *the* deuylles by myn
 owne neclygence, they shal spoyle me agayne, than
 fhall I be ferre in worfe condicyon than I was before,
 thyn onely sone fhewed & taught *that* whan a wycked
 & vnclene spirite is ones drawen out from a man, he 10
 neuer resteth but walketh about by places *that* be drye
 & without moysture *that* is to saye by *the* hertes of
 those perfones whiche be drye & without moysture of
 worldly & transytory pleasures, & whan he can there
 fynde no rest, anone returneth to the place whiche he 15
 came fro, & bycause he shold be more stronge bryngeth
 .vij. other spirites with hym more wycked than he,
 whan they al be entred there than *that* man is ferre in
 *worfe condicyon than he was before. So blyffed lord
 it is with vs, we be delte with in lyke maner, yf these 20
 theues these wycked spirytes be at any tyme by thy
 grace drawen awaye from vs, *with*in a whyle after they
 come agayne, they brynge more with them, they also
 come *with* grete strength to fyght ayenst our wretched
 & weyke soules. Alas good lorde what fhall we do 25
 without thou helpe vs, how fhall we refyft & with-
 stande so grete & stronge multitude, for yf they ouer-
 come vs we be in worfe condicyon than euer we were
 before, bycause why, we shal be made more feble to
*with*stande them, & also our woundes our synnes beyng 30
 renewed shal be moche more greuous, & last thy good-
 nes whiche agayne we haue offended by our vnkyndnes
 fhall be the lenger alienate & turned away from vs
that perauenture whan we haue nede to cal for helpe
 thou shalt not here vs bycause of our greuous offences, 35
 therefore I as in *the* persone of vs all adde to my petycyon.

If after mercy
 received I fall
 again among
 those thieves the
 devils,
 I shall be far in
 worse condition
 than before;

the unclean spirit
 once cast out
 walketh in dry
 places (hearts
 without moisture
 of worldly plea-
 sures) and finding

there no rest,
 returns to the
 place he came
 from with seven
 other more
 wicked spirits.

[* nn vi, back]

So the wicked
 spirits drawn off
 by God's grace
 come again, and
 bring more with
 them.

If they overcome
 us, we be in worse
 condition than
 before, being
 feebler to with-
 stand them, our
 wounds (sins)
 being more
 grievous, God's
 offended goodness
 being longer
 alienate;
 so that when we
 call for help,
 peradventure He
 will not hear.

In *quacunque* die tribulor inclina ad me aurem tuam. Whan so euer good lorde I shal be troubled with these theues these deuylls. I beseeche *the* enclyne thyn eere vnto me, gyue me grace to withstande them.

Give me grace to withstand these thieves (devils).

5 But yet moost good & mercyfull lorde I fere myselfe I stande in drede. I rede *that* a certayne woman of canane came ferre from her natural countre to pray vnto thy sone for *the* helth of her doughter, sayenge to hym these wordes. Miserere mei *domine* fili dauid filia

The woman of Canaan

10 mea male a demonio vexatur. Lord the sone of dauid haue mercy on me, my doughter is fore troubled & vexed of a deuyl. First I confyder *the* labour *that* this woman toke in her grete & ferre iourney. I confyder her stedfastnes her stronge mynde bycause she

took a far journey

15 came out of her owne countre. I confyder *the* piteful cause she came for as a very moder to seke & aske helpe for her doughter. I confyder *the* fore and grete vexacyon of her doughter troubled & vexed of a deuyl. I confyder her fayth for why she called hym lorde & the

away from her country, to ask help for her daughter who [* nn vii] was vexed of a devil,

20 sone of Dauid. I confyder her moderly wepyng & waylyng, for euer she cryed & folowed thy sone Ihesu for helpe, she wolde not stynte, and he gaue her none answere. O woman in what case were *thou* in than, how was thy mynde whan thou behelde & sawe that

shewed her faith in the Son of David, wept and wailed and would not stinte, but Christ gave her none answer.

25 blyssed lorde turne away his face from the, whiche ouer all before was called so meke and mercyful, it was no meruayle whan she perceyued that though she weped & cryed vpon hym more & more lyke a woman, in so moche the dysciples of thy sone Iesu were moued & in

She saw His face turned away, who was called so merciful;

30 maner constrainyd to call on hym to shewe his mercy at her peticyon, but he answered them whan they made intercessyon for her *that* he was not sent downe in to this worlde but for the saluacyon of the hous of Israell.

her tears moved the disciples to intercede for her;

O woman whan thou herde tel and knewe that neyther
35 thyselfe neyther thy doughter were of the nombre that he sholde saue & make hole, why dyde thou not than

He answered that He was sent for the salvation of Israel.

She knew that neither she nor her daughter were of the number that He should save;

yet she fell down
grovelling at His
feet crying :

Lord, help me.

Jesus, the foun-
tain of mercy,
called her a dog.

[* nn vii, back]

For He knew her
strength and
would prove her
for our doctrine,
that we should
not despair,
though we be not
heard as soon as
we call.

She knowledging
herself no better
than a dog, yet as
a whelp desiring
to gather up
crumbs that fall
under the boards
of great estates,
He opened the
doors of His
mercy, saying :
O woman, great
is thy faith.
But I, Lord, am
weak,

defer not my trust,
as Thou didst
hers.
Grant shortly my
petition.

go thy way, why dyed thou not for sorowe. But for
all that thy sone Ihesu wolde neyther make answere
neyther loke vpon her, neyther also haue pite whan
that his dyscyples made intercessyon for her, yet she
fell downe vnto his fete grouelynge and prostrate vpon 5
the erth cryenge. Domine adiuua me. Lorde helpe
me, notwithstandinge this blyssed lorde thy sone Ihesu
whiche to all other had ben meruaylously benefycyall
& for a surety is the very fountayne of mercy & pyte
vsed vnto her this sharpe & bytter worde called her a 10
dogge, lyke as in hym had ben all cruelte and no pyte
nor mercy. He sayd. Non est bonum sumere
panem filiorum & mittere canibus ad mandu-
candum. It is not good to take the brede of chyldren
and gyue it dogges to ete. O good lorde thou knowest 15
all thynges, thou knowest what is profytable to euery
creature, thou knowest that a weyke and feble persone
sholde be more easely entreated and delte with than a
stronge and myghty. Thy sone dyde proue this stronge
and faythfull woman for our doctryne, that we by her 20
fayth and pacyence sholde not dyspayre all though we
be not herde as soone as we call. And at the laste
whan he had proued her soo longe & she mekely know-
leged herselfe no better than a dogge vnworthy to
haue brede, neuertheles as a whelp desyred to gader 25
vp crummes that fall vnder the bordes of lordes or grete
estates, he opened the dores of his mercy & pyte &
graunted all her askynges and sayd. O mulier magna
est fides tua fiat tibi sicut vis. O woman grete
is thy fayth be it to the as thou wylte. But I blyssed 30
lorde am weyke & ferefull, I beseeche the prolonge not
in fuche maner my petycyon, let me not tary so longe,
dyfferre not my hope & trust as thou dyd the womans
of chanane, but here me shortly. In quacunque die
inuocauero te velociter exaudi me. Whan so- 35
euer good lorde I call to the for helpe here me, graunt

- fhortly my peteycyon. ¶ We haue spoken hytherto of
 our peteycyon. Now we fhall fhewe our wretchednes
 wherby the goodnes of almyghty god may be moued to
 be mercyfull and graunt our petition. The lyf of man
 5 is here but for a whyle, fhortly it fhall peryffhe & be at
 an ende, no fpace, no voyde tyme no leyfer can be had
 but alway it draweth to an ende, it can not be at a
 poynt, it is neuer at reft, truly one mynute of an houre,
 whether we ete or drynke, wake or flepe, laugh or wepe,
 10 euer our lyfe here draweth to an ende. Where be now
 the kynges & prynces *that* fomtyme reigned ouer all
 the worlde, whose glory & tryumphe was lyfte 'vp
 aboute the erth. Where is now the innumerable com-
 pany & puyffaunce of Xerxes & Cefar, where are the
 15 grete victoryes of Alexander and Pompey, where is
 now the grete rycheffe of Crefus & Craffus. But what
 fhall we fay of them whiche fomtyme were kynges &
 gouernours of this realme, where be they now whiche
 we haue knowen and feen in our dayes in fo grete
 20 welthe and glory, that it was thought of many they
 fhould neuer haue dyed, neuer to haue ben out of mynde,
 they had all theyr pleasures at the full bothe of dely-
 cyous and good welfare, of hawkyng, huntynge, alfo
 goodly horfes goodly courfers, greyhoundes and houndes
 25 for theyr dysportes, theyr palayfes well and rychely
 befeen, ftronge holdes & townes without nombre, they
 had grete plente of golde and fyluer, many feruauntes,
 goodly apparayle for themfelfe and for theyr lodgynges,
 they had the power of the lawe to profcrybe, to puniffhe,
 30 to exalte & fet forthwarde theyr frendes and louers,
 to put downe and make lowe theyr enemyes, & alfo to
 punyffhe by temporall deth rebelles and traytours.
 Euery man helde with them, all were at theyr com-
 maundement, euery man was vnto them obedyent, fered
 35 them, lauded alfo & prayfed them, & ouer all fhewed
 theyr grete renowme and fame. But where be they

The life of man
cannot be at a
point,

is never at rest.

[* nn viii]

Where is now the
puissance of
Xerxes and Cæsar,
where the
victories of Alex-
ander and Pom-
pey, the riches of
Croesus and
Crassus?

The sometime
governors of this
realm,

who (as many
thought) never
should have died,

where are they,
with their hawk-
ing, hunting,

couriers, grey-
hounds, palaces,

gold and silver,
servants, apparel,

their power to
proscribe their
enemies and
rebels,
to set forthward
their friends and
lovers?

All held with
them,

lauded them,
shewed them
great renown;

but now they are
wasted like
smoke.

Prosperity and
fame fall like
smoke,

like a vapour;

'weding' like a
flower in the
'hey' season.

[* nn viii, back]
If we be not
shortly heard of
God, death shall
come upon us or
ever we can be
succoured.
Blessed Lord,
having in mind
the shortness of
our life,
give audience
unto us as soon as
we call.

My days go like
smoke.

Mighty and noble
men are diligent

to be sped in their
cause in the
king's court.

If a man be not
always present to
attend to his
cause,

it shall be longer
or he have his
desire.

Parable of the
unjust judge and
importunate
widow.

now, be they not gone and waisted lyke vnto fmoke of
whome it is wryten in an other place. Mox vt honori-
ficati fuerint et exaltati deficientes quemad-
modum fumus deficient. When they were in theyr
mooft prosperite and fame, anone they fayled and came 5
to nought euen as fmoke dooth. Saynt Iames com-
pareth the vanyte of this lyfe to the vapoure and fayth
it fhall peryfhe and weder away as a floure in the hey
feafon. Therefore fyth that the tyme of our lyfe draweth
fast vnto 'an ende, yf we be not herde fhortly and 10
foone of almyghty god whan we call for helpe, deth
fhall come vpon vs or euer we can be focoured. For
this caufe blyffed lorde haue in mynde the fhortnes of
our lyfe here, & as foone as we call to the gyue audy-
ence vnto vs all. Of a trouth all we may faye that 15
foloweth. Quia defecerunt sicut fumus dies mei.
Good lorde here fhortly my petycyon whan foeuer I
call vnto the, for my dayes my tyme in this lyfe gooth
away lyke fmoke, the lenger I lyue the more feble I
am. Perauenture they that be myghty and noble men 20
wyll at some feafon be as dylygent as they can, and fo
dylygent that by theyr importune & ofte callynge vpon
fuche as they haue ado with, they may the fooner be
spedde in theyr cause, whiche dayly we perceyue and
fe by them that folowe the kynges courte or the prynces 25
with other for grete and necessary maters. For the
more dylygent that a man be in gyuyng attendaunce
to call vpon his cause, the fooner fhall he haue his en-
tent, & yf he be not alwaye present & at hande of hym
to whome his mater is commytted callynge befyly for 30
the fpede of the fame, it fhall be lenger or he haue his
defyre. ¶ In the gospels of Luke is spoken & tolde of
a certayne Iuge that neyther dredde god nor man, vnto
whome came a certayne wydowe besechyng that she
myghte haue ryght and equyte of the wronge done by 35
her aduerfary, he refused and wolde not graunte her

- Iustyce of a longe season. And at the last seyng *that*
 this woman wold not leue but euer callynge on hym,
 he remembred hymself & sayd. All though I neyther
 fere god nor man, yet for as moche as this woman
 5 wyll not seafe to call on me I fshall venge her quarell,
 I fshall se fhe fshall haue ryght. Take hede what the
 importune and neuer seafyng la'bour in a grete & neces-
 fary cause dooth profyte & auayle. It is wryten.
Labor improbus omnia vincit. Incessant la-
 10 *boure by the waye of intercessyon ouercometh all*
thynges. Soo mercyfull lorde thou desyrest to haue vs
importune in our prayers, & all though of thyn owne
nature thou can not be but meke, notwithstanding by
our besy and importune prayers thou arte moche more
 15 *meke. But for all this I lacke strength in my foule,*
the fwetenes of deuocyon is taken awaye fro me that
anone I am made wery whan I begyn to praye, why, for
the stronge partes of it, that is to saye vnderstandynge
wyll and reason whiche must be vnto the foule as bones
 20 *and fenewes to focour it be so vtterly wedred and dried*
vp, that no maner of moyfture of deuocyon is in them
euen as they were tosted at the fyre, therefore as one lack-
ynge the quycke humure of deuocyon. I can not longe
contynue in prayer. Et ossa mea sicut cremium
 25 *aruerunt. For my bones that is to saye the stronge*
partes of my foule be dried awaye lyke vnto the drosse or
scrappes of talowe after it is clarefyed by the fyre. I
remembre that is wryten in an other place of the fatnes
& moyfture of deuocyon. Sicut adipe & pinguedine
 30 *repleatur anima mea. Graunt me good lorde my*
foule to be replete with the fatnes of charyte and also
that the outwarde partes of my body may be fulfilled
with good werkes. But alas woo is me now, the fyre
of vnlawfull concupyscence hath wasted & taken awaye
 35 *fro me all the fatnes, all the fwetnes of prayer, & made*
my foule drye & voyde from all moyftnesse of deuocyon.

As this woman
will not cease to
call on me, I shall
venge her quarrel.

[? oo l]

*Labor omnia
vincit.*

God, meek of His
own nature, by
our busy and im-
portune prayers

is much more
meek.

I am weary when
I pray;
understanding,
will and reason,
which should be
bones and sinews
to the soul, are
'wedred,' as if

toasted at the fire,
lacking the quick
humour of devo-
tion.

My soul dried
like the dross or
scraps of tallow
clarified by the
fire.

May my soul be
replete with the
fatness of charity.

All the fatness of
prayer wasted in
me;

as grass or corn
without dew or
rain.

[* oo i, back]
My soul dried
with the heat of
unlawful desire;

I am 'wydred'
as hay.

The green grass,
though dried by
the sun, may yet
be refreshed as
long as the root is
in the ground.

After the earth is
'brent, chyned,
and chynped,'

a shower of rain
will in one night
renew the colour
of the grass.

The soul can
draw the moist-
ness and savour
of devotion only
from the heart.

The humour of
good devotion
must come from
the heart to water
the whole soul.
Blessed Lord, my
heart lacketh this
humour of good
devotion, my soul
is smitten with
the heat of con-
cupiscence.

A herb having

For as the grene grasse or corne that now floriffheth yf
it be not refreſhed at ſome tyme with a dewe or reyne,
anone it is ſmyten with the hete of the ſonne and wax-
eth drye euen as hey. So my ſoule is dried vp by
the hete of vnlawfull deſyre and all the ſwetenes of 5
deuocyon is clene expulſed from it that not onely the
ſtronger partes of my ſoule vnderſtandynge & reaſon be
made drye & dull, but alſo I myſelfe in euery parte
Percuſſus ſum vt ſenum am ſmyten with the hete
of temptacyon and wydred as hey. But I am ferre in 10
worſe condycyon than is wedred grasse or hey. For all
though the grene grasse be dried vp by the hete of the
ſonne, yet it hath ſomewhat wherby it may be refreſhed
as long as the rote is faſt in the grounde, by drawynge vp
moſtiture out of the erth from the rote in to euery other 15
parte, & as we ſe oftentymes whan the grene grasse hath
chaunged the colour after the erth be brent, chyned,
& chynped by the hete of the ſonne, as ſoone as it is
watred with a ſhoure of reyne, within the ſpace of one
nyght it begynneth to quyen agayne & renewe the 20
owne colour. But no thyng can be ſounde wherof the
ſoule may drawe vp and receyue ony moſtynes ony
ſauour or ony ſwetnes of deuocion, yf it ſholde come from
ony place it muſt be had from the herte. As our ſau-
your ſayth. *Bonus homo de bono theſauro cor-* 25
dis fui profert bonum. Euery good perſone bryng-
eth forth from his herte all goodnes no thyng but good,
truly the humure of good deuocyon muſt come from the
herte to thentent all the hole ſoule may be watred may
be refreſhed & ſtered to prayer by it. Blyſſed lord how 30
ſhall I do, for my herte is vtterly voyde & lacketh this
humure good deuocion, wherby not onely my ſoule
ſmyten with the hete of vnlawfull & worldly concu-
pyſcence is dried and wedred away, but alſo *Aruit cor*
meum my herte is in lyke maner, & not without a 35
cauſe. For how may this be that an herbe hauynge no

- moystnes may longe contynue grene, f hall it not fhortly
 waxe drya and weder away. Also euery thyng that
 hath lyf yf it be not refreſhed ofte with ſome nouryſh-
 ynge muſt nedes be feble & weder awaye, it ſhal drye
 5 & come to nought. The foule in lyke maner is nour-
 yſhed with a certayne mete & yf it reſuſe & wyl not
 take *that* fode, nedes muſt it waxe drye & lacke good
 deuocyon. The mete accordynge for the foule is *the*
 worde of god, as it is wryten. Non in ſolo pane uiuit
 10 homo ſed de omni¹ verbo quod procedit² de
 ore dei. Man hath a body & foule, & as the body
 is refreſhed with materyall brede, ſo the foule is
 nouryſhed with ſpirituell fode whiche is *the* worde of
 god, this ſpirituell brede the worde of god maketh the
 15 foule to be ful of Iuſe, full of *the* lycour of good deuoc-
 cyon, & alſo it maketh the foule ſtronge & hardy to
 withſtande all trybulacions. who ſoeuer eteth not of this
 brede ſhall waxe lene in his foule, and at the laſt drye
 & come to nought. For bycauſe good lorde *that* I haue
 20 not eten this ſpirituell brede. I am blaſted and ſmyten
 with dryneſſe lyke vnto hey, hauynge no deuocion.
 And alſo my herte is wedred of whome the ſwete fruyte
 of deuocion fholde ſprynge out. Quia oblitus ſum
 comedere panem meum. The cauſe why for I haue
 25 ben oblyuious and forgotten to do after thyn holy doc-
 tryne. To ete this ſpyrytuall brede is not onely to here
 the worde of god. Many there be whiche here the
 worde of god but notwithſtandyng they ete it not,
 they do not receyue it to the nouryſhyng & refreſh-
 30 ynge of theyr foules. In lyke maner many doth holde
 in theyr mouthes materyall brede & neyther chewe it
 neyther ſwalowe it downe, & ſuche dooth not ete the
 brede materyall. Semblably many there be *that* receyue
 this ſpirituell brede *the* worde of god by herynge it
 35 ſpoken of *the* precher, but they neyther chewe it nor

no moiſtneſſe
 ſhall ſhortly
 [* oo ii]
 'weder' away.
 All liuing things
 without nouryſh-
 ment come to
 nought.

The ſoul reſuſing
 its proper meat
 muſt be dry.

The ſoul's meat
 is God's word.

This ſpiritual
 bread maketh the
 ſoul full of iuice,
 the liquor of good
 deuotion;

whoſoeuer eateth
 not of it,
 ſhall waxe lean in
 his ſoul.
 Becauſe I haue
 not eaten this
 bread,
 I am blaſted and
 ſmyten with
 dryneſſe;
 my heart is
 'wedred.'

I haue been
 obliuious to do
 after God's
 doctrine.

Many hear God's
 word,
 but yet eat it not;

as they do not
 eat material
 bread, who neither
 chew nor ſwallow
 it, even if they
 hold it in their
 mouths.

Many hear God's
 word from the
 preacher, but
 [* oo ii, back]

¹ oim 1509.

² procedit 1509. procedit 1555.

neither chew nor
swallow it;
it savoureth not
in their mouths.
Many eat the
devil's bread;

savouring his
suggestions
sounding to the
unthrifty pleasure
of the body.

This is not the
meat of the soul,
but 'venym' to
it;

giving concupis-
cence domination
over reason;

the bread of God's
word makes rea-
son lady and the
flesh thrall.

God's word makes
the soul moist;
the devil's word
makes it dry,
dull and sluggish.

God's word
quenches,
the devil's
kindles, desire.
God's word makes
the soul strong,
the devil's weak.

I have given
audience to the
devil,

so that reason,
which should
be as a post or
pillar to the soul,
has yielded to
the flesh;

[* oo iii]

I am sore 'adrad.'

Conclusion of
part II.

fwalowe it downe, that is to saye they do not thereafter,
for it fauoureth not in theyr mouthes. But contrary wyfe
many ete the brede of the deuyl, they be sayne &
glad to here his wordes *that* founde to noughtynes &
folowe *the* same by vngracyous custome of synne. what 5
foeuer he putteth in theyr mynde by the waye of fug-
geystyon foundynge vnto the peruerse and vnthryfty
pleasure of the body, that anone they fauour & do ther-
after with as grete & dyligent study as they can. But
this is not the mete of the soule, it hurteth and is 10
venym vnto it, it dooth no good, it refretheth it not,
it is a mortall infeccyon and causeth the soule to dye
euerlastyngly, it maketh *that* the concupyscence of the
fleshe hath dominacyon and reason is set aparte & layde
vnder, where contrary wyfe the very brede of the worde 15
of god maketh reason lady and ruler & the fleshe to be
thrall and as a seruauant. The worde of god causeth all
goodnes in *the* soule, it maketh it moyste and redy to
sprynge in good werkes. The worde of the deuyl
maketh drynesse, dull & sluggishhe to do ony thyng 20
that is good. The worde of god is the defence from
the hete of carnall defyre. The worde of the deuyl
kyndealeth that hete. The worde of god maketh the
soule stronge, and the worde of the deuyl maketh
it feble and weyke. The worde of god causeth the 25
fleshe to obey and folowe reason, and contrary the
worde of the deuyl maketh reason to be obedyent¹ to
the fleshe. This is the thyng good lorde that maketh
me sadde & forowfull, for as moche that I haue rather
gyuen audyence & folowed the worde & entyfynge of 30
the deuyl, therefore the strength of my soule, that is to
saye my reason whiche sholde be to it as a poste or
pyller, hath enclyned and ben obedyent to my fleshe,
wherof now I am sore adrad. It foloweth. *A voce
gemitus mei adhefit os meum carni mee. Now 35
for a conclusyon of this seconde parte I wyll saye thus.

¹ obedyent 1509.

- For as moche as our lyfe here is so fhorthe & without
 good fruyte waxeth drye as hey, we also be so feble &
 weyke that the stronge partes of our foules vnderstand-
 ynge and reason be wedred awaye. Our foules made
 5 drye and smyten with the hete of carnal affecyon. Our
 hertes voyde & barayne of al vertue & deuocyon, in so
 moche that we haue admytted and done after the worde
 of the deuyll rather than of god, wherby our fleshe is
 made as lorde and ruler. Syth we are in all these
 10 wretchednesse, the more nedefull & necessary for vs is
 the spedefull helpe of almyghty god. Now the thyrde
 parte is yet behynde, wherin we shall remembre vnto
 you the dedes of penaunce. There be thre partes of
 penaunce whiche this holy prophete sheweth derkely
 15 and figuratyuely by the fymylytude of thre dyuers
 byrdes, that is to saye the pellycane, the nyght rau-
 en, & the sparowe. Fyrst let vs confyder and shewe the
 ordre & dysposycyon of these byrdes. The pellycane
 of his nature abydeeth in a desolate place where no
 20 thyng in maner groweth. The nyght crowe abydeeth
 in olde walles. And the sparowe maketh his restinge
 place in the couerynge of an hous, or in the hous
 eues. In a desolate and barayne place is no thyng
 that perteyneth to a buyldinge, faue onely the waast &
 25 voyde grounde, in olde walles or in walles whiche be not
 perfytely made vp is somewhat framyng vpwarde to-
 warde the hous or buyldynge, but whan the rofe of the
 hous is vp and couered than the buyldinge is fynysshed
 & made perfyte. Contricyon whiche is the fyrst parte
 30 of penaunce is fygnefyed by the pellycane. Confessyon
 the seconde parte is fygnefyed by the nyght crowe, &
 the thyrde that is satisfaccyon is fygnefyed by the
 sparowe. The pellycane as saynt Iherome wryteth in
 an epytyle vnto a certayne decon called Presidius is of
 35 this condicyon, whan she fyndeth her byrdes flayne &
 destroyed by a serpent, she mourneth, she wayleth and
- Life is short, and
 without good fruit
 dry as hay
 understanding
 and reason are
 'wedred.'
 Our hearts are
 barren of devo-
 tion;
 we have obeyed
 the devil rather
 than God, and
 made the flesh
 our ruler.
 We need God's
 speedful help.
 Part III.
 The three dedes
 of penaunce shewed
 darkly by the
 pelican, night
 raven and
 sparrow.
 The pelican abides
 in deserts;
 the night crow in
 old walls;
 the sparrow in
 house eaves.
 In the desert is no
 building;
 in old walls an
 imperfect,
 in the roofed
 house a perfect,
 building.
 Contrition
 signified by the
 pelican;
 confession by the
 night crow;
 satisfaction by
 [* oo ill, back]
 the sparrow.
 The pelican (says
 St Jerome to
 Praesidius),
 finding her young
 slain by a serpent,

smitheth herself
upon the sides
that her dead
birds may be
revived by her
blood.

So the contrite,
finding their
children (their
good works)
destroyed by the
serpent sin,
smite themselves
on the breast with
the bill of sorrow,
that the corrupt
blood of sin may
flow out:
for deadly sin
destroys all our
past good deeds.
St Jerome in the
wilderness smote
on his breast with
a flint.

The publican in
the temple smote
on his breast that
the corrupt blood
of sin might be
cast out.

The sinner thus
amiting himself,

revives the good
deeds lost by
deadly sin,
and is brought
from the prison of
eternal death to
new life.

[* oo iv]
The night crow
or owl (says St
Jerome) hides in
the day,
but when the
sun is down
cometh out with
a mourning cry,

fmyteth herselfe vpon the fydes, that by the effusyon
and fhedyng of her blode, her deed byrdes may be
reuyued. Truly they that are ver^y contryte be of lyke
condycyon. For whan they ferche theyr confyence &
fynde theyr chyldren, *that* is to saye theyr good werkes 5
flayne & destroyed by the serpent deadly fynne, than
they mourne & wayle fore, they fmyte themselves vpon
the breste with the byll of bytter sorowe, to thentent
the corrupte blode of fynne may flowe out. Of a trouthe
as foone as we commytte deadly fynne all our good 10
dedes done before be destroyed & stande in none
effecte. Holy saynt Iherome beyng in wyldernes
payned hymselfe in lyke maner, & ferynge ones his
sorowe was not sharpe ynough he smote vpon his brest
with an harde flynte stone. And what elles mente the 15
publicane which anone as he entred in to the temple
remembryng the gretenes of his fynne dyde fmyte hym-
selfe vpon the brest but that the corrupte blode of
fynne myght be done awaye from his soule? Whan
the fynner wyll ordre hymselfe in this maner, that is to 20
saye euer be wyllynge to be fory for his offences and
with his sharpsnes of his sorowe fmyte hymselfe in-
wardly to thentent *the* corrupcyon of them may be done
awaye, anone his good dedes whiche were lost by deadly
fynne shal be reuyued and he delyuered and brought 25
out from the bondes & pryson of eternall deth in to a
newe lyght and newe lyfe. So that euery contryte
persone may saye *Similis factus sum pellicano*
folitudinis. I am made lyke to *the* pellycane by con-
trycyon. The nyght crowe or the oule as sayth saynt 30
Iherome is of this condycyon, that as longe as it is daye
fhe abydeth preuely in *the* walles or secrete corners of
some hous & wyll not be seen. But whan the sonne is
downe & is derke as in the nyght, anone fhe fheweth
herselfe & cometh out from that secrete place with a 35
mournynge crye & myferable, & sorowful lamentacyon,

the neuer seafeth fo cryenge vnto *that* it be day agayne.
 To the whiche nyght crowe may well be lykened they
 that fhewe theyr myndes by true confeffyon of theyr
 fynnes vnto preeftes, for whan they were baptifed & fo
 5 made clene from orygyvall fynne, the fonne of ryght-
 wyfnes dyde ryfe vpon them, gaue lyght to theyr foules
 and fo contynued as longe as they were without deedly
 fynne. At *that* tyme no forowfull remorse was in theyr
 confeycence but all in reft & peas, lyke as in ftronge & fure
 10 reftynges places. But anone as they commytted deedly
 fynne the fonne of ryghtwyfnes went downe and fhewed
 no more lyght vnto them, & theyr confeycence was couered
 with the derknes of fynne. Than they make a lament-
 able and mournynge confeffyon fhewynge themfelfe
 15 culpable & alfo expresse al theyr fynnes to a preeft, &
 that done by *the* sacrament of penaunce *the* fonne of
 rightwyfnes fhyneth agayne freffe on them. Who
 euer dooth in this maner may wel faye this *that* foloweth.
 Et factus sum sicut nicticorax in domicilio.
 20 By the forowe for my fynne & true confeffyon made
 with penaunce for *the* fame. I am clene without trouble
 in my confeycence. I am in fure reft & peas euen as
 the nyght crowe whan *he* is in *that* place of *the* hous
 where it lyketh her beft. After we haue ben forowfull
 25 & contryte for our fynne, and alfo haue fhewed them
 by confeffyon It is nedefull to beware, to be dylygent,
 & to take hede of the deuylls fnares that by his
 crafty & falfe meanes *catche not and bringe vs agayne
 in to his daunger. We be warned of this by the holy
 30 apofte faynt Peter fayenge. Vigilate quia aduerfa-
 rius vester diabolus tanquam leo rugiens circuit
 querens quem deuoret. Awake, beware, & take
 hede, for your aduerfary the deuyll euen as a rampynge
 and cruel lyon gooth aboute to feke whome he may
 35 deuoure. If we be dylygent & gyue hede to auoyde and
 flee from thefe fnares of the deuyll, it may be fayd &

and neuer ceaseth
 crying until it be
 day again.

At baptism the
 Sun of rightwise-
 ness rose upon
 us,
 and gave light to
 our souls as long
 as they were with-
 out deadly sin.
 We had no
 remorse, but were
 in peace, as a
 sure resting place.
 When we com-
 mitted deadly sin,
 the Sun of right-
 wiseness set and
 conscience was
 darkened.
 We make a
 lamentable con-
 fession to a priest,
 and that done the
 Sun of rightwise-
 ness shineth again
 fresh on us.

We may say :

By sorrow and
 confession with
 penance I am
 without trouble
 in conscience,
 safe as the night
 crow in her
 lurking place.

After confession
 we must beware,
 lest the devil
 ensnare us again.
 [* oo iv, back]

The devil as a
 ramping lion
 goeth about seek-
 ing whom he may
 devour.

Our soul delivered
from the devil's
snares as the
sparrow from the
traps of bird-
takers.

The sparrow,
suspecting a
snare, flies to the
house eaves,

and if constrained
by hunger to
come down,
shortly returns
up;

there she wipeth
and 'feteth' her
bill, proyneth her
'feders,' bringeth
forth birds and
maketh merry.

So they who
would make
satisfaction
must beware of
the devil's traps,

must flee to
heaven, setting
their felicity
in heavenly
things.

(* pp 1)
Our conversation
in heaven.

If we come down
to get necessities
for our body,
let us return,
lest we be snared
by bodily plea-
sure;
in perils let us flee
to heaven,
and we shall
purge ourselves
from sin.
For no sin may
enter heaven:
we must 'proyne
our feders'
that we may flee
up to the place of
bless;

spoken of vs that is wryten by the prophete in an other
place. Anima nostra sicut passer erepta est de
laqueo venantium. All though our bodyes suffre
payne in this lyfe yet our soules be delyuered from the
deuylls snares lyke as the sparowe is fro the baytes & 5
trappes of byrde takers that be aboute to catche her.
Whan the sparowe suspecteth those snares or trappes he
layde for her on the grounde, anone she fleeth vp to the
couerynge of the hous or to the hous eues, and yf at
any tyme she be constrained by the reason of hunger 10
to come downe agayne, yet for fere she wyll shortly
returne vp, so that thyder she wyl flee for focour &
surete in her daunger and peryll, there she wypeth and
feteth her byl, there she proyneth & fetteth her feders
in ordre, there also she bryngeth forth byrdes, & there 15
restyng maketh mery as she can after her maner. In
lyke wyse they that desyre & be aboute to make satisf-
faccyon for theyr offences must be ware and wyse to
kepe themselfe from the deuylls snares and trappes
wherof all the worlde is full, they muste flee vnto heuen, 20
set theyr felycyte in heuenly thynges & not in worldly
pleasures, whiche is a defence and couerynge of all the
worlde. Saynt Poule sayth. Nostra enim conuersa-
tio in celis esse debet. Our conuersacyon, our
pleasure & felycyte sholde be in heuen, neuerthelesse yf 25
at any season we come downe, besy ourselve to gete any
thyng necessary for our bodyes, let vs shortly retourne
lest that we be taken in the snares of worldly pleasures,
in euery peryll and daunger let vs flee vnto heuen, set
our pleasures on heuenly thynges, and for the confyder- 30
acyon and loue of it, we shall purge ourselfe from synne.
For why no thyng that is foule & corrupte by synne
may entre in to the euerlastyng kyngdome, we must
proyne and ordre all our feders, all our actes in euery
condycyon that we may be the more apte to flee vp 35
vnto the place of euerlastyng blyssa. There also we

- I shall brynge forth and hyde our good werkes whiche
 be our byrdes. our fauyour sayth. *Thesaurizate vobis*
thesauros in celo. Ordre & endeuoyre your selfe to
 haue treasures in *the* kyngdome of heuen. And last,
 5 there let vs rest in this lyfe by true hope and trust and
 euer be occupied in the laude and prayfe of almyghty
 god, for it is wryten by the prophete. *Et laus eius*
semper in ore meo. I shall at all tymes loue and
 prayfe almyghty god. Who soeuer befyteth themselfe
 10 on this maner as we haue sayd, shall make due satisf-
 faccyon for his synnes, & of very ryght may saye that
 foloweth. *Vigilauit et factus sum sicut passer soli-*
tarius in tecto. I haue gyuen hede, I haue ben
 ware of worldly conuerfacyon & pleasure, & as the
 15 sparowe flyeth vp to the hous for her focour, so haue I
 set my mynde aboue in heuenly thynges. ¶ Notwith-
 standynge they that take this waye of penauce shall
 haue many foes, many enemyes, for euery where in euery
 parte of the worlde be backe byters. There was neuer
 20 creature borne were he neuer so good, * excellent, and
 vertuous, were his dede and werke neuer so precyous
 and noble that myght escape the sclaunders and back-
 bytynges of them whiche are backbyters & can saye
 good by no man. For alwaye they that be euyll
 25 dysposed be ayenst them that be good & wel dys-
 posed. Euer they lay wayte and enuyously fretynge
 themselfe repugne ayenst the maner of the penytent
 lyfe, namely in those thynges wherin they be founde
 contrary in theyr lyuynge, whan also they se and per-
 30 ceyue a man that hath chaunged his lyfe whiche before
 was to them a gentyll companyon for theyr appetyte,
 & hath taken vpon hym a contrary maner of lyuynge
 not accordinge to theyr delyte, it is no meruayle though
 they forge maters & speke ayenst hym with all theyr
 35 hole mynde and entent. And by theyr opprobrious
 and curfed sayenges cause that persone to be euyll

where we shall
bring forth our
birds (good
works) and hide
them.

There let us rest
in this life by
hope and trust,
ever lauding and
praising God.

So doing we shall
make satisfaction
for our sins,

and may say :

I have given heed,
as a sparrow flieth
to the house top,

I have set my
mind above.
The penitent
shall have many
foes,
backbiters every-
where.

[* pp 1, back]

The best of men
cannot escape
slanders and
backbitings.

The evil-disposed
always against
the well-disposed;

they repugne
against the peni-
tent life;

when a man
changes his life,
who before was a
gentle companion
for their appetite,

they forge mat-
ters, and by their
opprobrious and
cursed sayings
cause him to be
evil spoken of.

The worldly hate
penitents who
forsake pleasure.

Many turn away
from penance for
fear of the speech
of people,

fearing the cursed
sayings of the
wicked more than
they do the
punishments of
God.

God our rewarder
and looker upon
us.

Not only enemies,

[* pp ii]

but their some-
time friends,
scorn penitents.
The world praises
those that follow
its vain joys,
and are ready at
all seasons to
gambade, to leap
and sing;
it loves too the
proud and jolly,

newfangled in
apparel,

gluttons,
drunkards.

Followers of
meekness, right-
wiseness and
truth, displease
the world.
Backbiters con-
spire to oppress
the rightwise..

spoken of as moche as lyeth in them. They that delyte
in worldly conuerfacyon & pleasure dooth prayfe and
magnefye thofe that dooth the fame. And contrary
they hate al fuche as by contrycyon & true penauce
haue forfaken and despyfed all worldly delectacyons, 5
whiche thyng turneth away many from doynge pen-
auce, they be afhamed to do that thyng that fholde
moost profyte them in tyme to come, for fere of *the*
fpeche of people, they fere more *the* curfed fayenges of
wycked folkes than they do *the* punyffhementes of god, 10
all be it he promysed a grete rewarde in heuen vnto vs
al for euery opprobryous and malycyous worde *that* we
fuffre here pacyently for his sake. Al we therfore be-
yng penytent & fuffre fals accufynges and fhameful
despytes of wycked people may faye vnto almyghty god 15
our rewarder & loker vpon vs. *Tota die exprobrabant*
michi inimici mei. Myn enemyes dyde fcorne me
many tymes & ofte, & not onely our enemyes dooth fo
but alfo they *that* fomtyme were our frendes & wonte
to prayfe vs. The world prayfeth & loueth them whiche 20
fet theyr felycyte & folowe the vayne & tranfytory
loyes of it, whiche alfo be redy at all tymes & feafons
to ete, to drynke, to laugh, to daunce, to gambade, to
lepe, & to fynge. Alfo *the* worlde loueth them *that* be
proude and Ioly, full of wordes, varyable in gecture 25
and countenance, newfangled in apparayle, & alwaye
fudyous for newe inuencyons, yet I fpeke not of them
that pamper theyr bodyes as gluttons, whiche vse furfetes
dronkenes vnclennes of body, periuries, & dyffymula-
cyons, they that haue thefe maners pleafeth *the* worlde 30
best. And contrary wyfe, fuche as be fudyous to
folowe mekenes, ryghtwyfnes & trouth doth dyspleafe
the worlde & them *that* folowe the pleafures of it. It
is wryten in the perfone of all fuche as be wycked & bak-
byters whiche confpyre & wolde fynde the meanes to 35
oppreffe the ryghtwyfe & well lyuyng perfone. Cir-

- cumueniamus iustum *quia contrarius est operibus nostris*. Let vs craftely deceyue the ryghtwyse man, for his werkes, his dedes be contrary to our, he lyueth not as we do, truly what foeuer man or woman
 5 despyse & set nought by worldly pleasure & conuersacyon but folowe the streyght way of penance, shal ofte tyme be euyl sayd by, & many causes shal be ymagyned & conspyred to put him downe, perauenture of those *that* somtyme wold haue spoken largely to his
 10 laud & preysse, wherfore it foloweth. Et qui laudabant me aduersum me iurabant. They *that* somtyme were my frendes & wolde haue sayd good by me as longe as I folowed theyr synfull lyf, dyd conspyre & craftely lay wayte to put me fro my good purpose.
 15 *Quia cinerem tanquam panem manducabam* 'bycause why I dyde ete ashes as my brede. I ofte called to remembraunce my synnes with contrycyon & penance. Who elles eteth ashes as his brede but *the* penytent, that thyng whiche neuer gooth out of a
 20 mannes mynde but euer grudgeth and rolleth vp & downe in his confeycence may be sayd he eteth it, for *the* whiche our fauour Ihesu cryste alwaye beyng in mynde to fulfill the wyll of his fader calleth that besy remembraunce to fulfill his faders wyll his mete, he sayth.
 25 *Habeo alium cibum manducare quem vos nescitis*. I haue an other maner mete to ete that ye knowe not, he ment it by his besy remembraunce as we sayd before. Therefore it may be sayd that persone eteth that same thyng whiche he calleth awaye to his
 30 remembraunce, & what hath the penytent more dylygently in his mynde than the remenaunt of his synnes confyderynge the dyuersyte of euery offence, whiche may well be called ashes. For lyke as after the brennyng of wood or trees the substaunce remaynyng is
 35 called ashes, so after the hete of concupyscence (yf we offende) what elles shal we call that abydeeth in the

Whoever sets at nought worldly pleasure shall oft tyme be evil said by,

even by those that sometime spoke to his laud.

My sometime friends lay wait to put me from my good purpose.

[* pp 11, back]

I eat ashes as my bread; the penitent eats that thing which ever grudgeth and rolleth up and down in his conscience. The meat of Christ was to fulfill His Father's will.

The penitent eats (ever remembers) the remnant of his sins, which are called ashes, because that which remains in the soul after the heat of concupiscence is but ashes.

foule but affhes, what remayneth in the foule after the
 actuall offence of pryde, enuy, fornycacyon, or lechery
 but onely the affhes of pryde, enuy, and fornycacyon,
 whiche affhes the true penytent eteth as his brede by the
 contynuall remembraunce of them. Also in this contyn- 5
 uall remembraunce he lacketh no drynke, for who soeuer
 calleth to his mynde all his fynnes with true penaunce
 fhall scant kepe hymselfe fro wepynge. The wepynge
 teres in an other place of scrypture be called drynke.
 Et potum dabis nobis in lachrimis in mensura. 10
 This drynke of a trowth comforteth moche to flake
 and kele the hete of vnlawfull de'fyre, & also quenche-
 eth the hete of flefhely volupaty and luste. Therefore
 it is very necessary to the penytent. For oftentimes
 whan we remembre our olde fynnes, a sparke kyndel- 15
 eth of the affhes, that is to saye we haue a delecta-
 cyon in them, whiche hete of delectacyon must be
 quenched with the drynke of wepynge teres. The true
 penytent may saye *that* foloweth. Quia cinerem tan-
 quam panem manducabam et potum meum cum 20
 fletu miscebam. I haue eten affhes as my brede. I
 haue consumed my fynnes by true penaunce, & I haue
 myxed my drynke with wepynge teres. I haue despyfed
 this worlde to thentent I may haue here after *the* kyng-
 dome of heuen. Amonge all other two thynges there 25
 be whiche may moue *the* fynner and not without a
 cause, to vse this brede & drynke now reherfed. One
 is the indygnacyon of almyghty god, the other is the
 gretenes of his fall by fynne, what creature can be but
 sorowful and ferde whan he confydereth and remem- 30
 breth the dredefull mageste of god how moche he hateth
 fynners, how greuoufly he beholdeth *the* fynner with his
 Irefull countenance euer redy to stryke with the swerde
 of his punysshement, whose stroke causeth eternall deth,
 a wounde vnable to be cured. And no thynges elles in 35
 the worlde may fwage or mytygate that fore stroke of

The penitent eats
 the ashes of past
 sins,

and drinks tears;

which slake and
 'kele' the heat of
 volupaty.

[* pp III]

When we remem-
 ber our old sins,
 often a spark
 kindles of the
 ashes,
 which spark (heat
 of delectation)
 must be quenched
 with tears.
 I haue eaten ashes
 as bread,
 haue consumed
 my sins by
 penance and
 mixed my drink
 with tears;
 haue despised this
 world that I may
 win heaven.
 Two motives for
 eating ashes and
 drinking tears:

1. God's indig-
 nation;
 2. the greatness of
 man's fall by sin.

I. God beholdeth
 the sinner with
 His ireful coun-
 tenance, ready to
 strike with the
 sword of His
 punishment,
 whose stroke
 (everlasting
 death) penance
 alone can swage.

euerlastyng deth or punysshement, but penaunce done
 with sorowe & wepyng for our offences. Saynt Augu-
 tyne sheweth the cause of his conuersacyon was the
 confyderacyon & remembraunce of the euerlastyng
 5 punysshement of god. Saynt Iherome also wytnesseth
 hymselfe *that* he chaftyed his body in wyldernes with
 fastyng, wepyng, & bytter mournyng for fere of the
 euerlastyng paynes of hell. The true penytent wayleth
 and wepeth for fere of his indygnacyon & punysshement
 10 of almyghty 'god, to whome he may saye that foloweth.
*Cinerem tanquam panem manducabam & potum
 meum cum fletu miscebam. A facie ire indig-
 nationis tue.* Good lorde I haue punysshed my selfe
 by penaunce for fere of thyn indygnacyon & punyssh-
 15 ment. The other is as we fayd his grete fall by synne
 whiche causeth & stereth the synner to do penaunce.
 For the ferdre that a man fall downe by synne, the
 more greuoufly he offendeth *the* goodnes of almyghty
 god and the forer shall his punysshement be. The
 20 gretenes of the fall is to be confydered by the gretenes
 of the state, degre, honoure, or lernyng of that persone
 whiche offendeth, for the hyer *that* a man be in honour
 the greter is his fall, *the* more is his trespasse yf he offende.
 Therefore let every synner confyder the gretenes of his
 25 fall, let no creature thynke in hymselfe & saye, I am not
 within holy ordres, I am not professed to any relygion.
 All we be crysten people, take hede in what degre we
 stande, what state is it to be a crysten man or woman,
 the leest crysten persone the poorest & moost lowe in
 30 degre is nygh in kynrede to almyghty god, he is his
 sone and his heyre of the kyngdome of heuen, broder
 vnto Ihesu cryst and bought with his precyous blode.
 By the vertue of the same blode wasshed in the
 holy baptyfme and ofte made cleue agayne by the
 35 sacrament of penaunce. Fedde also & nourysshed
 with the blyssed body & blode of our sauour Ihesu

Augustine's
 remembrance of
 everlasting
 punishment.

Jerome
 chastised himself
 for fear of hell.

[* pp III, back]

II. The sinner's
 fall stirreth him
 to do penance;

for the 'ferdre'
 the fall,

the sorer the
 punishment.
 The fall greater
 in proportion to
 the state of the
 offender.

Let no man
 think: I am not
 in holy orders,
 I am not pro-
 fessed to any
 religion.
 We are all Chris-
 tians, and the
 lowest Christian is
 God's son and
 Christ's brother;

washed in
 baptism,
 cleansed by
 penance,
 fed with Christ's
 body and blood.

Punishment of
Christians sorer
than that of Sara-
cens or Jews.
Arsenius.

A craftsman to
be praised who
would raise a
great stone to the
[* pp iv]
top of a goodly
building;

If the stone slip
by its weight,

the craftsman is
not to be blamed.
Nor is God
to be accused, if
we by our froward
will refuse to be
lifted by Him
into the high
state of grace.

Recapitulation of
part III.

The remembrance
of everlasting
punishment has
been to me as
bread, and tears
as drink.
Contrition,

cryste the onely sone of god. If ony of vs fall from
this hygh state & degre, the greter shal be his fall in
to the depe pyt of hell & forer shal be punysshed
there than ony farafyn or Iewe. As fayth the holy
monke Arsenius, let no creature blame god yf he be so
punysshed. For yf a craftes man constrayne hymselfe to
the best of his power to reyse vp & convey a grete ston
in to the hyghest parte of a goodly buyldyng, he is
getry to be fet by and prayfed that he wyl so dyly-
gently be aboute to fet it in so noble & honourable
place, where vnto it were impossyble for it to ascende
by the owne power and strength, and perauenture in the
meane tyme the same ston for the grete and ouermoch
weyght slyppe downe from his handes, notwithstandinge
the strength & good mynde of the crafty¹ man is not to
be reprovded. In lyke maner almyghty god is not to be
accused yf he at ony tyme do his good wyl to lyfte vs
vp in to the hygh state of grace, & we in the meane
seafon by the weyght of our frowarde and peruerse wyll
fall downe from his handes, verily we ourselfe are to
be accused and reprovded for it and not almyghty god,
and our fall is the more bytterly to be wayled, that
fyth he wolde lyfte vs vp, we by our owne neclygence &
euyl wyll be caste downe. Quia eleuans allististi me.
For thou good lorde woldest haue reysed me vp from
fynne & set me in the hygh state of grace but by myn
owne neclygence & peruerse wyl not in mynde to for-
sake my fynnes thou let me slyppe downe from thy
handes. Here endeth the thyrd parte of this sermon,
now let vs gader togyder and shewe what we haue
spoken of in it. O moost myghty lorde I a wretched
fynner haue so moche fered & dred thyn euerlastyng
punysshment for the gretenes of my fynne, that the
remembraunce of it hath ben to me as brede to fede on,
and my wepyng teres as drynke. Made by contrycyon

¹ sic 1509, 1555.

lyke vnto the Pellycane, lyke vnto the nyght crowe by
 confeffyon, and by fadyffaccyon made lyke vnto the
 fparowe. In fo moche that myn enemyes fclaudred
 and fpake euyl by me, they alfo that fomtyme were my
 5 frendes confpyred ayenft me. All thefe I fuffre blyffed
 lorde to the entent I may obteyne thy grace and mercy,
 'therfore I befeche the here me foone & execute thy
 mercy on me. No thyng may fooner moue a man to
 be meke and fhewe mercy, as whan the perfone whiche
 10 hath trefpaffed ayenft hym, lowly wyll fubmytte hym-
 felfe, fall downe at his fete, & mekely afke of him for-
 gyuenes, wyllynge to knowe his owne faute & trefpaffe.
 For the more gentyll that a man is the redyer wyll he be
 to forgyue hym that wyll afke forgyuenesse, whiche pro-
 15 perte we may fe in vnreafonable beeftes. For of grete
 doctours it is fpoken by the lyon, that whan he is dyf-
 pofed to be cruell & fyght, yf his enemy fall downe and
 ftoupe to the grounde yeldynge hymfelfe as ouercomen,
 & in maner afke forgyuenes, he wyll not after that be
 20 cruell vpon hym, but gooth away & forgyueth the iniury.
 The fame is expreffed in metre by a certayne poete, fay-
 enge. *Corpora magnanimo fatis eft profttraffe*
leoni, pugna fuum finem: cum iacet hoftis habet.
 It is fufficyent for ony beeft that hath trefpaffed ayenft
 25 the myghty lyon to ftoupe & fall downe to hym, for by
 it his wrath is done awaye & the trefpaffe forgyuen, &
 all other wylde beeftes beynge no thyng in regarde to
 the lyon but as his fubgetes are fo cruell & vengeable,
 that for no fubmyffyon wyll leue theyr ragynge and
 30 woodnes, whiche the fame poete fheweth lyke wyfe in
 the mater. *At lupus et triftes instant morientibus*
vrſi, et quecunque minor nobilitate fera eſt.
 The wolfe, the wrathfull beres & euery other wylde beeft
 that is in maner ylle & of no reputacyon wyll euer venge
 35 themfelfe vpon other whiche they may foone ouercome.
 The greteft knowlege & experyence that may be of a

confession,
satisfaction.

My friends con-
spired against me.

[* pp iv, back]

Submission moves
men to mercy.

The more gentle
a man is, the
readier will he be
to forgive.

The lion spares
his fallen enemy.

Ovid tristia,
III 5 33 34.

Other wild beasts
are vengeable,

and will for no
submission leave
their woodness.

Ovid ibid. 35 36.

Forgiveness the
proof of a noble
[* pp v]
mind.

God, the noblest
and mightiest,

must needs for-
give us if we
knowledge our
misery.

Let us 'humyle'
oursel before
Him.

Our weakness
fadeth as a
shadow, 'wedreth'
as hay;

God is without
change;

it were no laud
to Him to destroy
us,

but rather to
His dispraise:
when we are dead,
farewell any re-
membrance of us;

He never can be
put out of
memory.

If He will not
pity weeping
penitents,

what sinner will
have audacity to
ask mercy?

His cruelty

noble man, constaunt of mynde, without fere, castynge
no peryll, & trustynge in his 'owne strength is yf he
wyl forgyue & not shewe his cruelte vpon hym that
submytteth & knowlegeth hymselfe vaynquysshed &
ouercomen. Syth almyghty god therfore is moost noble, 5
moost constaunt, & so myghty aboue all other without
fere, he fereth no creature, it can not be other wyse but
nedes he must be mercyfull & mekely forgyue vs
wretched & of no strength, fallynge downe at his fete
knowlegynge our owne myfery & aske of hym forgyue- 10
nes. For as moche as almyghty god is thus mercyful,
let vs all lowly humyle our selfe before hym moost
meke, alwaye one, vnmeuable,¹ & without chaunge or
mutabylyte whose power is euerlastynge in it selfe. Our
weykenes our shorte tyme in this lyf fadeth² & passeth 15
away as a shadowe, it wedreth & waxeth drye as hey,
& shal within a lytell whyle peryff he & come to nought,
let vs all saye vnto hym. Dies mei sicut vmbra de-
clinauerunt & ego sicut fenum arui, tu autem
domine in eternum permanes. Good lord fyth 20
thy tyme is euerlastynge without mutabylyte without
chaunge, & we be so noughty, so feble, we glyde awaye
as doth a shadowe, & weder as hey, sholde it be a laude
& prayse to the for vengynge thy selfe & to destroy vs.
Sholde it not rather blyffed lord (yf by thy lycence I 25
myght speke it) be to thy dysprayse, for anone as we be
deed & gone out of this worlde, fare well ony remem-
braunce of vs we be soone forgotten. But thou neuer
can be put out of memory, the memoryall of thy mercy-
full dedes is euerlastynge. If thou wylte not shewe thy 30
pyte vpon vs wretches that are tourned to the by
penaunce & with wepyng teres bowe downe to the fete
of thy mageste, before the trone of thy mercy, what
fynner here after shal haue audacyte shal be bolde to
aske mercy & forgyuenes, thyn vnmercyfulnes or cruelte 35

¹ sic 1509, 1555.

² fedeth 1509. fadeth 1555.

shall cause them to flee & be ferefull to aske mercy,
 and so dyspayre. But yf thou wylte vouchesafe mercy-
 fully to here vs at our callynge, than doubtles euery
 fynner shall at all tymes haue in mynde and shewe
 5 thaboundaunce of thy¹ suauyte or mekenes, & also shall
 openly tell ouer all thy grete and inestymable power,
 whiche is speycially and namely expressed and shewed,
 whan of thy goodnes thou sparest & doost mercifully
 vnto fynners. Thy chyrche customably prayeth vnto
 10 the sayenge on this wyfe. *Deus qui omnipotentiam*
tuam percendo maxime et miserando manifestas.
 Blyssed lorde whiche shewest thyn euerlastyng power
 namely & moost of all in executyng thy mercy and
 sparyng fynners. Notwithstandyng I saye not but
 15 thou must nedes punyssh the fuche as be obstynate and
 vngracious, not wyllyng to tourne them vnto the by
 penaunce, but euer contynue in theyr malyce & syn-
 full lyfe. Thy prophete Iheremye threteth those euyl
 dysposed people, sayenge. *Non flectetur ne[que]*
 20 *parcet² neque miserebitur eis.* Thou shalte not
 be meke, thou shalte not spare, thou shalte neuer shewe
 thy mercy vpon fuche obdurate fynners. Thy ryght-
 wyfnes shall appere in them, whiche syth they haue
 contynued so longe in theyr synfull lyfe, & neuer wolde
 25 tourne from it, shall of very ryght be punysshed and
 crucifyed in hell eternally. But blyssed lorde I meane
 and speke of them that be penytent and knowlege
 themselves gylty, also be turned to the with all theyr
 herte, it is wryten in the boke of sapience. *Tu qui dif-*
 30 *simulas³ peccata hominum propter penitenciam.*
 Thou moost meke lord whiche in maner doost dysfynyle
 and wyl not knowe the synnes of men that be penytent.
Et qui misere⁴ ris omnium quia potens es. And
 shewe thy mercy on euery creature, bycause thou arte

[* pp v, back]
 will cause them
 to despair.

If He shewe mercy
 to us, all sinners
 will tell His power,

which is shewn
 specially in spar-
 ing sinners,

as the church says
 in her prayer.

The obstinate and
 ungracious must
 indeed be pun-
 ished.

God will not spare
 obdurate sinners,

but shew His
 rightwisenes in
 crucifying them
 in hell:

but will 'dys-
 synyle' the sins
 of the penitent.

[* pp vi]
 He is merciful,
 because almighty.

¹ my 1509, 1555. ² ne parcet 1509. ne parcet 1555.

³ diffimilas 1509. diffimulas 1555.

Be meek to us
Thy beseechers
for the everlasting
memorial of Thy
name.

all myghty. I can not fe of very ryght, but thou must
excercyse thy mercy in dede on all fuche as by true
penaunce hath forsaken theyr synfull lyfe. Therefore be
meke & mercyfull to vs thy seruauntes & beseechers, for
the euerlastyng memoryall of thy blyssed name, also 5
that thyn so mercyfull doyng may be a memoryall &
had in mynde tyme without ende. Amen. Memo-
riale tuum in generationem et generationem.
Amen.

Domine exaudi. prioris.

10

secunda pars.

The second part
of the psalm
darker than the
first.

It is diffuse for
such as be not
learned in scrip-
ture to under-
stand what is
meant by Sion
and Jerusalem.

It is needful that
you on your party
attend audience
while I apply my-
self to make open
these darkneses.

In scripture three
places signify
three kinds of
people in three
divers times :

1. Sinai, the Jews
under the law ;
[* pp vi, back]

2. Sion, Christians
under grace ;
3. Jerusalem, the
blessed in glory.

1. The law given
on Sinai with
great fear and
dread.

Thether parte of this psalme is more derke &
harde to vnderstande than is the fyrst parte of
it, chesely for the dyfficulte that is treted &
spoken of in the same. It is dyffuse for fuche 15
as be not practifed and lerned in holy scripture,
to vnderstande what is mente by Syon &
Iherusalem with other olde prophecyes whan they be
reherfed & spoken of. Therefore it is nedefull that ye
gyue the more hede & attende audyence on your party, 20
& I to apply my selfe & put to the more dylygence to
thentent these doubtes or derkenesses may be shewed
and more clerely made open what that they fygnify.
¶ Oftentymes a reherfall is made in holy scrypture of
thre noble places, whiche fygnifye thre dyuers kyndes 25
of people in thre dyuerse tymes. The fyrst place is
the mounte Synay whiche betokeneth the people of
Iewes, in the tyme of Moyfes lawe. The seconde is
the mounte Syon fygnifyenge the crysten people, in
the tyme of grace. The thyrde place is the hygh 30
celestyall Iherusalem whiche representeth the blyssed
people in the tyme of glory. Fyrst in the mounte
Synay Moyfes lawe was gyuen to the Iewes with grete
fere and drede. For the thyrde daye before all the
people had monycyon & warnyng to prepare and make 35

redy themselfe to be halowed, that is to saye two dayes
 waffhyng theyr clothes and kepyng themselfe from
 the fleshely company of women, to thentent the thyrd
 day they myght be redy to come vnto the mounte
 5 Synay, there to se and here what was to come. Mony-
 cyon they had also not to come nygh the mounte or
 ony parte of it vpon this payne, were it man or beest
 it sholde be stoned or shotte to deth. After whan the
 thyrd daye came and al the people was redy, a derke
 10 cloude began to couer the mounte, out of the which
 yffued forth lyghtnyng and ferefull thunder was herde.
 ¶ Also the founde of a grete trumpe braste out and en-
 creafed more and more by lytell & lytell. Our lorde
 came downe vpon the mounte in fyre, from that fyre
 15 ascended a grete smoke on euery parte of the mounte,
 as it had ben out of a forneys. Thus the mounte was
 made very ferefull to come vnto or to beholde, bothe
 for the derknes of the cloude & fyre within it for the
 lyghtnyng & grete smoke ascendyng on euery fyde,
 20 & also for the thunder & noyse of the trumpe. The
 people lyke wyfe were meruaylously afayd in so moche
 they called vpon Moyfes to shewe what was best for
 them to do. Theyr desyre was more ouer that god
 shold not speke vnto them, for yf he so dyd they veryly
 25 thought to dye for fere. Moyfes also his selfe was so
 afayd that as saynt poule wytnesseth he sayd. *Territus*
sum et tremebundus. 'I am fore aferde inwardly
 and agast outwardly. Than yf he that was so famylyer
 before with god, by whose commaundement he dyde so
 30 many grete and meruaylous dedes in egypte were so
 fered, no meruayle yf the refydue of the people were
 fore afayed. But this ferefull maner the hebrewes
 lawe gyuen in the mount Synay, that by cause of
 so grete fere & drede, the people sholde be the more
 35 ware to breke the lawe gyuen vnto them. As Moyfes
 theyr man of lawe sayd. *Ut terror in vobis effiet &*

Man or beast that came nigh the mount was to be stoned or shot to death.

From a dark cloude issued lightning; thunder was heard; the sound of a trump 'braste' out;

God came down in fire.

The people were afraid,

that, if God spoke unto them, they should die for fear.

Moses himself was sore aferde and agast;

[* pp vii]

though he was before so familiar with God.

These terrors were designed to deter the people from breaking the law.

non peccaretis. The lawe is gyuen to you by this maner, to thentent ye fholde be aferde and not fall in to fynne. But for as moche as our best and moost

God delights more in acts done lovingly than in those done from fear.
It is His nature to shew mercy;

louynge lorde god delyteth more in those actes whiche we do louyngly with a good wyll, than in those that we be conftrayned to do by fere. Of his nature also he is more redy to fhewe mercy than to do vengeaunce, why? for it longeth vnto hym to fhewe mercy in dede. The prophete Ifaye sayth. *Ulcisci¹ vero peregrinum opus est ab eo.* It is a ftraunge and a dede in 5

maner ayenst nature for almyghty god to fhewe vengeaunce, it cometh not of hym so to do, the cause of his doynge vengeaunce is the transgression of his commaundementes, he is fory to be venged vpon ony persone whiche his selfe fheweth by his prophete in an 15

other place sayenge. *Heu consolabor de hostibus meis et vindicabor in eis.* I am fory to take my pleasure, that is to say to be venged vpon myn enemyes.

He is sorry to be avenged of His enemies.

II. Therefore he ordained a new law of grace,

given in mount Sion.

For these causes reherfed he hath ordeyned an other newe lawe, not a lawe of fere & drede but a lawe of 20

grace and mercy whiche was gyuen in the mount Syon, there beyng present the apostles & dyfcyple with many holy women, & Mary the moder of Ihe^su, whiche made redy themfelfe to receyue this lawe, longe contynuenge in prayer, as saynt Luke fheweth. *Et hij 25 omnes erant perseuerantes in oratione cum mulieribus & maria matre² iesu.* All these were contynuenge in prayer with other holy women & mary the moder of Iesu, vpon whome the holy ghost descended in the fymylitude of fyry tungenes & fate ouer 30

them al, after that they fpake in many dyuers langages & preched incessauntly the laudes of almyghty god, so that the people of euery nacyon vnder heuen, so many as than were present, vnderstode openly what euery one of them sayd. And gretly meruayled that they 35

Descent of the Spirit in the similitude of fiery tongues.
Gift of tongues,

at which some wondered;

¹ ulcisti 1509, 1555. ² marie matra 1509. Maria matre 1555.

- fpake so boldly & cryed without ceafynge, in fo moche
one fayd. *Quidnam vult hoc effe.* What maner
thyng is this, what may this meane. An other lough
them to fcorne & fayd. *Multo*¹ *pleni funt ifti.* they
5 be dronken. But the effecte of the thyng proued
euydently *that* the muſte was no thyng in the blame,
for ſaynt Peter one of the dyſcyples of cryſte roſe vp²
from amonge³ them & fhewed all the very mater in
dede how it was, confermyng the ſame by holy ſcrip-
10 ture ſo ſtrongly & ſo clerey *that* he turned vnto the
fayth that daye, almoſt the nombre of thre .M. men
& women. Befyde theſe our blyſſed lorde Iheſu cryſt
was offred vp in the ſame mount, there alſo he exhorted
& taught the people many tymes, in the ſame lykewyſe
15 he wrought many myracles, for theſe cauſes ſpecially,
this mounte or hyll named Syon, ſygnefyeth the chyrche
of cryſten people, lyke as the mounte Synay betokeneth
the ſynagogue of Iewes, in the mounte Synay was the
lawe of fere & bondage gyuen, in the mounte Syon the
20 lawe of loue & lyberte was graunted frely, bothe theſe
fayd lawes were gyuen the .l. daye after the paſche
lambe was eten, in Moyſes tyme a figuratyue lambe,
& in the tyme of Cryſte a very lambe in dede our
fauyour Iheſu hymſelfe. ¶ We fayd the thyrde place
25 is the heuenly cyte Iheruſalem prepared in the mooſt
hygh mountaynes, whiche place without doubte is pro-
myſed to all good and ryghtwyſe people for a rewarde
of theyr good lyuynge in this tranſytory worlde, lyke
as therthly Iheruſalem a place of reſt & peas was pro-
30 myſed to them *that* ſuffred pacyently the grete labours
& ſtormes in goynge ouer the reed ſee, and alſo toke
grete payne in deſerte. Saynt Poule ſaythe. *Dignus*
eſt *operarius mercede ſua.* The werke man *that*
hath done his labour without murmure or grudge is
35 worthy to haue his hyre, his rewarde. Therefore we
¹ multo 1509, 1555. ² vs 1509, vp 1555.

another 'lough.'

The diſciples not
drunken with
muſte.

Peter by prooſe
of ſcripture
turned on that
day almoſt 3000
men and women
to the faith.

Mount Sion ſignifi-
eth the church
of Chriſtian
people, as Sinai
betokeneth the
ſynagogue of
Jews.

[* pp viii]

III. Jeruſalem
the heavenly city,

promiſed for a
reward to all
rightwiſe people,

as the earthly
Jeruſalem was
promiſed to thoſe
who patiently
ſuffered in the
Red Sea and in
the deſert.

The workman is
worthy of his hire;
we muſt labour
truly here, if we
would get an ever-
laſting reward.

Jerusalem, i. e.
'the sight of
peace.'

In heaven is peace
with ourselves,
with our neigh-
bours and with
God;

there God is seen,
not in the terrors
of Sinai,

nor in fiery
tongues as on
Sion,

but face to face;

He shall be our
law.
The law of Moses
written on stone,

[* pp viii, back]
that of Christ on
the heart, that of
heaven in the
mind of God.

St Paul in the
epistle to the
Hebrews names
these three places.

I. Palpable and
accessible fire at
Sinai.

must labour truly in *the* shorte tyme of this lyf, to *the*
entent we may gete & obteyne after our labour & be-
fynes done here an euerlastyng rewarde in the heuenly
countre, in the celestyall Iherusalem, where we shall be
alwaye at lyberte and rest, voyde from all maner labour, 5
we shall haue there rest & peas without ende. Iheru-
salem is as moche to saye as *Vifio pacis*, the fight of
peas. Therefore in that heuenly place we shall haue in
possefyon peas eternally without any maner tribulacion,
fyrst peas with ourselfe, peas with our neyghbours and 10
peas with god. There we shall se almyghty god, not
as the Iewes sawe hym on the mounte Synay in a fere-
full fymylytude, neyther as the crysten people sawe
hym on the mounte Syon in *the* lykenes of fyry tungen,
but we shall beholde & loke vpon hym euen as he is 15
dyfynctly & clerey face to face without any other
fymylytude or chaunge, he shall be our lawe. Of a
trouth the olde lawe gyuen to the Iewes by Moyfes at
the mount Sinay was wryten in tables of ston. The
newe lawe gyuen to crysten people by our fauyour 20
cryfte in the mounte Syon, was wryten in the fleshely
tables of the herte, but *the* lawe whiche shal be gyuen
to *the* people gloryfied is wryten in the mynde of god.
Saynt Poule maketh mencyon of these thre places
reherfed in an epystle wryten vnto the hebrewes, 25
Sayenge thus. *Non enim accessistis ad tractabilem*
& *accessibilem ignem & turbinem et caliginem*
et procellam et tube sonum : & verborum vocem,
quam qui audierunt excusauerunt se ne eis fieret
verbum : non enim portabant quod dicebatur, 30
et si bestia tetigerit montem lapidabitur. Ye
came not to se the palpable and accessyble fyre, storme,
and derke cloude, neyther to here the loude blaste of
wynde the founde of the trumpe and voyce of the
aungell spekyng in the persone of god, whiche those 35
that herde it excused themselves bycause they myght

- not abyde for fere of *the* wordes that were spoken.
 Also ye herde not the decre comminatory whiche was
 ony beeft that toucheth the hyll or ony parte of it
 shall fuffre deth. Loo here is fpecyfyed the mounte
 5 Synay, where vpon Moyfes lawe was gyuen by a terryble
 & ferefull maner as ye haue herd, it foloweth. Sed ac-
 celfistis ad montem syon. Loo here the feconde
 hyll is fhewed, in the whiche the newe lawe, the lawe
 of the gospels was mynyftred, he added this more in
 10 the fayd epyftle. Et ciuitatem dei viuientis iheru-
 falem celestem. Loo the thyrde place wherin all
 thoughte we be not as yet, notwithstandynge we haue
 drawen towarde it, in fo moche that yf we lyue after
 the lawe gyuen to vs by Cryft our fauyour, without
 15 doubte we shall entre after this lyfe in to that euerlast-
 ynge heuenly Iherufalem, for that heuenly cyte shall
 be reftored & reintegrate with good cryften people, as
 we declared in thende of the fyfth pfalme, whiche
 thyng the prophete Dauyd fhewed by his wordes now
 20 perteynyng to our purpose, fayenge. Benigne fac
 domine in bona voluntate tua syon: vt edifi-
 centur muri iherufalem. Blyffed lorde be mercy-
 full & with a good wyll fhewe thy mercy vpon all
 cryften people, that the nombre of thy gloryfyed fer-
 25 uauntes in heuen may be reftored and fulfilled agayne.
 ¶ Ye perceyue now by the wordes that we haue spoken
 how thefe thre dyuers places fygnefy the thre dyuers
 kyndes of people in thre dyuers tymes. Fyrft the
 mounte Synay fygnefyng the Iewes. Syon cryften
 30 people, and Iherufalem whiche representeth the people
 here after to be gloryfyed in heuen. The thre dyuers
 tymes ye haue also. Fyrft in the tyme of Iewes whiche
 is done and paffe was grete fere and drede of the gre-
 uous punyffhement of god. In the tyme of cryften
 35 people whiche is now, is grete hope & truste of forgyue-
 nes, for the excellent treasure of grace & mercy of god.

The decre com-
minatory.

II. Mount Sion,
the seat of the
new, gospel, law.

III. The heavenly
Jerusalem,

[* qq 1]

reintegrate with
Christian people;

David spoke of
this heavenly city.

Sion signifies
Jews, Sion Chris-
tians, Jerusalem
saints in glory.

Among the Jews
God's punishment
was feared;

among Christians
is hope of forgive-
ness;

in the time of
bliss shall be the
surety of reward.

Let us pray that
we may under-
stand the re-
mainder of the
psalm.

Prayer grounded
in charity shall
be heard of Him
whose command-
ment is charity.

Prayer for our-
selves;

for our neighbours
and for the
church.

[* qq i, back]
The need of
prayer shewn by
Christ slumbering
in the ship,

which was almost
drowned with the
floods.

Now-a-days vices
reign in clergy
and people;

God seems to have
slept soundly a
long season,

to be in a dead
sleep, suffering
these great enor-
mities.
The disciples
awaked Christ
with great noises:

'Mayster, longeth
it unto Thee to
see us perysbe.'

So let us raise up

But in *the* tyme of those that shal be blyssed euerlast-
yngly whiche is yet to come shal be the surety of the
rewarde by confymacyon of eternall and incesfaunt
loye, let vs therfore make our prayers vnto our blyssed
lord god, to thentent we may vnderstande by these 5
thynges that we haue spoken, the other parte of this
psalme to come. ¶ The more *that* any prayer is
grounded in charyte, the sooner it shal be herde of
hym whose commaundement is all charyte. In the
fyrst parte of this psalme euery man prayed for hym- 10
felfe. After that now in this seconde parte we be
taught euery man to praye for his neyghbour & for the
hole chyrche of crysten people. Almyghty god knoweth
to whome noo thyng may be 'hyd, how grete nede
we haue to praye, whiche necessitye perauenture our 15
lord shewed whan he slombred or slepte in the shyppe.
Marke sheweth in a gospel a grete storme or tempest
of wynde was vpon the see in the tyme whan our
fauyour Ihesus was saylynge vpon it, & the shyppe
wherin our lorde slepte was almoost drowned with the 20
flodes & troublous waues.¹ But & we take hede & call
to mynde how many vyces reygne now a dayes in
crystes chyrche, as well in the clergy as in *the* comyn
people. How many also be vnlyke in theyr lyuyng
vnto fuche as were in tymes past, perchaunce we shal 25
thynke *that* almyghty god slombreth not onely, but
also that he hath slepte soundly a grete season. None
ordre none integryte is now kepte, it semeth almyghty
god to be in maner in a deed slepe, suffrynge these grete
enormytees so longe. Now we must do as the dyfeyples 30
dyd than in *the* shyppe, they awaked Ihesu theyr
mayster from slepe with cryenges & grete noyses *that*
they made, sayenge. Magister non ad te pertinet
quod perimus. Mayster is it thy wyll, longeth it
vnto the to se vs perysbe. In lyke maner let vs reyse 35

¹ waves 1509. waves 1555.

- vp almighty god by our prayers & mekely afke his
 helpe, our fauyour whiche redemed vs with fo grete a
 price may not thynke that it longeth to hym to fe vs
 peryffhe, neyther to suffre the fhyppe of his chirche to
 5 be fo fhaken with many grete & ragyous flodes. He
 herde the petycyons of them whiche than were not
 redemed by his paffyon. For at theyr callynge &
 defyre, ryfyng vpon he threted the fee & the wynde,
 wherwith anone the tempeft feafed & the fee was mylde
 10 & calme. Let vs alfo call vnto hym, truly he is not
 ferre from vs, thefe be his wordes. Ecce ego vobif-
 cum fum omnibus diebus vfque ad confumma-
 tionem feculi. Beholde I am with you at all tymes
 contynually vnto the worldes ende. Therfore go we
 15 vnto hym with full hope & truft to obteyne our pety-
 cyon, let vs call vpon hym by our prayers, fayenge.
 Tu exurgens domine mifereberis fyon. As we
 myght faye. Blyffed lorde thou in maner forgeteft, thou
 dooft dyffymyle, perauenture thou flepeft now, yet for
 20 al that we truft verily that as foone as thou fhalt ryfe
 vpon thy wyll fhall be to excercyfe & fhewe mercy vpon
 all the chyrche of cryften people. Beholde with how
 many ragyous flodes this fhyppe thy chirche myltaunt
 is toffed to & fro. Our relygyon of cryften fayth is
 25 gretely dymynyffhed, we be very fewe, & where as
 fomtyme we were fpredde almooft thurgh the worlde,
 now we be thrafte downe in to a very freyght angyll¹
 or corner. Our enemyes holde awaye from vs Afye
 and Affryke, two the gretest partes of the worlde.
 30 Alfo they holde from vs a grete porcyon of this parte
 called Europe whiche we now inhabyte, foo that fcante
 the fyxth parte of that we had in poffeffyon before is
 lefte vnto vs. Befyde this our enemyes dayly lay
 awaye to haue this lytell porcyon. Therfore good
 35 lorde without thou helpe the name of cryften men

God by our
prayers,

that the ship of
His church be
not shaken with
'ragyous' floods.

Christ heard the
cry, 'threted' the
sea and wind,

and the sea was
mild.
Let us too call on
Him, for He is
with us at all
times.

[* qq 11]

Let us say:

Blessed Lord;
Thou dost 'dys-
symyle,' perad-
venture Thou
asleepest, yet we
trust that Thou
wilt have mercy
on the church,

tossed to and fro
with 'ragyous'
floods.

Christians, once
spread through
the world, now
'thraust' into a
very 'streyght
angyll.'

Our enemies hold
from us Asye and
Affryke and great
part of Europe;

scant one-sixth of
what we had
remains;

and our enemies
lie in wait, that
the name of
Christians may
be utterly fardone.

¹ augyll 1509. angyll 1555.

We deserve worse
punishment than
Sodom.

Sodom and
Gomorrah might
have been spared
at the prayer of
the holy father
Abraham.

Many rightwise
persons are still
in the church
militant; as
[* qq ii, back]
in Hely's time

were 7000 that
never bowed the
knee to Baal.
If there be as
many good Chris-
tians now, have
mercy, good
Lord, on all
others for their
sakes;
as Thou wert
willing to spare
those cities if 50,
45, 40, 30, 20 or 10
rightwise could
have been found
in them.

One rightwise

shall vtterly be destroyed and fordone. But trouthe it
is we haue deferred more greuous punysshement for our
fynnes than euer dyde Sodome and Gomorre, fomtyme
two grete cytees, whiche were drowned whan thou
fhewed vengeance vpon theym for theyr greuous
offences. Notwithstandynge blyffed lorde exhbyte
that mercy vpon vs, whiche thy wyll was to haue
fhewed vpon the same cytees at the instaunce & prayer
of the holy fader Abraham. All be it good lorde it is
not vnknownen to vs that all we be fynners, yet we
doubte not we are in a surete that many good & ryght-
wyfe perfonen be in thy chirche myltaunt here. Thou
made answere vnto the prophete Hely what tyme he
thought no more lefte of the prophetes whiche wor-
thypped the but hymfelfe onely that thou haddest yet
.vij. thoufande whiche neuer dyde sacrefyce nor bowed
downe theyr knees vnto Baal. A good lorde yf there
be .vij. thoufande good cryften people haue mercy vpon
all the other multytude, namely for the loue of them,
for thou promysed Abraham to fhewe mercy vnto those
.v. grete cytees yf he coude fynde .l. ryghtwyfe perfonen
in them. Also yf there wanted .v. of that nombre.
And ferder, yf he coude fynde but .xl. thou wolde for
theyr sakes spare all the refydue. Truly the charyte of
Abraham was grete whiche for all these wolde not leue
and go from his cause in to an other mater, but rather
came more nygh by lytel and lytell euer mekely call-
ynge vpon the to fhewe mercy descendynge from the
nombre of .xl. to .xxx. from .xxx. to .xx. from .xx. to
.x. So yf he coude fynde .x. good & ryghtwyfe per-
sones, his petycyon was thou sholde not destroy those
cytees for the loue of them. And thou blyffed lord
mercyfully graunted his askynge. Thy mercy is & at
all tymes hath ben so grete & bountefull to wretched
fynners. Thou doost not aske .x. ryghtwyfe perfonen
& no lesse in nombre, for why, one ryghtwyfe man

- fhall be herde of the for an innumerable multytude of
 people, wytnesse thyfelfe by the prophete Ezechiel,
 fayenge. Et quesui virum de eis qui interponeret
 sepem & staret oppositus *contra me pro terra ne*
 5 *diffiparem eam* : & non inueni. I made iniqui-
 cyon, I fought one man amonges them all, whiche in
 maner fholde make an hedge, *that* is to faye fholde be
 a defence, & stande ryght ayenst me to make interPELLA-
 cyon for *the* erth, to thentent I fholde not destroye it,
 10 & I coude fynde none fuche. O singuler & grete mercy
 of god to all fynners, one ryghtwyse perfone amonge
 all the people fhall be gracyously herde for all the
 other multytude befyde. Is there not good lord one
 ryghtwyse perfone in all thy chyrche, elles god forbede,
 15 namely fyth it was promysed vnto faynt Peter. Non
 deficient fides tua petre. Peter thy fayth shal
 neuer fayle, it shal neuer be at an ende, therfore yf
 many be ryghtwyse good lorde be mercyfull & excercyse
 thy mercy on vs for theyr fakes. Our owne cause is
 20 now purposed & shewed vnto the, we speke for ourselfe,
 & al though we be but ashes & erth, also wrapped in
 many greuous fynnes, yet blyssed lorde vouchsaue gyue
 vs leue to speke vnto thy hyghnesse in this mater. If
 there be many ryghtwyse people in thy chyrche myly-
 25 taunt, here vs wretched fynners for the loue of them,
 be merciful vnto Syon, that is to faye to all thy
 chyrche. If in thy chyrche be but a fewe ryghtwyse
 perfones, so moche the more is our wretchednes & the
 more nede we haue of thy mercy. Therfore merciful
 30 lorde excercyse thy mercy, shewe it in dede vpon thy
 chyrche. Quia tempus est miserendi eius. For
 in so grete charnes¹ of ryghtwyse people, tyme is to
 shewe mercy vpon it, call to remembraunce thy many-
 folde and grete mercyfull dedes whiche be euerlastyge,
 35 lyke as thou thyfelfe was at all tymes redy to execute

man shall be
heard for an in-
numerable multi-
tude of people.
God says by
Ezechiel :

I sought one man
amongst all who
should make a
hedge for the
earth, to save it.

One rightwise
man shall be
[* qq iii]
heard for all the
people.
Is there not one
rightwise person
in all the church?
Yet it was pro-
mised :
' Peter, thy faith
shall never fail.'

We, who are
dust and ashes,
wrapped in sin,
speak, good Lord,
to Thy highness.

If in Thy church
militant there be
many rightwise,
hear us for the
love of them ;

If there be but
few rightwise,
the more need
have we of Thy
mercy.

Call to remem-
brance Thy
mercies,

¹ Skaresnes 1555.

mercy, truly as Salomon sayd. *Omnia tempus habent.*
 Euery thyng hath a tyme, and thou good lorde arte
 wont to shewe mercy in tyme conuenient. This is thy
 sayenge. *In tempore accepto exaudiui te.* I gaue
 audyence vnto thy petycyon in an acceptable tyme. 5

The time of the
 law a time of
 cruelty.

The tyme of the olde lawe, tyme of cruelte, rygour and
 vengeaunce hath ben in tyme paffe. For saynt Poule
 wryteth. *Irritam quis faciens legem moyfi sine*
vlla miſeratione duobus aut tribus teſtibus
moritur. In the tyme of Moyſes who ſoeuer brake 10
 his lawe two or thre berynge wytnes of that tranſgreſ-
 ſyon, ſholde ſuffre deth without mercy, loo in that tyme
 no mercy was ſhewed. The adultery, the wylfull
 manqueller, or any other tranſgreſſour of Moyſes lawe,
 yf two or thre bare wytnes in the ſame was not ſpared 15
 nor pardoned, but without mercy ſholde ſuffre deth,
 notwithſtandyng *the* tyme is now chaunged. Now is
 the fulnes of tyme wherin the gates of heuen be made
 open, & *the* treſure of grace & mercy as a fountayne
 euer ſpryngyng is ſhedde forth plenteouſly vpon 20
 euery kynde of people, of the whiche tyme ſaynt Poule
 ſpeketh, ſayenge. *Ecce nunc tempus acceptabile*
ecce nunc dies ſalutis. Beholde, take hede, now
 is *the* acceptable tyme, now be the dayes of ſoules helth.
 Now in the tyme of the newe lawe forgyuenes was 25
 graunted mercyfully of our ſauyour cryſt to *the* theſe a
 manqueller in the laſt houre of his deth, alſo to the
 woman taken in adultery, with many other, wherfore
 yf thy mercy ought to be ſhewed at any ſeaſon it muſt
 ſpecyally be ſhewed now in this tyme of mercy. Whan 30
 cruelneſſe was haboundaunt, yf at any ſeaſon thou coude
 not of thy benignite but nedes muſt exerciſe thy
 mercy, moche more it is to be done now whan grace is
 haboundaunt & ſo plenteous. *Quia venit tempus.*
 For *the* tyme of grace & mercy is comen & redy at 35
 hande. ¶ Yet an other reaſon good lorde with thy

In the conuenient
 time; for every-
 thing hath a time.

The wilful man-
 queller or any
 other trans-
 gressor, then
 ſuffered death
 without mercy.

Now the gates of
 heaven be open,
 the ever ſpringing
 fountain of grace
 is ſhed forth on
 every kind of
 people.

Now be the days
 of ſoul's helth.

Chriſt pardoned
 a manqueller in
 the hour of his
 death, and the
 woman taken in
 adultery.

Thou, Lord, when
 cruelneſſe was
 'haboundaunt,'

were merciful,
 much more now
 in the days of
 grace.

- lycence, whiche fholde fomwhat ftere thy goodnes vnto
 mercy. Of a trouth amonges vs cryften people fome
 be fo lyght & frayle of themfelfe *that* anone *with* euery
 blaſte of temptacyon they be ouerthrowen, they wyll
 5 not in any condycyon reſyſte & with^{*}ſtande fynne, but
 folowe the caduke pleaſures of this worlde the fylthy-
 nes of the fleſhe. Somtyme they do after & folowe
 the flaterynge perſwafyons & impuſfyons of the deuyll,
 & be ryght gladde fo to do, whome the prophete com-
 10 pareth to duſt, & not without a cauſe, ſayenge *Tan-*
quam puluis quem proicit ventus a facie terre.
 Suche lyght & euyl dyſpoſed people of the worlde be
 (in comparyſon lyke duſt *that* is ſoone blowen away
 from the grounde *with* euery blaſt of wynde. Some
 15 alſo be of an other dyſpoſycion, whiche all though
 they be many tymes ouerthrowen by the fodayne
 blaſte of temptacyon, notwithstandinge they ryſe
 agayne ſhortly waſſhyng themſelfe *with* the waters of
 wepynges teres, & by bytter compunccyons of penaunce
 20 makinge them ſtronge & tough, lyke as duſt whan it
 is tempered & made moyſt with water waxeth tough
 in maner as erth or cley, ſo that than it can not lyghtly
 be blowen away with a blaſte of wynde. All be it
 ſuche perſones be not very ſtronge of themſelfe, neyther
 25 longe may withſtande temptacyons without the helpe of
 more ſtronger than they be. Certaynly a wall made
 of erth onely without ſtones is but a ſmall and feeble
 defence, lykewyſe they that by penaunce haue conſoly-
 date themſelfe ſhall be ſhortly wonne & ouerthrowen,
 30 yf ſtones be wantynge, that is to ſaye yf ſtronger in *the*
faith, more conſtaunt in good werkes, erecte and ſet
 vpon a ſure foundacyon of ſtone be not preſent. Suche
 maner ſtronge & conſtaunt people dooth bolſter and holde
 vp bothe themſelfe and other in cryſtes chyrche, they be
 35 lyke vnto pyllers. Were not the glorious martyrs of
 this maner whiche ſhedde theyr blode for our ſauyour

Some Chriſtians
 ſo frail as to be
 overthrown with
 euery blaſt of
 temptation,

[* qq 17]

following caduke
 pleaſures and the
 impulſions of the
 devil,

like duſt blown
 away with euery
 blaſt.

Some, though
 overthrown by
 ſudden tempta-
 tion, riſe ſhortly,

waſh themſelves
 with tears, by
 compunctions of
 penaunce make
 them tough, as
 duſt tempered
 with water waxeth
 tough as clay;

yet ſuch perſons
 cannot withſtand
 temptations with-
 out help of
 others ſtronger
 in the faith;
 as a wall of earth
 without ſtones is
 a feeble defence.

Constant people,
 like pillars of
 the church,
 bolſter up both
 themſelves and
 others; ſuch were
 the martyrs

and confessors
and holy virgins.

[* qq iv, back]

No blast of
temptation shook
their constancy.

Angels assume
and take up these
stones for the
heavenly city.

We, the remnant,
are feeble;

therefore, Lord,
now is the time
to shew mercy
on Thy church,
as its pillars are
taken away.
These stones
withdrawn, what
remains but soft
earth, soon blown
away?

This earth, these
brittle bodies,
will soon be dried
up without the
dew of God's
grace.

If weeping tears
gush out, the
earth (we sinners)
by compunction
and weeping
shall be made
strong,
to the joy of
angels,

who are glad of
one sinner that
does penance.

Moistened and
toughened thus,
[* rr i]

Thesu crystes faye, also the holy confessours & prechers of
Crystes fayth. Holy vyrgyns whiche kepte themselfe
chaste and vndefyled for the loue of cryste. These
lyke harde stones myght neuer be greued and blowen
downe by any crafte of the deuyll or by any fodeyne 5
blaste of temptacyon myght be moued from their con-
stauncy. But good lorde these stones pleased thyn
aungelles whiche mynystre & do seruyce vnto the soo
moche that now they assume and take vp in to the
buyldynge of the hyghe cyte Iherusalem. And we that 10
are the remenaunt beyng without strength or myght,
& leste behynde, are very feble & weyke, lyghtly ouer-
throwen with euery blast of temptacyon. For this cause
blyssed lorde, now is the tyme to execute thy mercy in
dede vpon thy chyrche, fyth the pyllers wherby it was 15
susteyned & holden vp be taken away. *Quoniam pla-*
cuerunt feruis tuis lapides eius. If these stones
be withdrawen, what remayneth but softe erthe, whiche
with euery blaste of wynde is soone blown away, yf it
be ones dried. Truly this erth these brytell bodyes of 20
ours wyll soone be dried vp from doynge good werkes,
without *thou* be mercyfull good lorde, & soone make
them moyst with the dew of thy grace. And yf it be
thy pleasure so to do, than shal the fountaynes of
wepyng teres guffhe out and the erth that is to faye 25
we wretched synners shal be made stronge more & more
by *compuncyon* & wepyng for our synnes, not apte to
be blown downe with euery blaste of temptacyon,
whiche shal be grete Ioye to thy seruantes, thyn
aungelles, that also are very Ioyfull & gladde of one true 30
penytent persone. Cryst our sauour sayd. *Gaudium est coram angelis dei super vno peccatore peni-*
tenciam agente. It is grete Ioye to al thaungelles
of god of one synner that hath forsaken his wycked
lyfe, & with a good wyll dooth penance for the same. 35
If we ones be made moyste & tough on this wyse no

- thynges shal than be wantynge but the hete of thy charyte, wherby we may be decocted & made harde as stones, that is to saye more stronge & stedfast in fayth and good werkes. Suche as shal preche thy gospell
- 5 thrughe all the worlde must be very stronge and constant whiche thynges is yet to come, as many of our holy doctours dooth bere wytnesse. For our lorde thy sone Ihesu cryste sayd. *Predicabitur hoc euangelium regni in vniuerso orbe in testimonium*
- 10 *omnibus gentibus.* The gospell of the heuenly kyngdome, the ordre & lawe of crystes fayth shal be preched & taught thrugh all the worlde, in wytnesse to all people, & that done the worlde shal be at an ende. Loo the wordes of our sauour. The worlde shal not
- 15 be at an ende tyll his lawe be taught ouer all. And as saynt Austyn wytnesseth it is not yet perfourmed thrugh all Affryke, nor vnto this daye it is not fulfilled thrugh all the grekes londe, as Origene bereth wytnesse. Wherefore saynt Austyn vpon a season wrytynge to a
- 20 certayne man named Ezechius shewed that the prechyng of crystes gospell thrugh the worlde, also that all people shal be turned to the fayth of cryste, & crystes chyrche shal be dylated & encreased thrughe the worlde is yet to come, whiche saynt Thomas confermeth in the fyrst
- 25 questyon of the fyrst parte of his somme. But blyssed lorde whome wylte thou depute & set to do this grete mynistry to preche thy lawes thrugh all the worlde without thou excercyse mercy shortly. For they that fomytyme were able to perfourme the thynges in dede, be
- 30 now taken awaye (as we sayd) in to the heuenly Iherusalem bycause they were so pleasaunt in the fyght of thyn aungelles. Also they fered & were very apte in dede vnto the superne & celestyall Iherusalem. Blyssed lorde we knowe well thy power is thou may when it
- 35 shal please the create & make newe stones of the erthe lefte behynde, thou may make of vs now beynges alyue

we shall want but the heat of God's love to make us decoct and hard as stones.

The gospel shall be preached through all the world;

which done, the world shall be at an end.

St. Austyn witnesseth that it is not yet preached through all Affryke, nor through all the Grekes' land, as Origen says. St. Austyn, writing to Ezechius, shewed that the promise that the church shall be dilated through the world, is yet unfulfilled. Thomas *summa* pt. 1 qu. 1.

If the gospel is to be preached through the world, God must shortly exercise mercy. For they, who could have performed the thing, have been taken to heaven, as pleasant to angels, apt unto the supern Iherusalem.

[* rr i, back]

God can make new stones of the earth left behind,

can make us who are alive bold to shew His faith. as stronge & bolde to shewe thy fayth & commaundes as euer were before in tyme past. This erth is acceptable to thyn aungelles, but for a trouth it shal be more gracyous & acceptable yf thou wylte put to & augment it with thy grace, therefore now shewe thy 5
 Lord, shew mercy on Thy church militant; mercy vpon thy chirche mylytaunt here in erth, for blyffed lorde thy seruantes, that is to saye thyn aungelles shal be mercyfull to it, they shal for the loue of our nature praye to thy hyghnes for the hole congregacyon of al crysten people. Et terre eius 10
 the angels shall pray for Christian people. miserebuntur. Founde thou not many stones, that is to saye moche constaunt people whan thou began to edify thy chirche, were not they whiche thou dyde fet in the foundacyon softe & flypper erth? yes truly vnto the tyme thou made them harde as stones 15
 When the church was first edified, by the vertue & strength of thy brennyng charyte. Peter the heed of all other at the ferynge of one hand-mayde or woman seruauant, dyde he not gyue place & denyed thy sone Ihesu cryft his mayster, was not also contencion & debate amonge other of thapostles whiche 20
 in the foundation was set soft and slipper earth, yet by 'brennyng' charity it was made hard as stones. Peter denied his Master; of them shold be chiefe & haue the foueraynte amonge them. Ferther al they fledde for fere whan theyr mayster Cryft was taken & brought to Iugement. Lo
 the apostles debated which should be chief among them; they all forsook Christ; how grete puffyllanymyte cowardnes & vnstedfastnes was in them. But as soone as the hete of thy charyte 25
 so great was their cowardnes and puillanymity. Yet when the heat of Thy charity descended vpon them, descended vpon them in the fymylytude of fyre, they were than made so constaunt & sure in theyr myndes that from that tyme forwarde by no drede, thretynge, nor persecucion they fered to shewe thyn enbassade and commaundement pronounfyng & expressyng thy gof- 30
 they shewed their 'enbassade' fearlessly, pell to kynges prynces & other wyfe men of this worlde whome also they ouercame by the vertue of thy worde & turned innumerable to the fayth & knowlegynge of thy moost holy name. So good lorde do now in lyke maner agayne with thy chirche mylytaunt, chaunge & 35
 overcoming kings and wise men by the virtue of Thy Word. make the softe & flypper erth in to harde stones, fet in

[* rr II]

So, good Lord,
 now make of soft
 and slipper earth
 hard stones,

- thy chirche stronge and myghty pyllers *that* may suffre
 & endure grete labours watchynge, pouerte, thurst,
 hungre, colde, & hete, whiche also shal not fere the
 thretynge of prynces, perfecucion neyther deth, but
 5 alwaye perfwade & thynke with them selfe to suffre
 with a good wyl fclaunders, shame, & al kyndes of
 turmentes for *the* glory & laude of thy holy name, by
 this maner good lorde *the* trouth of thy gospell shal
 be preched through out all the worlde. Et timebunt
 10 *gentes nomen tuum domine & omnes reges*
terre gloriam tuam. Wherby not onely the vulgare
 & comyn people shal fere thy name, but also al kynges
 and prynces of this worlde shal drede thy magnify-
 cence and glory. All fere of god, also the contempte
 15 of god cometh and is grounded of the clergy, for yf the
 clergy be well and ryghtfully ordred gyuyng good
 example to other of vertuous lyuyng, without doubte
 the people by that shal haue more fere of almyghty god.
 But contrary wyfe yf the clergy lyue desolately in maner
 20 as they shold gyue no compte of theyr lyf past & done
 before, wyll not the lay people do the same? it is to be
 thought they wyll, & what foloweth? truly than they
 shal fet lytell or nought by almyghty god. Therefore
 by vs of the clergy dependeth bothe the fere of god and
 25 also the contempte of god. For of a trouth yf euery
 persone of the clergy from the hyest degre vnto the
 lowest were able and worthy to occupy theyr romes and
 places euery man accordynge to his degre, & euery one
 of them wolde execute all *that* pertyneth to his offyce
 30 quykly without faynyng or parcyalyte, & with ardent
 fayth, than the moost harde herted creature *that* myght
 be founde amonge all people coude not but loue &
 drede our lorde god, also by theyr good & vertuous
 lyuyng, they sholde in maner be compelled to the
 35 seruyce of hym. O blyssed & happy be those persones
that at any season shal se this thyng in dede, that is

pillars of Thy
church,
enduring labours,
fearing no perse-
cution.

By the preaching
of Thy gospel
kings shall dread
Thy magnificence.

Fear and con-
tempt of God
come of the
clergy,
as they give a
good example,

or live desolately
as though they
should give no
compte of their
life past.

If the clergy of
every degre
would execute
their office with-
out faining,

then the most
hard-hearted
(* rr ll, back)
creatures must
love and dread
God.

Happy they who
see the Church
militant set in a
right order.

The groundwork
of the church our
fragility.

May we be
superedificate on
Christ the most
high corner stone.

Then shall all
people,
kings and princes,

paynyms, Sara-
syns and Jews;
be turned to God;
as in the begin-
ning 3000 and
5000 were con-
verted to the faith.

The glory of the
church standeth
not in silk copes
craftily 'broud-
[^o rr iii]
red,' nor in plate
or precious stones,

such as were used
by the bishop
under the old law:
that was a shadow
of things to come;

to saye, whiche shal beholde thy chyrche mylytaunt
ones set in a ryght ordre through euery degree. O moost
mercyfull & blyssed lorde make ones an ende & fynyssh
the buyldynge of thy chyrche that thou beganest a
longe tyme past, that now a grete whyle hath suffred 5
moche wronge. Excercyse thy mercy vpon the grounde
werke of it vpon our fragylyte, that accordynge to the
wordes of saynt Poule. Superedificati super funda-
mentum apostolorum & prophetarum: ipso
summo angulari lapide Christo iesu in quo 10
omnis edificatio crescit in templum sanctum in
domino. We may be superedyficate vpon cryst the
very foundacyon of thapostles & prophetes Ioyned vnto
hym the moost hygh corner stone, in whome & by
whome began & encreaseth euery edyficacion & congre- 15
gacyon of crysten people in our lorde. Than without
doubte all people shal fere the excellence of thy holy
name. All kynges & prynces shal gloryfy & worfhypp
the with all theyr true & holy seruyce. A thousande
paynyms, sarafyns, & Iewes shal be tourned vnto the, 20
lyke as when the fyrst foundacion was set of thy chyrche,
somtyme .iiij. thousande, now .v. thousande, now more,
now lesse, we than conuerted vnto the fayth. If it were
than so profytable when the fyrst buyldynge was begon,
how profitable can be thought shal it be whan all is 25
perfytely fynnysshed & perfourmed. Quoniam edifica-
uit dominus syon. That is to say, our lorde hath
perfourmed fynnysshed & set a due ordre in al his chyrche,
whose glory & worfhypp standeth not in fylke copes of
'dyuers colours craftely brouded, neyther in plate of 30
golde or syluer, nor in any other werke or ornament be
it neuer so rychely garnysshed with precyous stones.
These ryche Iewelless in tholde temple were necessary to
be had & vied for thapparayle of the byfshop & other
prestes mynystryng tholde lawe. But syth it is so all 35
theyr doynge was but onely a shadowe & fygure of

- thynges to come, therefore now we may not feke the
 outwarde glory & worfhypp of the body, but onely the
 inwarde honour & profyte of *the foule*. The thyng
that was fyngefyed in the olde lawe by golde is clenness
 5 of confeyence. And by precyous ftones vertues of *the*
foule. As faynt Poule wytnesseth sayenge. *Gloria*
nostra hec est testimonium conscientie *noſtre*.
 Our Ioye is the testimony of a clene confeyence, whiche
 Ioye without fayle fhone more bryght in the poore
 10 apostles than doth now our clothes of fylke & golden
 cuppes. Truly it was a more glorious fight to se faynt
 Poule whiche gate his lyuyng by his owne grete labour
 in hungre, thurst, watchyng, in colde, goyng wolward,
 & beryng aboute the gofpell & lawe of cryst bothe vpon
 15 the see & on the londe than to beholde now tharche-
 byffhoppes & byffhoppes in theyr apparayle be it neuer
 so ryche. In *that* tyme were no chalyfes of golde, but
 than was many golden prestes, now be many chalyfes of
 golde, & almoost no golden prestes; truly neyther golde
 20 precyous stones, nor glorious bodily garmentes be not
the cause wherfore kynges & prynces of *the* worlde
 fholde drede god & his chyrche, for doubtles they haue
 ferre more worldly rycheſſe than we haue, but holy
 doctryne, good lyfe & example of honest conuerſacion
 25 be the occaſyons wherby good & holy men, also wycked
 & cruel people are moued to loue & fere almighty god.)
 Cruell Atila fered Leo *the* pope, wycked Totila dred
 faynt Benedicte the monke, & Theodosius themperour
 fered faynt Ambroſe, & why? truly bycause they herd
 30 theyr doctryne, & ſawe theyr lyues so good & honest.
 O blyſſed lord how glorious & beauteſſul fholde thy
 chyrche be yf it were garnyſhed & made fayre with
 ſuche vertuous creatures, for than fholde al people fere
 thyn holy name, & all kynges & prynces fhold drede
 35 thyn excellent glory, yf thou wolde eldyfy & ornate thy
 chyrche on this maner. Videbitur in gloria ſua. Than

now we muſt ſeek
 not glory of the
 body, but profit
 of the ſoul.

Gold in the law
 ſignified cleannes
 of conſcience.

The joy of a clean
 conſcience ſhone
 more bright in
 the apoſtles than
 do now our
 clothes of ſilk
 and golden cups.

St. Paul labouring
 in hunger and
 thirſt,

going woolward,
 bearing the goſpel
 over ſea and land,
 a more glorious
 ſight than our
 biſhops.

Then were no
 chalices of gold,
 but golden
 prieſts.
 Not gold, nor
 precious ſtones,
 nor glorious gar-
 ments make
 princes dread
 God's church,

but holy doctrine
 and good life.

Thus Atila feared
 Leo, Totila
 [* rr lli, back]
 Benedict,
 Theodosius
 Ambroſe.

If the church were
 garniſhed with
 ſuch virtuous
 creatures, all
 people and
 princes would
 fear God;
 If He would thus
 ornate His
 church;

in a shining garment of grace, gilt with the golden wisdom of scripture, garnished with the precious stones of virtues.

'Tholy' apostles glorious not by gold or silver, silk or precious stones, but by their virtues.

Peter made a lame man to go, and raised the dead. Paul, who laboured with his own hands,

restored one born lame and another vexed with a wicked spirit.

St. John turned branches of trees into gold, drank 'venym' without hurt, restored many dead to life. St. Bartholomew before king Polemius cast a devil out of an idol.

[* rr iv]

God heard their prayers because of the cleanliness of their souls,

their grounded faith, hope and charity.

Faith as a mustard seed

shall it be seen in a shynynge garment of dyuynne grace, gylte with the golden wyfdome of holy scripture, & garnyshted rounde aboute with al maner¹ precyous stones for the diuerfyte of vertues, whiche glory shall blynde the worldly fyght of kynges, it shall turne the hertes of prynces from voluptuous delectacyons, and perfe through vnto the myndes of all people moche more than al the ryches of this worlde. Tholy apofstles were glorious not by golde or syluer, fylke & precyous stones, but onely by theyr vertues, saynt Peter sayd. *Aurum et argentum non est michi.* I haue neyther golde nor syluer, notwithstandinge in the name of cryft he made a lame man to go, also reysed from deth to lyfe a deed woman. Poule in lyke maner whiche had no worldly rychesse but gate his lyuynge with his owne fore labour, made hole one that was borne lame in to this world, & deliuered an other whiche was vexed with a wycked spyryte by callinge vpon the same name Ihesu. Saynt Iohan the eleete virgyn of god by his prayer turned braunches of trees in to gold, he dranke venym & poyson without hurte, & restored many deed folkes to lyfe agayne. Saynt Barthylnew in the prefence of kynge Polemius by his prayer to god caused an horryble & fereful deuyll to go out from an ydoll. The holy apofstles were endued with these & many more meruaylous actes whiche almighty god wrought in them by theyr prayers. Our blyssed lorde gaue no hede to the goodly apparayle of theyr bodyes, for they had none fuche, but he regarded onely the clenlynes & fayrenesse of the soule, that is to saye he dyde beholde theyr stedfaste & grounded fayth, bothe hope & charite was in them, they were shynynge in fayth, stedfast in hope, & brennyng in charyte, who foeuer had so grete fayth, all thynges sholde be possyble for hym to do. For our sauyour cryft sayd. *Si fidem habueritis sicut granum*

¹ manr 1509. maner 1555.

- finapis diceretis monti: transi hinc et transibit,
et nichil impossibile erit vobis. If your fayth
were lyke vnto a mustard fede corne, whiche is lytell in
quanyte betokenynge mekenes, it is also bytynge and
5 sharpe in the mouth, fygnefyenge feruent charyte, ye
myght faye vnto a mountayne, remoue and go from
hens, & anone at your commaundement it fholde so do,
no thyng fholde be to you impossyble. Good lorde of
whome had the apofles foo grete fayth but onely of the,
10 they sayd. Domine adauge nobis fidem. Lorde
encreafe our fayth. For as moche as thou arte the
same god and a lyke plenteuous in mercy as euer thou
were, now shewe mercy vpon thy chyrche afrefshe, for
it is tyme fo to do, fyth our fayth begynneth to fayle &
15 waxe fcanta. Make perfyte the buyldynge of it.
Graunte that it may fhyne in glory. Augment and
encreafe the fayth of thy chirche, wherby it may be
gracyously herde of the, and werke meruayles, to then-
tent that all people fholde fere thy blyffed and holy
20 name, and kynges of the erth drede thy glory. Soo
that in conclufyon all the worlde may loue the, wor-
fhypppe the, and fere the, Sayenge. Quia dominus
edificauit fyon que nunc videtur *in gloria fua,
refpexit in orationem humilium & non fprenit
25 precem eorum. Our lord hath edyfied & buylded
his chyrche ftrongly vpon a fure foundacyon whiche
now is feen in welth & glory endued with many noble
vertues, he hath alfo loked vpon the prayer of meke
people & graunted theyr petycyon. ¶ Now foloweth
30 the feconde parte wherin we be taught to moue the
goodnes of god vnto mercy, by the euerlaftyng re-
membraunce of his benefeytes. Of a trowth a grete parte
of recompence for a good turne done to ony perfone is
not to forgete it, but rather haue it contynually in re-
35 membraunce. One of the greteft vnkynndneffes that
may be is this, yf we forgete and put out of mynde

corn, little in
quantity (meek-
ness), biting in
the mouth
(feruent charity),
can remove
mountains.

The apostles' faith
was from the
Lord.

Lord, shew mercy
afresh upon Thy
church,

for our faith
waxes scant.

May Thy church
work marvels,

that all men may
love, worship and
fear Thee.

[* rr iv, back]

Our Lord hath
built His church
on a sure founda-
tion.

II. We must move
God's goodness
to mercy by the
remembrance of
His benefits.

Gratitude encour-
ages,

ingratitude
discourages,
kindness.

kyndnes & benefycyall gentylnes fhewed vnto vs, no
 thyng may fooner remoue & put awaye noble & lyberall
 myndes from vs. And contrary wyfe he that wyll
 remembre a good turne or benefeyte is worthy to haue
 gentylnes & lyberalyte fhewed to hym. And what 5
 fhall we do, what recompence fhall we make for the
 grete benefeyte gyuen to vs, that is to faye, for this
 mercyfull ereccion & buyldynge of cryftes chirche, to
 thentent it may euer be had in memory, not onely of
 vs, but alfo of all *that* fhall come after vs, we fhall 10
 wryte this benefeyte, & fo leue it in perpetuall memory.
 This is the moost fure waye of al other to caufe a thyng
 longe to be had in remembraunce, that they whiche
 fhall come after vs may knowe the very trouth of *the*
 grete goodnes & mercy of god fhewed in our dayes. 15
 For Moyfes lefte in holy. scripture many meruaylous
 and wonderfull thynges the whiche almyghty god
 wrought in hym for the erudycyon of the Iewes. And
 yf he had not fo done perauenture we fhould now not
 haue had knowlege of them. Alfo the holy euange- 20
 lyftes lefte behynde the gospels wryten by them of
 cryftes myracles fhewed here in the erth, euer worthy
 to be had in mynde whiche perchaunce we fhoulde not
 haue knownen yf they wrytynges had not ben. Ther-
 fore fyth our lorde god moost benefycyall hath gyuen to 25
 mankynde fo many grete benefeytes, bothe in tholde
 lawe the tyme of Moyfes, & in the newe lawe the tyme
 of cryft our fauyour, after that redemed man with the
 moost precyous blode of his onely begoten fone, founded
 & endued the chyrche of cryft with fo holfome doc- 30
 tryne, & ftablyfhed the fame by fhewynge of fo many
 grete myracles, alfo by *the* deth of many holy fayntes,
 ferther, fyth he is aboute to brynge our foules to hym by
 fo many dyuers meanes, notwithstandinge we flyppe
 downe from his handes ouerthrowen & oppreffed by the 35
 grete weyght of our fynnes in to the foule claye and

God's goodness in
building the
church deserves
to be written,

that they who
come after us
may know His
mercy fhewed
in our day.

Moses left in
scripture for the
erudition of the
Jews God's mar-
vellous acts;

the evangelists
left the record of
Christ's miracles;

[* rr v]

which else we had
not known.

God's benefits,
in 'tholde' law
and in the new,
Christ's death,

the foundation of
the church,

the means of
grace (granted
to us though we
slip from His
hands into the
foul clay of worldly
concupiscences),

fylthynes of worldly concupyscences, yf he now wyll vouchesaue after so many vnkyndnesse shewed on our partye to execute his mercy agayne vpon vs, were not these grete benefeytes worthy neuer to be forgotten.

5 Sholde they not be commended & lefte in perpetuall wrytynges to the laude of the grete mercy of god. Therefore Scribantur hec in generatione altera et populus qui creabitur laudabit dominum. let them be wryten euer to be had in mynde of other

10 generacyons that all crysten people to come here after may by those manyfolde benefeytes gyuen vnto vs laude & prayse almyghty god. An euyl tree may brynge forth no good fruyte, than thus, the people whiche is ones euyl dysposed & drowned in the malyce of synne,

15 how may be thought that the posterite of them shal be good, without almyghty god make it of nought. Our blyssed lord is of power to reyse vp & make of stones as good people as he wolde haue. Syth we now be wrapped in so many greuous synnes, the people whiche

20 here after shal come of vs, can not be good and well ordred, without that almyghty god make them of nought, & after whan that people shal knowe thy scrypture bothe our fylthynes & theyr owne clennes, also our wretchednes and theyr felycyte. How moche

25 shal they be bounde to god & how grete laude shal they gyue vnto hym. For of a trouth no man can knowe the valure sufficyently of a grete gyfte or benefeyte, whiche knoweth not how grete hurte other haue suffred for lacke of it, & also what damage his

30 selfe sholde endure yf he wanted the fame. Therefore. Populus qui creabitur laudabit dominum. al crysten people here after to come redynge & vnderstandynge the grete benefeytes gyuen by almyghty god in our dayes shal laude & prayse hym in theyr tyme,

35 & not caufeses. But wherfore shal they prayse our mercyfull lorde. Quia prospexit de excelsio sanc-

deserve to be left in perpetual writings.

Let them be written that all Christians to come hereafter may praise God.

The posterity of the wicked cannot be good, unless God will create goodness of nought.

He can make [* rr v, back] good people of stones.

Our posterity cannot be good, unless God make them good of nought; then, knowing our filthiness and their own cleanness, they will give Him great laud.

No man can know the value of a benefit, who knoweth not how great hurt other have suffered for lack of it.

Christians hereafter to come shall laud God in their time,

because He looked
down from His
high, holy place.

Sin drives man
from God.

Our ingratitude
has chased us far
from Him.

He brought
Israel out of
Egypt with
strange tokens
[° 17 vi]
and wonders;

curlews or quails;

'the londe of
behest' parted
among the tribes
of Israel.

He graffed us
gentiles into the
very olive tree of
faith;

He spared not
His own Son;

yet we most
unkind forget to
do after our
merciful Lord.

to suo. Surely by cause he looked downe mercyfully
vpon vs from heuen, why so? dooth not god se all *that*
we do, is not euery thyng naked & open to his
fyght, what nedeth than to faye he looked downe
from his hygh holy place, perauenture bycause pro- 5
spycere is to loke aferre, truly *the* more greuoufly *that*
fynners haue offended and trespassed agaynst almyghty
god, the ferder they be gone awaye from hym. For
this cause. Syth after *the* grete innumerable bene-
feytes gyuen of our mercyfull lorde, where also in maner 10
he myght haue done no more for vs, yet we fall contyn-
ually in to euery synne & wretchednes, truly this our
grete vnkyndnes hath chafed vs so ferre away from hym
that meruayle it is he wyl vouchefane to loke so ferre
downe to our ingratytude done vnto his gentylnes, 15
whiche also brought the people of Israell out of egypte
so meruaylously with so many straunge tokens and
wonders cau'fed them to passe a fote through the reed see
drye fhodde, whiche sente downe from heuen aungelles
curlews or quails; fode & other wylde foule, curlewes, or quayles, caused 20
water to flowe out of the harde stone for theyr relefe,
gaue them vycctory of all theyr enemyes, made *the* flode
of Iordane to leue his naturall course and turne back-
warde, deuyded & parted the londe of beheft accordynge
to the nombre of the trybes and kynredes of Israell, so 25
many as were ordeyned to haue possel'yon, & so often-
tymes had mercy on them after they commytted ydola-
try, whiche also called vs vnto grace, where naturally
we came of the gentyles and graffed vs in the very olyue
tree of fayth, suffrynge the naturall bowes of it to be 30
cut away, the olyue tree fygnifyeth the people of Iewes.
Lest he spared not his owne sone but gaue hym in re-
dempeyon for vs all, notwithstandinge we vnkynde &
moost vnkynde without mesure take no hede, thynke
not how moche charyte of god is fhewed to vs, but 35
forgete & in maner despise to folowe & do after our

- mercyfull lord for his grete merytes vpon fynners. O tough & stely hertes, o herte more hard than flynt or other stene. O grete vnkyndnes wherby we are made so ferre away from god, that it is meruayle & in maner aboute
5 all meruayles to knowe him loken so ferre downe in to so grete extremite of ingratitude, therefore let these meruaylous benefeytes of god be wryten for a contynuall remembraunce of all crysten people to come after vs. *Quia prospexit de excelso sancto suo.* who loked
10 downe so ferre? truly our lorde god whiche made all thynges of nought & is almyghty, he may do what hym lyfte. From what place loked he downe, veryly from his owne hygh & holy palays. And whether, in to a lowe & straunge place not halowed, heuen is of a grete
15 heyght, namely heuen of all heuens is so hygh that none aduerfary of god may attayne or come theder, it is so holy that no spotte of synne may be in it. And last it is so moche impropered vnto almyghty god that none of his enemyes may there haue any parte with hym.
20 And this erth whiche we wretched fynners do enhabyte is not set vp on hygh, but downe in a lowe place full of fynnes and wyckednes in euery parte of it, wherin also deuylles haue domynacyon, whome faynt Poule calleth prynces, potestates, and rulers of the worlde & of synful
25 foules. It pleased almyghty god to loken aferre downe from that hyghe place in to this erth so lowe a place. From that so holy a place in to this worlde a place voyde of all holynes. He loked downe also from the place wherin none of his aduerfaryes shall be parte takers
30 with hym in to this so straunge a place where as his aduerfaryes haue domynacyon, where also so many grete vnkyndnes be excercysed ayenst hym. *Dominus de celo in terram aspexit.* Our blyffed lorde hath loked downe aferre with his eye of mercy from the
35 hygheft heuen in to the erth. But to what purpose, what entent dyde he so, loked he downe to haue any

O tough and
'steely' hearts,
more hard than
flint.

God looked down

from His high
palace,

[rr vi, back]
even the heaven
of heavens,
in which no spot
of sin may be,
so 'impropered'
to God, that none
of His enemies
may share it;
and looked upon
earth, down in a
low place full of
sin, where devils
have domination.

With His eye of
mercy He looked
down;

not to have any

pleasure worldly,
not to hear the
praises of the
rightwise,
but to hear the
wailings of
wretched and
unkind people.

They who forgot
God's benefits and
fell down to
fleshy pleasures,

[* rr vii]
to the great
disworship of
God,

were taken
prisoners,
stretched in ropes
and fetters of sins,

and damned
eternally.
When their
posterity saw
their destruction,

they were peni-
tent for their mis-
living,

and God looked
down upon them
in mercy;

that He might
unbind the peni-
tent children,

whose forefathers
were damned.

No tongue can
express God's
mercy.

pleasure worldly, or elles to here the voyces of good
and ryghtwyse people whiche lauded & prayfed hym.
Nay veryly, but onely to here the cryenges, wepynges,
and waylynges of wretched and vnkynde people. Also
to here the waylynges of those that knewe not themselfe 5
whan they were set in honour & prosperyte, neyther
gaue laude & prayfe vnto our lorde god as they ought
to haue done of very dutye, but vtterly put out of theyr
mynde and forgate his manyfolde grete benefeytes,
neyther gaue thankses for them, but rather fell downe in 10
to all the fylthynes and infacyable pleasures of the
fleshe, vnto the grete dysworshyp & shame of almyghty
god so moche as laye in them, what folowed, almyghty
god suffred those people to fall in to the power of theyr
enemyes, & they anone toke them prysoners, & so taken 15
bounde fast and myserably stretched them in bondes
ropes & fetters of synnes, in the whiche mysery many
of our forefaders perysshed & were dampned eter-
nally. But whan the posterite of them sawe theyr des-
truccion & myseryes callynge to mynde the good- 20
nesse of god & theyr owne vnkyndnesse, they were
moche penitent for theyr offences & myslyuynge, wher-
with our moost mercyfull lorde beyng moued of his
goodnes to excercyse mercy, lokd downe from his
holy place heuen of all heuens in to the erth. Ut audiret 25
gemitus compeditorum et solueret filios inte-
remptorum. Bycause he wolde here the waylynges
of prysoners fettred and bounde with the bondes of
synne, & vnbynde or set at lyberte the penytent
chyl dren, whose forefaders were dampned, we shall 30
wryte this goodnes of god & put it in a perpetuall
memory to thentent all that here after be to come may
fhewe eche one to other how mercyfully our lorde hath
delte with vs, in the whiche one thyng he shall ex-
hybyte & fhewe so grete mercy to vs that it is not 35
possyble for any tonge to tell or to be expressed¹ in

¹ oppressed 1509. expressed 1555.

- wordes, notwithstandinge god that is so ryche & plenteuous in mercy fhall thynke it but a lytell, wherefore he fhall adde & encrease it more. This blyffed lorde fhall not onely delyuer vs from our wretchednes,
- 5 but also of his mercyfull lyberalyte, he fhall fet vs in grete honours. I can not fhewe how a perfone beyng in thraldome myght haue more honour than to haue his pleafure & be honoured in the fame places where his capytall aduerfaryes coueyted moost to be honoured.
- 10 The deuylls studyed to gete honour in two places chefely, in heuen and in erth. In the erth the hebrewes had fufficyent experyence, from whome they toke away the honour & worfhyppyng of god almyghty, enforcing them to commytte ydolatry. And now they
- 15 affayle vs with thoufandes of gyles and fraudes, chalengyng the domynyon and power of this worlde to themfelfe. In heuen also from whens they were expulfed for pryde, they toke vpon them and were aboute to vfurpe the honour of god for themfelfe, for Lucyfer the
- 20 chefe capytayne & ryngleder of them (to whome many other contented) sayd. *Ascendam et ero fimilis altissimo.* I fhall ascende and be lyke to god. But now to our purpofe. Our blyffed lorde and mayfter fhall make vs honourable in bothe places. Fyrft here
- 25 in erth in his chyrche mylytaunt he fhall gyue vs power to preche & fhewe the vertue of his moost glorious name to all people vnyuerfally, whiche fhall be a very worfhyppfull offyce. For by that faynt Poule was called the chofen veffell of almyghty god to bere aboute
- 30 that honourable name, and boldly fhewe it, not onely to the vulgare and comyn people, but also to kynges and prynces of the erth. Also noo thyng may be more greuous vnto our enemyes than it. For they contynually blaſpheme that moost holy name. For
- 35 this grete honour it foloweth. Ut annuncient in syon nomen domini. Our lorde fhall fet the mynifters of his chyrche mylytaunt in honour, that they may

A person in thraldom is most honoured when honoured where his capital aduersaries coveted honour.

[* rr vii, back]
The devils sought honour in heaven and earth,

enforcing Israel to idolatry,

assailing us with thousands of guiles, challenging the dominion of this world.

From heaven they were expulſed for pride; their ring-leader Lucifer ſaid:

I ſhall aſcend and be like to God.

Our Lord ſhall make us honourable in earth,

giving us power to ſhew the virtue of His Name,

as St. Paul ſhewed that Name not only to the vulgar,

but to princes.

Devils blaſpheme that Name.

In heaven,
whence Lucifer
was dejected, we
shall laud God's
Name for ever,

thanking Him
that we have
escaped our capital
enemies and are
[* rr viii]
exalted to heaven
in their place.

God deposed
proud Lucifer
and exalted the
meek.

Prayers, lauds
and suffrages
borne up by
angels to the
heavenly Jeru-
salem.

When God has
delivered us from
bondage,
and made us able
to preach His
name,

people and kings
shall come to-
gether to laud
Him and fear
Him.

When He shall
turn the slipper
dust (sinners)
into tough earth
by weeping,

and make them
hard as stones by
'brennyng
charyte,'

they shall carry
the doctrine of
the gospels and

shewe vnyuerfally his holy name to all people. In
heuen also from whens Lucyfer and all his company
were deiecte and caste out, we fshall laude the name of
god without ende, and there shewe to his honour his
manyfolde dedes of mercy, gyuyng thankynges vnto 5
hym that we haue scaped by his benefeytes the snares
and daungers of all our capytall enemyes, we fshall be
exalted in to that heuenly Iherusalem, from whens
they were throwen downe accordyng vnto fcripture.
Deposuit potentes de fede et exaltauit humiles. 10
Almyghty god depofed and put downe from heuen
proude Lucyfer with all his company, and exalted meke
people into that glorious place. More ouer, what fo-
euer we do here in this chyrche myltaunt, by prayer,
laude, or ony fuffrage to god, the fame is borne vp by 15
his aungelles in to the heuenly Iherusalem. For the
whiche it foloweth. Et laudem eius in iherusalem.
The aungelles fshall bere vp all our fuffrages done to
the laude of almyghty god in this chyrche myltaunt,
vnto the celefityall Iherusalem. ¶ Whan our lord hath 20
delyuered vs by this maner from the bondes, fetters,
and all bondage of our enemyes, and made vs able in
vertues for to preche and shewe his blyffed name vnto
all his people, than doubtles not onely the comyn
people, but also kynges and prynces fshal come togyder 25
in one to ferue and laude almyghty god. Than blyffed
lorde fshall the people fere thy name, and all kynges
fshall drede thy glory & magnyfycence, that is for to faye,
whan our lorde of his goodnes fshall chaunge and tourne
the fofter and flypper dufte fygnifyenge wretched 30
fynners in to tough erthe by wepyng and true pen-
aunce for theyr fynnes, and after that make them harde
as ftones by brennyng charyte, apte and able for to
fuffre grete laboures in fhewyng boldly thy glorious
name thrughe out all the worlde, fpredyng and fow- 35
yng ouer all the doctryne of thy goppelles, gyuyng

- also example of good and honest conuerfacyon to thende
that all the people in this worlde may be gadered in to
one flocke, and the chyrche to be knytte togy'der in
one fayth hope & charyte, wherefore this is added. In
5 *conueniendo populos in vnum et reges vt fer-*
uiant domino. If it wolde please our lorde god to
fhewe this grete goodnes & mercy in our dayes *the*
memoryall of his fo doynge ought of very ryght to be
lefte in perpetuall wrytynge neuer to be forgotten of all
10 our posterite that euery generacyon to come myght loue
& worfhypp hym tyme without ende. But in foo moche
as no thyng in this lyfe can be ferme & ftable without
the helpe of god, therfore in this thyrde parte we are
taught to make our petycyon vnto our blyffed lorde
15 *that* he vouchesaue of his goodnes to fusteyne & holde
vp his chyrche mylytaunt in *the* fame ordre & course
that we haue fspoken of, to thentent after *the* Iourney
perfourmed in this lyfe it may the fooner ascende &
come to the yeres whiche euer fhall endure in heuen.
20 Truly or euer this ordre & course of this chirche myly-
taunt be fynyffhed accordynge as we haue fhewed fhall
be fo many anguyffhes & tribulacyons in *the* fayd
chirche of god as neuer was feen or herde before vnto
this day, whiche thyng cryft our fauyour wytnessefeth
25 fayenge. *Erunt dies illi*¹ *tribulationis tales quales*
non fuerunt ab initio creature quam condidit
deus vfque nunc neque fient. Holy interpretours
of fcripture faye there was neuer fo grete perturbacyon
before tyme, neyther fhall be here after as it is to come
30 in the tyme of Antecryfte, in whiche tyme fhall be fo
grete trouble & forowe amonge cryften people that
without our lorde delyuer them & put to his helpe the
fooner, almoost all fholde peryffhe. For hymfelfe fayd.
Nifi breuiaffet dominus dies non fuiffet falua
35 *omnis caro.* If almyghty god had not ordeyned *the*

example of life
through the world,
that all men may
be 'gadered' into
[* rr viii, back]
one flock.

If God would
shew this mercy
in our days,
the memorial of
His so doing
ought to be left in
perpetual writing.

III. We must
pray that God
would uphold His
church militant,

that it may the
sooner ascend to
heaven.

But before this
happy end
anguishes and
tribulations must
come upon the
church.

Never was, nor
shall be, such
perturbation, as
in the time of
'Antecryste.'

If God had not
shortened those
days, no man

¹ ile 1509, 1555.

[* ff 1]
living should be
saved.

Though the
church is troubled
by the tribulations
to come it takes
comfort from the
promise of
Christ's continual
presence.

The time of 'Ante-
crist' shall be
shortened for the
sake of the elect.

Syon signifies the
church militant,

which, knowing
the tribulations to
come, desires to
know the short-
ness of her days.

[* ff 1, back]
Pray that ye may
flee these troubles
to come.

tyme of Antecryfte * to be shorte, no man almoost than
beynge alyue sholde be sauēd. Thus our moost louynge
mayster Cryfte gyueth monycyon vnto his chyrche
mylytaunt here in erth of the trybulacyon to come,
leest perauenture sodeynly vnbewares it fall in decaye. 5
And though it were sorowfull & greuous for the chirche
to here these sayd wordes, neuertheles comforte myght
ryfe agayne by an other sayenge of our sauour. Ecce
ego vobiscum sum omnibus diebus vsque ad
consummationem seculi. Beholde I am with you 10
continually vnto the worldes ende. And in another
place he spake these wordes folowyng whiche perteyne
more vnto this mater. Sed propter electos quos
elegit breuiabit dies. God shal make shorte the
tyme of Antecryft for the loue of his electe people, leest 15
they by the gretenes of that trybulacyon sholde fal
from the trouth of crystes sayth. For these wordes of
almighty god it is no meruayle yf our moder holy
chirche ones fet and ordred in the course of vertue &
in the waye of ryghtwyse conuersacion, desyre to knowe 20
thende of her labours & trauayle, also the shortnes of
her dayes, wherfore it foloweth. Respondit ei in via
virtutis sue: paucitatem dierum meorum nun-
cia michi. None doubte of this was wryten of Syon,
and as we sayd Syon fygnifyeth the chyrche, therfore 25
the chyrche mylytaunt stablyshed and edyfyed in
vertue to the vttermost, berynge in mynde the wordes
of Cryft for the trybulacyons to come maketh answere
to hym in the course of her vertue defyryng to knowe
the shortnes of her dayes, and where as prayers made 30
vnto god for a good entent may not be vnprofytable,
therefore in this cause the chirche asketh helpe of god.
For Cryft sayd. Vigilate itaque omni tem pore
orantes vt digni habeamini fugere ista omnia
que futura sunt. Awake & be alwaye in prayer 35
that ye may be worthy and able to flee these troubles

- to come. Whan a fhypppe is ones fet in coursse to feyle
 vpon the see, yf in *the* meane seafon a fodeyne tempest
 of water or wynde come ayenst *the* fhypppe, it fholde
 be a grete impedymment vnto the goynge forthwarde, so
 5 without doubte whan the chyrche mylytaunt shal be
 dyrected by almyghty god in the waye of vertue yf in
 the meane tyme grete tempest of temptacyons & many
 stormes of trouble mete fodeynly & come dyrectly
 ayenst it, grete hurte & let fholde folowe in the passage.
 10 For this cause, the chirche hauynge knowlege before
 by our fauyour cryft of *the* trybulacions to come, also
that prayer is the onely remedy for the same, maketh
 petycyon to god *that* her coursse be not withstande &
 letted, neyther to be called agayne in *the* myddes of
 15 her Iourney by those trybulacions, sayenge. Ne re-
 uoces me in *dimidio dierum meorum*. Blyffed
 lorde sayth our moder holy chyrche suffre me not by
 these trybulacions to be called agayne in *the* myddes
 of my Iourney, in *the* myddes of my dayes, so many
 20 perylles & Ieopardyes be vpon *the* see that who foeuer
 fshall feyle ouer it must nedes be desyrous to come vnto
 an hauen, namely to *that* hauen wherin is tranquillite
 & rest without peryll. Lyke maner it is in *the* grete
 see of this worlde, for in it be so many fodeyne stormes
 25 & peryllous blaftes of temptacyons to mete vs on euery
 fyde that fyth the porte where vnto we be goynge is of
 so grete furete, no meruayle though the chirche myly-
 taunt desyre & make haast to come vnto it. Also it is
 greuous vnto the sayd chyrche, yf at any tyme the pas-
 30 sage fholde be flaked or put abacke comynge vnto that
 quyetie hauen. Therefore is no pleafure in this worlde to
 cause it re'mayne, why? for it perceyueth well that noo
 thyng vnder the sonne is stable. All is but vanyte.
 One generacyon gooth, an other cometh. They that
 35 were afore our tyme be now passed and gone. And no
 man perceyueth the grete damage whiche we suffre by

A ship is hindered
by tempests;

to the church
militant

the tempest of
temptations is a
great let.

Therefore she
prays that her
course may not be
letted by tribula-
tions.

Sailors must
desire the haven;

so through the
stormy sea of this
world the church
must haste to her
port of rest,

and grieve if the
passage should be
slackd.

[* ff ii]
Nothing under
the sun is stable.
All is vanity.

the absence of many of them. Who is now for
 stoburne and euyl wyllid that his herte coude not
 melte and be kyndeled with the fyre of charyte, yf he
 myght here the apostles preche, se the constaunt fayth
 of martyrs, and haue at hande the holy conuersacyons
 of confessours. If now were so many fayntes yet alyue
 in the chyrche as were before in tyme paste, that euery
 one of vs myght be in theyr company whan we wolde.
 It is not possyble to shewe what pleasure we sholde
 haue in theyr holy prechynges, constaunce of fayth and
 holy conuersacyons, also what goodnes we sholde pur-
 chase vnto soules by the reason of the same. Than of
 a trouthe we sholde be desyrous to come vnto that porte
 where no succeffyon of generacyon is, but all eternyte
 without chaunge, as in heuen where almyghty god is
 resydent. For this our moder holy chyrche prayeth
that she be not letted nor called away by worldly
 temptacyons from the begynnyng of her Iourney,
 sayenge. *Quoniam* a generatione in generationem
 anni tui. Here in the erth is dyuyfyon of genera-
 cyons from one vnto an other, whan one is goynge, an
 other cometh. But good lorde there is none suche
 where as thou arte, for thy yeres thy tyme shal euer
 endure. Thyn eternall contynuaunce shal be moche
 more excellent & moche ferre aboue the perduraunce of
 heuens, or of the erth. Of the erthe it is sayd thus.
*Generatio preterit generatio aduenit: terra
 autem in eternum stat.* Generacyon gooth, genera-
 cion cometh, the erth standeth euer, but almyghty god
 was afore the erth. We se also *the* erth taketh his
 goodnes & perfeccyon¹ of an other, *that* is the sonne,
 for in *the* absence of the sonne the erth is deed, & in
 maner naked without any comforte, & at the comynge
 agayne of the same it is cladde & couered with all maner
 of fayrenes. Than thus, that thyng whiche taketh his

¹ perfecucion 1509, perfeccyon 1555.

The heart of the
 most 'stoburne'
 would be kindled,

If he could hear
 and see apostles
 and martyrs,

and be in the
 company of
 primitive saints.

Their holy preach-
 ings, faith and
 conversations

would make us
 long for that port
 of heaven where
 is no change.

In earth is division
 of generations,

but God's years
 are far above the
 perdurance of
 heaven or earth.

Generations of
 men pass, but
 earth stands,

[* if it, back]

yet without the
 sun the earth is
 dead and naked.

- perfeccyon of an other muſte nedes without doubt
 receyue his effencyall beyng of an other, the erth dooth
 in lyke maner as we haue ſhewed, therefore he hath his
 beyng of an other, & that thyng of whome he had his
 5 beyng muſt nedes go before and contynue lenger than
 it. The maker & begynner of the erth was almyghty
 god, As it foloweth. *Initio tu domine terram fun-*
daſti. Lorde thou made the erth in his begynnyng,
 therefore god was before the erth, & not onely before
 10 the erth, but alſo before heuens. For we ſe and be-
 holde the mone ſomtyme full of lyght & ſomtyme with-
 out, whiche lyght ſhe receyueth of the ſonne, of whome
 alſo all other ſterres take theyr lyght. The ſonne gooth
 ſomtyme from vs, & anone it cometh agayne, now it
 15 ryſeth & anone it gooth downe, notwithstandinge he
 kepeth his courſe without fayle. Of whome receyueth
 the ſonne his courſe? veryly onely of almyghty god,
 for by the commaundement of hym it is borne aboute
 in the orbes aboue, lyke as other celeſtyall bodyes be.
 20 For a concluſyon it foloweth, all theſe haue theyr ordre
 & beyng of almighty god. *Et opera manuum tua-*
rum funt celi. Good lord thou onely made the
 heuens, & of the they haue the naturall courſe in theyr
 mouynges. By this we perceyue for a trouth that
 25 heuen & erth had theyr begynnyng & inſtytucyon
 of god, they endure and contynue onely by his mer-
 uaylous power, alſo they ſhall haue an ende of this
 condycyon they be in now *whan it pleaſe god. For
 it is wryten. *Celum et terra*¹ *tranſibunt.* Heuen
 30 & erth ſhall haue an ende. O meruaylous blyndnes of
 mortall creatures whiche wyll not ſuffre vs to loke vp
 & remembre the eternyte of yeres to come, wherof ſhal
 be none ende, ſyth the tyme of our lyfe is here ſo
 ſhorte and ſoone paſſed away, & all the worlde lyke
 35 wyſe ſhall ſoone be at an ende. Why do we not ſpede

The earth is of
 leſſe duration than

its Maker,

who was alſo
 before the heuens.
 The moon and
 ſtars take their
 light of the ſun;
 the ſun receives
 his courſe of God.

Heaven and earth
 had their begin-
 ning of God,
 continue by His
 power, and when
 it pleaſes Him
 ſhall have an end.

[* ſt III]

Blindneſſe of
 mortall creatures
 which will not
 ſuffer us to re-
 member eternyte.

¹ *terrā* 1509, *terram* 1555.

Eternity of rest
won by labour,

or of fatigations
following on
worldly pleasures.

God's goodness
inenarrable.
This world caduke
and momentany,
its volupty brief.

Heaven and earth
shall perish,

shall be changed,

even as our bodies
after the resurrec-
tion;

not that they
shall have a new
substance, but
new conditions.

They shall wax
old as a garment.

[* if ill, back]

We desire a
better heaven and
a better earth.

vs hastily to come vnto that rest of eternitie whiche
may be obteyned by our lytell and fhorthe labours here,
rather than folowe the voluptuous pleasures of this
worlde, wherby we fshall come in to euerlastyng de-
fatygacyons and werynesse in hell. For where almyghty 5
god is refydent all thynges be good, whose goodnes is
inenarrable and euerlastynga. Enery thyng in this
worlde is caduke, transytory & momentany, all volupty
in this lyfe endureth but a fhorthe season, no generacyon
fshal longe be permanent. Heuen & erth fshall haue an 10
ende, wherfore it foloweth. *Ipsi peribunt tu autem
permanes.* Heuen & erth fshall peryfthe, but thou
good lord arte euerlastynga, how fshal they peryfthe &
be at an ende? truly none otherwyse but they fshall
be chaunged in to an other condycyon than they be 15
now in, heuen fshall be newe, & the erth also, as moche
to say, both fshal be chaunged & made newe lyke as
our bodyes after the generall resurreccyon fshal be in an
other condycyon, not that heuen & erth fshall haue a
newe substaunce, neyther our bodyes, but a newe con- 20
dycyon of substaunce, theyr condycyons fshall in maner
be olde & worne, & for that they fshall chaunge & do
awaye theyr olde condycyon, lyke as we myght faye,
they fshall do of theyr olde garmentes & do vpon them
newe. The prophete sayth. *Omnes sicut vestimen-* 25
tum veterascent. All fshall waxe olde lyke as dooth
a garment. Notwith'standyng they fshall be chaunged
newe, & fet in a better condycyon than they were
in before. Saynt Peter sayth. *Nouos enim celos
nouam terram expectamus.* We desyre a newe 30
heuen & a newe erth, none otherwyse ment, but in a
newe condycyon of substaunce, lyke as in chaungyng
our clothes, we do of the olde & put on newe. So the
heuens after theyr olde condycyons taken awaye fshal
be renewed in to a ferre better maner, they fshal be 35
couered with a more noble couerynge by the com-

maundement of god, It foloweth. Et sicut opertorium
mutabis eos & mutabuntur. It is accordynge
with reason *that* euery thyng create in ordre at *the*
last must nedes attayne vnto *that* thyng whiche is
5 moost hygh in perfeccyon, of whome & by whome all
other dooth depende & haue theyr orygyal, it selfe
dependeth of no thyng but may haue al *that* it hath
of it selfe suffysynge thyselfe¹ haboundauntly nedyng
no thyng of any other, & all other hath nede to it, as
10 wel man as other creatures vpon *the* erth. The erth
also heuen & all thynges conteyned in *the* circuyte of
the heuens haue nede to it. The generacions of men
shold not longe lyue yf they were not nouriffed with
the fode & fruyte *that* groweth vpon the erth, also they
15 coude not be brought forth but of *the* erth. It selfe
erth sholde alway be bareyne & without fruyte yf it
receyued no moysture & hete from heuen. The in-
feryour orbes in the heuens be ledde aboute in theyr
course by *the* fyrst orbe. And last the fyrst orbe hath
20 all his vertue and strength of almyghty god encreaser
of all thynges. For as moche as almyghty god hath
no thyng aboute him wherof he myght take any thyng
for his perfeccyon, therfore he is moost hygh, moost
perfyte, all good, and it selfe goodnes, hauynge euer-
25 lastynge perduracyon, without begynnynge, without
ende, before euery thyng, and cause of all thynges, of
whome euery thyng receyueth his perfeccyon and is
made of nought, whiche gaue vnto all creatures apte
and conuenient strength, and may take it away whan
30 his pleasure is so to do, notwithstandinge he is alway
one immutable & without transmutacyon in all his
actes, wherfore it is spoken vnto hym. Tu autem idem
ipse es & anni tui non deficient. All erthly
thynges be mutable & shal haue an ende, but thou
35 good lorde arte alway one without chaunge, and thy

All created things
depend on that
which is inde-
pendent and self-
sufficing, needing
nothing, needed
by all things.

Men live of the
fruits of the earth;

the earth would
be barren without
moisture and heat
from heaven.
The lower orbe in
heaven are led by
the first orbe,
which hath his
virtue of God.

God is absolute
goodness, having
everlasting per-
duration;

[* § iv]
from Him all
things have their
being;
He gives and can
take away their
strength;

He alone is im-
mutable.

¹ sic 1509, 1555. † hymselfe or hytselfe ?

God made all
things in good
order;

plants, beasts,
birds and fishes,

the stars of
heaven, are fair
for our eyes to
behold;
and they are
common to the
rightwise and
unrightwise.

The sun springs
upon good and
evil alike.

If these caduke
things are so fair,
how great must
be the beauty

with which God
hath ornate His
own royal habita-
tion.

If this naughty
world has so

[* if iv, back]
many pleasures,
common to His
friends and
enemies, what
pleasure must
there be in the
inaccessible light
of heaven.

The children of
the church

shall without fear

be permanent in
God's 'sanctuary.'

yes shall neuer fayle, thou arte euerlastyng. Than
fith our blyffed lorde is auctour & maker of all thynges,
also hath dystyncte and ordred them in soo meruaylous
good ordre, made fayre the erth with herbes, trees, and
with beestes, the water with fyfhes, the ayre with 5
byrdes, and the heuens with sterres. In all these is
grete pleafure & fayrenes for our bodyly eyes to be-
holde. Our best and moost benygne lorde god made
all these comyn bothe to ryghtwyse & vnryghtwyse peo-
ple, for his frendes and for his foos. Qui solem suum 10
facit oriri super bonos & malos. whiche maketh
his sonne to spryng & shyne bothe vpon good people
and euyll. For as moche as our blyffed lorde hath
gyuen vnto all these caduke and transytory thynges fo
grete fayrenes as is dayly perceyued and seen, how grete 15
beaute and bryghtnesse shall we thynke hath he gyuen
vnto these eternall places wherein his selfe is enhabyt-
aunt and abydyng. Syth he hath endewed the hous
of men, that is for to saye this worlde with so many
commoditytes, how moche more hath he ornate his 20
owne place and royall habytacyon. And lasse, fith he
hath gyuen vnto this noughty worlde so many grete
pleasures, comen bothe vnto his 'frendes and his
enemies, nedes must be ferre more goodlynesse and
pleasures where light is inaccessible whiche no tunge 25
can expresse neyther mynde thynke prepared & made
redy in his place celestyall to his frendes that serue
hym dylygently & louyngly in this lyfe. The chyldren
of our moder holy chirche whome the mynystrs &
seruautes of almyghty god hath regenerate by the 30
wordes of the holy gospell shall without fere or drede
be inhabytaunt & abydyng in this holy place, wherefore
the chirche sayth vnto god. Filij seruorum tuorum
habitabunt. The children of thy seruautes shall
be permanent in thy sanctuary. Lo in these wordes the 35
chyrche vseth mekenes & lowlynesse callynge the in-

herytours of heuen not her chyldren but *the* chyldren
of the seruantes of god. For saynt Poule whiche
named hymselfe goddes seruant called those people
whiche he gate by prechyng of Crystes lawe his owne
5 dere chyldren, sayenge. Ut filios chariffimos moneo.
I warne you my dere chyldren, & why he so named
them the cause foloweth. Per euangelium ego vos
genui. I haue gotten you by prechyng the holy
gospell of Cryste. The seruantes of god that preche
10 & teche his holy doctryne be named faders, the chyrche
a moder, & all true crysten people be called chyldren,
whiche after this lyfe shal abyde euerlastyngly in the
fentuary of god amonge those inestymable pleasures.
Et semen eorum in seculum dirigetur. And the
15 fede of them, that is to saye theyr good werkes shal
be dyrected vnto heuen eternally, no man in this lyfe
is so stedfast in well doynge, but somtyme may erre.
The holy man Iob sayd. Verebar omnia opera mea.
I fered all my werkes. I knewe not what state I stode
20 in. Saynt Poule also sayd. Qui stat videat ne cadat.
He that thinketh hymselfe in the state of grace, let hym
beware lest he fall from it. But who soeuer shal be
assumpte in to the heuenly Iherusalem shal be sure
neuer more to fynne, he shal so be confermed by grace
25 that neuer after he shal offende, but what soeuer he
dooth than shal be good and ryghtwyfe. The fede of
good crysten people, *that* is to saye theyr good werkes
shal be lyfte vp in to heuen eternally. Now let vs make
an ende of our sermon besechyng our moost mercyfull
30 lorde god *that* he vouchesaue to loke vpon the mysery
of his chyrche myltaunt with the eye of his mercy,
somtyme set in it worthy & able mynystres *that* may
turne all the worlde vnto the sayth of Cryste, makynge
the fede of the chyrche innumerable. And in con-
35 clufyon the chyrche ones set stably in the course of
vertue be not letted nor caste abacke in her Iourney,

St. Paul called his
converts his own
dear children,

having begotten
them by preaching
the gospel.

Preachers are
called fathers, the
church a mother,
all true Christians
children, who
after this life
shall abide in
God's 'sentuary';

no longer liable
to error as now.

Job and Paul
feared lest they
might fall from
grace.
[° & 1]

But those that
are assumpte into
heaven shall sin
no more.

Conclusion.

Let us pray God
in pity to His
church to send
able ministers,

that may turn all
the world to the
faith,

that the church
be not letted nor
cast aback in her
journey,

but ascend to the
eternal pleasures
of heaven.

but shortly may ascende to the eternall pleasures of
almighty god in heuen where the true chyldren of our
lorde shal be permanent worlde without ende. Amen.

De profundis clamaui ad te
domine : domine exaudi vocem meam.

5

Psalm cxxx.
Sinners breaking
God's command-
ment go away
from Him and fall
more and more
towards hell,

a fall shewed
figuratively in
the story of Jonas.

[* tt l, back]

Seven degrees in
the fall of Jonas;
1 his flight;

2 his hiring a
shippe at Joppen;

3 his entering the
ship and remain-
ing in it notwith-
standing the
sudden storm;

4 his sound sleep
below;

5 his being cast
into the sea;
6 his being
swallowed by a
whale;

7 if he had not
remembered God,

he would have
been digested and
voided by the fish.

Euery synner brekyng the commaundement of
god gooth awaye from hym, & draweth
backward in to many grete & peryllous
depe daungers, fallynge downe more & more
towards the horryble pyt of hell, whiche 10
thynges holy scripature hath shewed figuratyuely in the
story of the prophete Ionas, describynges certayne degrees
& ordres of his dyf'cencyons, whan he dyde breke the
commaundement of god. And we shal here marke &
note .vij. poyntes in the same ordre as they be there 15
shewed. Fyrste whan Ionas brekynges goddes com-
maundement tourned hymselfe awaye & fledde from the
face of god. Seconde whan he wente to a towne named
Ioppen nygh to the see, where he hyred a shippe
conuenient to passe ouer on his Iourney. Thyrd 20
whan he entred in to the shippe, & as scripature sayth
came downe in to it hauynge monycyon by the sodeyne
ryfynge of grete tempestuous storme, notwithstandinge
wold not retourne to londe. Fourth whan he wente
downe in to the holowe & lowest places of the shippe 25
there slepte soundly. Fyfh when he was cast out from
thens in to the furgyng see. Syxth whan he was
deuoured & swalowed downe in to the lowest parte of
a grete whalles bely. Seventh & last, yf in all these
trybulacions he had not shortly remembered almighty 30
god & be focoured by his helpe, coude not haue scaped,
but anone as he had ben dygested in that grete fyffhes
bely shoulde haue ben voyded out from hym in maner
of dunge, & so slyppe downe in to the botom of the

- grete fee. These .vij. degrees of the fall of Ionas from god by brekyng his commaundement, fyngefy vnto vs the dyuers fallynges downe of the fynner, wherby he gooth lower & lower from one degre to an other in to 5 dyuers perylles of depneffes. ¶ It forceth not for our purpose at this feafon though Ionas in holy fcripture fyngefy Cryft. For one & the fame thyng by a dyuers confyderacyon may be taken figuratyuely for two contraries. Somtyme in holy fcripture the lyon fyngefyeth 10 Cryft, and fomtyme by the lyon is fyngefyed the deuyll, as in the epyftle of faynt Peter. *Tanquam leo rugiens circuit.* It fyngefyeth Cryft as in the apocalypfe. *Vicit leo de tribu Iuda.* What thynges be more contrary than god and the deuyll. For as 15 moche therfore as one thyng may betoken Cryfte and the deuyll, why may not Ionas fomtyme fyngefy Cryft and fomtyme the fynner. But let vs proceede that we haue begon, we fhall marke and confyde in what maner the degrees of Ionas fallynge downe from god may be 20 correfpondent and fyngefy the degrees of the fynners difcencyons from god by fynne. The fyrft degre goynge in to fynne is confent of the mynde, with a delyberacyon had before to ony thyng forbyden by the lawe of god. For a more open declaracyon this fhall be an example.
- 25 Perauenture here is a yonge man yet chafte of his body, the remembraunce of a fayre woman cometh to his mynde, he doth not withftande it, but befyly thynketh on her beaute, and fetteth his mynde for to haue his flefhely lufte of that fame woman, and at the lafte con- 30 fenteth for to haue ado with her, yf that he myght haue oportunte and leyfer. This confente of the mynde is deedly fynne, all be it that he neuer haue his purpose in dede. Thefu cryfte our fauyoure faythe in the gofpell. *Qui viderit mulierem ad concupifcendum eam :* 35 *iam mechatus eft eam in corde fuo.* He that beholdeth a woman confentyng in his mynde for to

These seven degrees signify the sinner's descent.

It forceth not that Ionas in scripture signifies Christ; for so

the lion sometimes signifies Christ, sometimes the devil.

[* 11 II]

So Ionas may betoken sometimes Christ, sometimes the sinner.

The first degree of sin is consent of the mind to anything forbidden;

e. g. a young man yet chaste busily thinks on a woman's beauty and at last consents to have ado with her,

if he can have opportunity. This consent of the mind, even though he never have his purpose in deed, is deadly sin.

Sin committed in
the heart

and unrepented
leads to damna-
tion.

Cogitations, how-
ever unclean,
against which we
repugne, are often
not even venial
sins;

[* it is, back]
bystriving against
them we have
profit.
Unlawful consent
is the setting the
mind upon a
worldly creature
rather than upon
God. One so con-
senting flees from
God as Jonas did.

Second degree of
the sinner's fall;
the searching for
opportunity to
fulfil his purpose
in deed.

This is heaping
sin on sin, and
makes the first
spot more black
than it was.

haue his lust of her yf that he myght, the synne is com-
mytted in his herte, and by that same consent onely he
fynneth deedly. If that he than dyed without any
penaunce he sholde be dampned for euer. But the
cogytacyons whiche come fodeynly vnto the mynde be 5
they neuer soo vnclene yf that we consent not but re-
pugne agaynst theym as moche as we may be noo deedly
fynnes, nor no venyall oftentymes, and we also shall
haue grete profyte by stryunge ayenst them not con-
fentynge at any tyme, he that setteth his mynde more 10
vpon a worldly creature or pleasure than vpon god,
turneth hymselfe awaye from his maker, foloweth &
dooth after that worldly thyng contrary to his lawe,
whiche is called the vnlawfull consent of the mynde.
He fleeth from god, lyke as Ionas hauynge in com- 15
maundment to go vnto the grete cyte of Ninieue fledde,
dyfobeyed, & wolde not do as he was commaunded.
It is wryten of hym thus. Almyghty god sayd to Ionas,
ryse & go to the grete cyte of Ninieue preche & tell them
that theyr malyce & synfull lyuynge is comen to my 20
knowlege. Than Ionas rose dyfobeyed that commaunde-
ment & fledde from the face of our lorde. Thus ye per-
ceyue how manyfestly the fyrst fall in to synne whiche
is consent agreeth vnto the fyrst fall of Ionas. ¶ The
seconde degre of the fynners fall is the study & besy 25
ferchyng for tyme & oportunte whan he may fulfyll his
purpose in dede, for at suche season as the fynner besyeth
hymselfe how & by what meane he may accomplysh
that synne where vnto he hath consented before, than he
falleth downe one degre deper & his synne is more gre- 30
uous than it was onely by consentynge. In his so do-
ynge he hepeth synne vpon synne, and maketh the fyrst
spotte of it more blacke, more foule in the sight of god
than it was. Truly it is a generall rule whan a synne
ones purposed by consent in our mynde is deedly, what 35
soeuer we do for the accomplyshment of the same is

also deedly fynne. An example, perchaunce *thou* hast decreed with thyselfe (yf *thou* myght conueniently) to vse thy body after the sensuall lust and pleasure with a certayne woman, also goost aboute & procurest by many
 5 meanes to fulfyll the same in dede, eyther by wantonnesse of wordes, by wanton lokes, ga'lant apparayle of thy body, by ofte gyuyng gyftes or any other alwaye¹ what euer *thou* do in full purpofe of the same, be it neuer so lytell yf it were but the lyfthyng vp of strawe,
 10 is deedly fynne. This seconde degre of the fynners fall is figured by the seconde acte of Ionas whan he went to Ioppen a towne nygh the see, there hyred a shyppe to thentent he myght Iudasly flee from the face of our lorde god, of his so doyng scrypture speketh by these
 15 wordes. Et descendit Ioppen & inuenit nauem euntem² in tharfis et dedit naulum eius. Ionas wente downe to Ioppen there founde a shyppe goyng towards the cowntre of tharfis & hyred the same. ¶ The thyrd degre of the fynners fall is fulfyllinge of his pur-
 20 pofe that he hath ben about so longe to accompysh. Consent is euyl, the besy meane to fulfyl his purpose is worfe, & thaccompyshment of the fynne in dede is worfe of all for .iii. causes, fyrst for the longe contynuaunce, seconde for the more lust & pleasure had in the
 25 offence, & thyrd for the grete hurte that cometh by it, bothe of soule & body. A man doyng a trespasse ayenst almighty god & lye longe in it offendeth more greuouly than yf anone as he is fallen downe by fynne wyll ryse agayne, that persone is lesse blame worthy whiche shortly
 30 after consentyng wyll refrayne hymselfe than longe so to contynue, & in conclusyon fulfyll his purpofe. The immoderate lust & pleasure of the body is made more greuou by fulfyllinge of it in dede, than it fholde haue ben onely by thought or consent. For al though the

If thou hast decreed to use thy body after the sensual lust with a certain woman, whatever thou dost to fulfil the same,

[* & III]

though it were but the lifting up of a straw, is deadly sin. This second degree of sin figured by Jonas hiring a ship at Joppen, that he might Judasly flee from the face of God.

The third degree is fulfilling the sinner's purpose.

Consent is evil, the 'besy' mean worse, the deed worst, 1 for its continuance, 2 for the greater pleasure, 3 for the great hurt to soul and body.

He offends less who after consenting refrains,

than he who continues and fulfils his purpose.

The lust of the body made more grievous by fulfilling it in deed than by mere consent.

¹ sic 1509, 1555. Qu. ways?

² emittē 1509. emittam 1555.

By consent only the soul is made foul, by the evil deed both body [* tt lll, back] and soul are corrupt; by fornication two bodies. The third degree of sin figured by Jonas entering into the ship.

As a sinner after committing sin will not refrain though smitten with its abomination,

so Jonas notwithstanding the storm would not return to land. Fourth degree of sin is the custom of the same;

the sinner sinketh in the filthy pleasure of sin, as a horse waltering in mire, the softer it is the more easily he lieth, but when he would rise it will not suffer him to take hold.

Custom of sin more grievous in God's sight than one single sin, which may be excused by the frailty of man's nature.

mynde be fet on bodyly pleasure wherby the foule is fore vexed, & after bothe body & foule consent to *the* same *the* fynne is grete, but in conclusyon yf thaccomplyffment of the same be excercysed in dede it is made moche more greuous, for by thought & consent 5 onely the foule is made foule, & by *the* dede bothe body & foule is corrupte, & many tymes two bodyes as by the fynne of fornicacyon. This thyrd degre is figured by *the* thyrd acte of Ionas for as *the* fynner fyrst fyndeth meanes & than doth *the* dede, so Ionas fyrst founde 10 the way & meane to hyre the fhyppes & after entred in to it. As scriptrue sayth. Et descendit in eam. He came downe in to the fhyppes. And lyke as many tymes whan a persone hath greuously offended anone is smyten with thabomynacyon of his fynne all be it he 15 wyl not refrayne by *that* godly monycyon, so anone as Ionas was entred in *the* fhyppes grete tempest arose on *the* see, notwithstandinge he wolde not retourne to londe. The fourth degre in *the* fal of the fynner is *the* custome of *the* same, the more *that* a fynner accustom- 20 eth hymselfe in fynne *the* more greuous & deper is his discencyon towards *the* pyt of hell, all though he perceyue it not, for by lytel and lytel he synketh in to *the* fylthy pleasure of it, euen as an hors *the* softer myre or claye he waltreth hymselfe in *the* more easely he lyeth 25 & enprynteth deper his fymilytude in it, but whan he is about to ryse agayne the softnes of the cley wyll not suffre to take holde wherby he myght be assysted. The custome of nature is moche lyke, for naturally we must vse mete & drynke in hungre & thurst, & other in lyke 30 wyse as we haue ben customably vsed vnto. This fourth degre is more greuous in the fyght of god than is one dede or ones doynge of a fynne. Perauenture one offence, trespassse, or fal may be excused bycause *that* a man of hymselfe is so frayle. For it is sayd. Huma- 35 num est cadere. The properte of man is to fall.

- Sed *pergere in lapsum & perfeuerare diabolicum est.* But to lye longe & contynue in fynne is appropred to the deuyll. Whan the deuyll hath entyfed any persone to this poynt of contynnuance, he hath than
- 5 brought hym in a fadde & founde flepe, that scante can awake for any callynge or noyfe. This degre of the fynners fall is represented by the fourth acte of Ionas whiche perceyued a grete tempest comynge, all be it he wolde not retourne to londe, but wente downe in to the
- 10 lowest partes of the fhyppe & there flepte fore, of his fo doyng scrypture sheweth, sayenge. *Descendit in interiora nauis et dormiebat sopore graui.* Ionas descended in to the lowe partes of the fhyppe there flepte foundly. So after the fynner be comen in to the cuf-
- 15 tome of fynne, gooth downe & in maner slepeth in it. The fyfth in the fall of the fynner is whan he reioyseth & maketh bofte of the fynne that he commytted, where of very ryght he sholde be afhamed, and fere the paynes of the lawe ordeyned for open fynners. Suche persones
- 20 be bothe without fere & fhame. They shewe openly & many tymes in comyn tauernes to other of lyke dysposicion, theyr ygnominious & fhameful offences makynge grete crackes how wyckedly they haue done with that woman & with that, & perauenture wyl schaulder her
- 25 whiche they neuer touched. Thus they make open vaunte of themselfe to thentent other sholde laude & prayse theyr wyckednes. Of whome may be spoken the sayenge of the prophete Osee. *Profunde peccauerunt.* They fynne depely, & so depely that our
- 30 fauyour compareth that schaulderous shewynge of theyr wyckednes vnto the fall of hym whiche flyppeth downe to the botome of the see. *Utilius est illi si lapis molaris imponatur circa collum eius et proiciatur in mare.* It shold be better and more pro-
- 35 fytable for the fynner yf a myll stone were hanged aboute his necke & so cast in to the see, than openly

To continue in sin is 'appropried' to the devil.

The habitual sinner is in so sad and sound a sleep that he can scant awake for any noise.

[* tt iv]

This fourth degree of the sinner's fall is represented by Jonas sleeping sore in the lower parts of the ship.

So the sinner accustomed to sin sleeps soundly in it. Fifth degree; boasting of sin.

Such persons are without fear and shame;

in common taverns they make great cracks how wickedly they have done with this or that woman, perhaps slandering her whom they never touched; vaunting that others should laud their wickedness. Such a sinner sins deeply;

it were better for him if a millstone were hanged about his neck and he cast into the sea, than that he should shew his sin by cracking.

Jonas was cast
into the sea; so
[° tt iv, back]
boastful sinners
are drowned in
sin.

Sixth degree of
sin; the sinner
will defend and
impugne against
virtue;
having long been
accustomed to
vice and made his
vaunt of it, he
seeks to cause
others to think
the same.

Such a man de-
spiseth all 'hol-
some mony-
cyons';

he will not suffer
the life of wicked
folks to be re-
proved or the
wounds of his
soul to be touched;

he is devoured by
the devil 'into the
lowest parte of
his bely,'
as Jonas was
swallowed by the
'whalle' into the
vile part of his
'carkeesse.'

fhewe his fynne by bofthyng or crakynga. The fyfth acte of Ionas is corefpondent to this degre whan he was 'cast in to the see & drowned in the waters. So these grete abhomynable fynners that make bofte of theyr vngracyoufnes be drowned vtterly in fynne, ouerwhelmed with the manyfolde flodes of it. The fyxth degre is whan the fynner wyl defende his errour & impugne ayenst vertue, they haue so longe vfed & accustomed themfelfe in vycyous lyuynga, so longe made theyr vaunte of theyr so doynge, that it semeth to them as no fynne, & by all meanes that may be founde, procure & be aboute to cause al other to thynke the same. O grete & deedly profoundyte of fynne, whan a man is fallen downe to this degre he despyfeth & vtterly forfaketh all holsome monycyons wherby he myght be brought agayne vnto the ryght waye of good lyfe. Sapiens sayth. *Impius quum in profundum malorum venerit contempnit.* Whan the fynner is fallen in to the depnes of fynne than he despyfeth all holsome remedyes & correccyon for the amendment of his synful lyuynga, he wold haue euery perfone to be of his maner, also wyl not suffre the lyf of wycked folkes to be reproued & spoken ayenst, neyther the greuouse woundes of his soule to be touched in ony condycyon, the fynner whiche is of this maner the deuyll hath all hole in his poffeffyon & power. Saynt Iohan fheweth that our aduerfary the deuyll gooth about ferchyng whome he may deuour, but now I fere he nedeth not so to do, for his purpose in maner is al redy fulfilled, he hath deuoured & fwallowed many in to the lowest parte of his bely. This fyxth degre is well fhewed by the fyxth acte of Ionas whan the grete myghty whalle deuoured & fwallowed hym downe in to the vyle & lowest parte of his carkeffe. In lyke maner these obftynate & abhomynable fynners be vtterly deuoured & fwallowed downe of our grete enemy the deuyll. The

feuenth degre is to despayre of *the grete mercy of god* whiche is moost depe, moost peryllous of all other, & nexte to the horryble pyt of hell, yf any creature be fallen downe so depe *that* he despayre it shal be very
 5 harde for hym to ryfe agayne. Saynt Crisostom sayth. Desperatio non finit peccatorem post lapsum exurgere. Despayre wyl not suffre a man whan he is fallen downe to ryfe agayne, it is lyke a depe pyt whose mouth is stopped vp with a grete stone so *that*
 10 no thyng may gete out but yf *the* stone be remoued, the couerynge of this depe pyt desperacyon may not be taken away without stronge & stedfast hope in the grete mercy of almighty god, of the whiche superhaboundaunt mercy we haue so moche spoken in *the* other psalmes
 15 before that yf grete plente of scripture were not whiche by & by in euery place prayeth and exalteth this grete mercy I sholde be fered lest no more coude be spoken of it. Than syth this mercy is neuer voyde but alway spoken of in scripture in euery corner it must nedes (as
 20 me semeth) be a grete comforte to all true penytentes. It is also approued by so many perylles & fymilitudes, promised with so many affirmacions, and last hath ben so ofte excercysed vpon so many fynners, *that* of a trouth *the* fynner is ouer moche obftynate & harde herted
 25 whiche can not meke hymselfe lowly hauynge ful confidence & stedfast hope in *the* endles mercy of god, he *that* can not fynde in his herte to submytte hymselfe by this maner is dygested & incorporate in *the* substance of *the* deuyll euen as mete whan it is dygested is turned
 30 in to *the* substance of fleshe & blode. For amonges all synnes desperacyon is *the* thyng *that* moost maketh us deuyllyshe & our condycyon lyke to dampned spyrytes, for they shal euer be in despayre, neuer trust to haue forgyuenes. But now to our purpose, yf *Jonas beyng*
 35 in *the* whalles bely, destytute & wyde from all helpe of any creature had not ben focoured by *the grete mercy*

[* tt v]
 Seventh degre of the sinner's fall, despair.

St. Chrysostom saith: despair will not suffer the fallen to rise again.

It is like a deep pit whose mouth is stopped up with a great stone, which stone (desperation) cannot be taken away without hope in God's mercy.

This mercy (spoken of in every corner of scripture) a great comfort to true penitents; it has been so approved, promised and exercised, that the sinner must be overmuch obstinate who cannot meek himself;

such a desperate sinner is digested and incorporate into the substance of the devil.

Desperation makes us like damned spirits.

If Jonas in the 'whalles bely' had not been succoured by God's mercy, [* tt v, back]

he would have
been turned into
the whale's nature
by digestion,
and the residue
volded out into
the sea;

so the sinner fall-
ing from one
degree of sin
to another, not
calling on God
for help,

shall be incorpor-
ate into the sub-
stance of the
devil and con-
veyed 'through his
bely' into the pit
of hell.
But Jonas cried
to God and was
set again upon
earth.

So the sinner may
obtain mercy,

if remembering
the privy jeopard-
ies he lieth in,

he lifts up the
eyen of his soul
to God.

It is profitable
also for rightwise
people often to
reherce the verse
De profundis.

Let him that
standeth take
heed lest he fall.

[* & vi]

of our lorde. I beseeche you who coude haue saued hym
from turnynge a parte in to the whalles nature by dy-
gestyon, & the refsydue to haue ben voyded out through
his guttes lyke dunge in to the depe see, wherby we
may well perceyue that a fynner fallynge downe from 5
one degre of fynne in to an other without he shorthly
returne to the state of grace amendinge his lyfe, call to
almighty god his maker for helpe, & haue a full trust
in that mercyfull lorde shal at the last by despayre be
incorporate to the substaunce of the deuyll, so shal be 10
conveyed through his bely & fall downe in to the depe
pyt of hell. But Ionas in all his Ieopardyes cryed to
our mercyfull lorde god askynge mercý, whiche anone
he obtayned, for by the commaundement of god he was
delyuered from all perylles & set agayne vpon the erthe. 15
If a fynner wyl do in lyke maner, almighty god with-
out doubte shal fhewe his mercy & clene delyuer hym
from all peryll of dampnacyon. It is therefore very
necessary for euery fynner dylygently to take hede call-
ynge to remembraunce the peryllous & preuy Ieopardyes 20
he lyeth in, wyfely with a circumspecte mynde to loke
vpon the daungers that may fall by the same, and that
done lyfte vp the eyen of his soule to our moost
mercyfull lorde god, sayenge. *De profundis clamaui*
ad te domine: domine exaudi vocem meam. 25
Blyffed lorde I a synfull creature call to the for helpe.
I beseeche the here my voyce. It is also profytable for
good & ryghtwyse people ofte to reherse this verse
wherby they may auoyde the grete perylles of this
wretched worlde, no creature lyuinge is so stedfast & 30
sure but may fal in to these depe daungers of fynne,
wherfore saynt Poule admonyffhe vs al sayenge. *Qui*
stat videat ne cadat. He that standeth or elles he
that is in the ryght waye of good lyuynge, let hym take
hede leest he fall or go out of it. For this cause euery 35
ryghtwyse persone saye. *De profundis clamaui ad te*

domine: domine exaudi vocem meam. Good
lorde I beyng in trouble and fere of myn enemyes *the*
worlde, the fleſſhe & the deuyl crye to the for helpe,
here my voyce, delyuer me from theyr daungers.

Lord, hear my
voice.

5 Thyrd let vs ofte repete this ſayd verſe for them *that*
be in the paynes of purgatory, for whome cryſtes chirche
hath ordeined ſpecially this pſalme to be ſayd, *the* foules
beyng in theſe grete paynes abyde euer lokyng for
the grete mercy of god, alſo one droppe of it to ſwage

Let vs often
repeat this prayer
for ſoules in pur-
gatory, for whom
the church has
ordeined ſpecially
this psalm to be
ſaid:

10 theyr paynes by the helpe of our prayers, therfore as
hertely as we can let vs all ſaye this for theyr comforte.
De profundis clamaui ad te domine: domine
exaudi vocem meam.

De profundis.

¶ For as moche as this pſalme of our holy faders is
15 ſet in the nombre of penytencyall pſalmes, therfore in
our begynnynge it is conuenient we ſhewe ſome reaſon
why it ought ſo to be named, & what thyng is in it
longynge to penaunce. There be .iii. partes of penaunce
as it is ſhewed by dyuynes wherof we haue ofte ſpoken

Why this psalm is
ſet in the number
of penitential
psalms.

20 by dyuers figures, contrycyon, confeſſyon, & ſatyffac-
cyon, notwithstandinge in many places of ſcripture
they be ſhewed figuratyuely by the nombre of .iii. as
it appereth in exodi, the people of Iſraell walked in
wylderneſſe many tymes, but amonge all other ſpecyally
25 is there named the ſpace of .iii. dayes, whiche *the* grete
doctour origine expounynge ſheweth *the* miſtery of
the .iii. partes of penaunce to be ſignefyed by thoſe .iii.
dayes. Alſo in the ſtory of Ionas wherof before we

Three parts of
penance,

contrition, confeſ-
ſion, ſatisfaction,

ſhewed figura-
tively,
as 'the grete
doctour' Origen
ſays, by the three
days' wandering
of Iſrael in the
book of Exodus,

30 the whalles bely *the* ſpace of .iii. dayes cryed to almyghty
god for his delyueraunce, whiche the thyrd daye was
herde, delyuered from the deuourynge of that 'fame
grete & horryble beeft or fyffhe that ſwalowed him in
to his bely, and ſo ſet agayne vpon the erth. Theſe

and by the three
days ſpent by
Jonas in the
'whalles bely,'
who was on the
third day deli-
vered.

[* tt vi, back]

35 .iii. dayes lyke wyſe as we ſayd before ſygnify the .iii.
partes of penaunce, wherby fynners be delyuered from

So by the three
parts of penance
ſinners are
delivered

from the devil.

David in the beginning of this psalm expresses the three parts of penance;

1 Contrition: *De profundis*;
2 confession: *Domine exaudi*.

3 satisfaction: *Fiant aures*.
Contrition is inward sorrow

and humility from 'the herte rote.'
The heart of man is deep;

God may not expulse the man that crieth from the deepness of the heart.

[* tt vii]

We must have great sorrow which maketh a great noise before our merciful Lord.

the captiuite of the deuyll, from his tyranny, & reftored agayn to theyr fyrft lyberte. Our prophete dauid in the begynnynge of this psalme vseth a lyke mystery fyrft expreflynge his petycion vnto god by these wordes. *De profundis clamaui ad te domine: domine* 5 *exaudi vocem meam. Fiant aures tue intendentes in vocem deprecationis mee.* In the whiche wordes be exprested the .iiii. partes of penaunce. Fyrft he prayeth for contricion sayenge. *De profundis clamaui ad te domine.* For confeffyon he addeth. 10 *Domine exaudi vocem meam.* And thyrde for satisfaccion. *Fiant aures tue intendentes in vocem deprecationis mee.* Fyrft contrycyon is a grete inward forowe comynge from the very depnes of the herte with mekenes, by a profounde confyderacyon & 15 remembraunce of our synnes. Truly the depnes of synne is very grete as it was shewed before. And for that cause we must make depe ferche in our confeyence remembrynge the gretenes of euery synne with grete humylyte comynge from the herte rote. *Profundum est cor hominis.* The herte of man is depe, who soeuer cryeth to almyghty god hertely, that is to saye from the depnes of his herte must nedes be herde. God may not expulse or forsake the herte that is so penytent & meke. For our prophete sayth in an other place. 25 *Cor contritum & humiliatum deus non despiciet.* Blyffed lorde thou shalte not despyse a contryte herte. And how may the herte be more contryte & meke as whan of very contrycyon, Mekenes & profounde confyderacyon of our synnes, we 'aske mercy & forgyue- 30 nesse of almyghty god. A lytell forowe is not suffycient nor lytell penaunce, but we must haue grete forowe & grete penaunce whiche maketh a grete noyse before our moost mercyfull lord. And the persone that cryeth to god on this wyfe, with grete forowe & penaunce, hath 35 very contrycyon, he may well saye. *De profundis*

- clamaui ad te *domine*. Lorde I haue cryed to the
 from my very herte rote. But this crye must be softe
 without noyfe of wordes, it must be in the secrete places
 of the herte, no voyce, no founde, in any wyse fhewed
 5 outwardly. Contricyon is none other but an inwarde
 sorowe of the mynde set in the preuy place of the herte,
 whiche nedes must go before confessyon made by mouth,
 for truly confessyon without contricyon had before pro-
 fyteth very lytell or no thyng. All be it contricyon
 10 is secrete within the preuy place of the herte, notwith-
 standyng confessyon must be made by open wordes,
 manyfest fhewyng of the mynde, expressyng truly &
 openly euery synne with the circumstaunce to a preeft,
 all colouryng, faynyng & hydyng of our trespasse set
 15 aparte, whiche can not be done in any condycyon but
 by spekyng of wordes, therfore euery penytent in this
 seconde place is taught to aske of almyghty god *that* he
 vouchefawe mercyfully to here & accept his confessyon
 fayenge. *Domine exaudi vocem meam*. Lorde
 20 here the voyce of my confessyon. We sayd sattyffaccion
 is the thyrd parte of penaunce, whiche is deuyled into
 other thre partes. Almsdede, fastyng & prayer, amonges
 these prayer is the chefe, & in maner all hole sattyffac-
 cyon, this may be fhewed for thre reasons. Fyrst
 25 bycause it encludeth the other two almsdede & fast-
 yng. Seconde it is a sacrefyce of a more noble thyng
 than any other. And thyrd it is more comyn, more
 lyght, more eafy for any persone to do. Prayer in it
 selfe is almsdede, namely whan we praye for synners
 30 beyng in grete necessity and myserye, for by our so-
 doyng we shewe and excercyse our spyrytuall almesse
 vnto theyr foules, whiche is ferre better than any bodyly
 almesse doyng. Prayer also yf it come from the herte
 and mynde as it fholde, maketh the body wery, feble,
 35 and subgecte to the foule whiche thyng is specyally
 done by fastyng. Now ye may perceyue how prayer

This cry must be
 soft without noise
 of words.

Contrition a
 sorrow in the
 privy place of the
 heart;

confession with-
 out contrition
 profiteth little.

Confession must
 express every sin
 to a priest,

all colouring set
 apart;
 it cannot be made
 without words.

Lord, says David,
 hear the voice of
 my confession.
 Satisfaction con-
 sists of almsdeed,
 fasting and
 prayer; of which
 prayer is chief,
 1 as including
 almsdeed and
 fasting,
 2 as being a
 sacrifice of a
 nobler thing,
 3 as being more
 common for any
 person to do.

[* it vil, back]
 1 Prayer is alms-
 deed, namely
 when we pray for
 sinners;

it is spiritual
 almesse unto their
 souls.

2 Prayer coming
 from the heart
 maketh the body
 weary and subject
 to the soul, as
 fasting does.

2 Prayer is the sacrifice of a more excellent thing;

not of our worldly substance as in almesse;

not of the substance of our bodies as in fasting;

but of our soul.

3 Prayer is more 'comyn' and easy for all; not only for the rich, as almesse; nor for the 'hole' only and strong, as fasting.

Therefore David bids the penitent with true hope ask of God that He give heed unto his prayer.
[c. 12 viii]

We pray Him to accept our penance whereby we may be holden up from the pit of damnation.

If God be so cruel that

includeth the other two partes of satyffaccyon almedede and fastynge. Seconde we sayd prayer is a sacrefyce made of a more excellent, noble, and acceptable thyng before god. For whan we dystrybute our goodes gyuyng them in almesse to the poore people, a sacrefyce is made of our worldly substaunce to almyghty god. By fastynge we do sacrefyce with the substaunce of our bodies, but whan we make our prayers lyfthyng vp our myndes to almyghty god, a sacrefyce is made of our soule whiche is moost acceptable in his fyght. 1 Therefore as moche as the soule is better, more noble & acceptable than is the body or any worldly rycheffe, so moche more noble sacrefyce prayer muste nedes be than is almedede or fastynge. Thyrd we sayd prayer is more comyn and easy for any persone to doo. Euery 1 body is not of substaunce in rycheffe to gyue almesse vnto the poore, neyther any persone is so hole and stronge of hymselfe to suffre many longe fastynges, but who is so feble and weyke in body that may not at somtyme praye? truly none, therefore prayer is more 2 comyn, more lyght and easy than is fastynge or almes dede. And for as moche as it is chefe amonges the other partes of satyffaccyon, our prophete therefore remembreth and techeth the penytent specyally in this thyrd place to aske of god faythfully with true hope 2 that of his goodnes he gyue hede vnto 'his prayer. Fiant aures tue intendentes in vocem deprecationis mee. Good lorde I beseeche the gyue hede to the voyce of my prayer with the eres of thy pyte & mercy. This is the somme of our hole petycyon, that 3 our blyssed lord of his goodnes vouchesaue to accepte our penaunce done with a good wyll also with true contrycyon, confessyon, & satyffaccyon, wherby we may be defended and holden vp from the horryble pyt of eternall dampnacyon. If almyghty god be so cruell 3 & vnmerciful that for our offence done ayenst his

goodnes wyll not forgyue & excercyse his mercy whan we call for it, perauenture we sholde take occasyon to leue our pacyence for his sake, & so flyppe downe in to the eternall paynes of hell, lyke as *the wyfe man sayth.*

5 *Ve hijs qui perdiderunt sustinenciam.* Euerlastyng forowe be to them that haue lost theyr pacyence whiche is onely susteyned by true fayth & hope in his mercyfull forgyuenes, therefore our prophete teche vs here to put our stedfast hope & confydence in god &

10 with *the same comforte* our soules, *promysynge also that* he shal excercyse his mercy vpon all very contryte & true penytentes, whiche promyse he fortifyeth by .iij. maner meanes, fyrst by¹ *thoccafions that* sholde cause vs not to haue forgyuenes. Seconde by the promyse

15 made to euery true penitent, & thyrde by his superhaboundaunt mercy, whiche is euer redy to all that wyll aske it forsakyng theyr synfull lyfe. Thre thynges there be whiche of a lyklyhode sholde cause almighty god not to forgyue synners. Fyrst the gretnes

20 of theyr synnes. Seconde his ryghtwyfnes. Thyrde the instytucion and ordynaunce of his lawe. But now we shal shewe that these thre can not withstande the forgyuenes of almyghty god, but nedes he must be mercyfull & forgyue synners be they neuer so greuous, namely

25 them whiche be penytent & sorowfull for theyr myllyuynge. Our wyckednes shal not withstande yf we wyll be penytent & with a constaunt mynde amende our lyf. Elles all we were in a peryllous condycyon, for whan any persone offendeth ayenst almyghty god,

30 yf he were not mercyfull & wyllynge to forgyue his trespasse, alas all we be in grete leopardy of dampnacyon, what shal we do but fal in to the depe dungeon of dyspayre. If it were shewed ones for a trowth that god wolde not forgyue synners, how myght we kepe

35 ourselfe from dyspayre, dyspayre is none other but

He will not forgive when we call for His mercy, we might lose patience and slip down into hell.

Patience only sustained by faith and hope in forgiveness.

David bids us comfort our souls with hope in God,

who will shew mercy on all true penitents;

he fortifies this promise, 1 by the occasions which should cause us not to be forgiven, 2 by God's promise, 3 by God's mercy.

1 Three things seem against forgiveness;

1 the greatness of our sins, 2 God's righteousness, 3 God's law.

Yet these cannot withstand God's forgiveness; He must forgive them that be sorrowful for [* tt viii, back] their misliuing. Our wickedness cannot withstand, if we repent and amend our life; else we must all

fall into the deep dungeon of despair.

¹ be 1509, by 1555.

If God would not
exercise His
mercy, we must
despair.
But He is ready
to forgive;
for there are now
innumerable
saints in heaven
who sometime
grievously tres-
passed.

None can say:
My heart is clean.

All were sinners
(few except) and
needed the grace
of God, which
was always
granted to all
that ask it.

So Jonas was
delivered when
he cried to our
merciful Lord.

[* vv 1]

Thou sinner that
art fallen into
despair,

hear the offence
of Jonas and the
forgiveness
granted upon his
prayer.

The higher in
degree God sets a
man, the more
grievously does he
offend if he sins.

wantynge of very hope & trust in the forgyuenes of
almighty god. If it so were *that* god wolde not excer-
cyse his mercy, by what meanes myght we ordre our-
felfe not to fall in dyspayre. But doubtles it is not so,
he is mercyfull and alway redy to forgyue. For now 5
be innumerable sayntes in heuen, notwithstandinge
somtyme they greuouly trespassed brekyng the com-
maundementes of god, & what creature lyueth that
neuer offended. The wyfe man asketh this questyon.
Quis potest dicere, *mundum est cor meum*, 10
purus sum a peccato. What persone lyuynge may
saye, my herte is cleane, I am without synne. Saynt
Poule sayth. *Omnes peccauerunt et egerunt*¹
gratia et misericordia omnipotentis dei. All
were synners (few excepte) & neded the grace & mercy 15
of almighty god, whiche was graunted & euer shall be
to all that wyll aske it. This may well be affermed
defyringe none other example but that we spake of
before, ye herde how meruaylously Ionas was delyuered
by the mercy of god from the depe daungers that he 20
was in, ye herde also of the many grete Ieopardyes of
his lyfe *that* he was in, almoost destytute from hope,
thought neuer in maner to haue be focoured and set
agayne at lyberte, notwithstandinge he cryed to our
mercyfull lorde, & obteyned forgyuenes. Now thou 25
synner what soeuer thou arte (yf any suche be in this
presence) that for the gretenes of thy synne is fallen in
to dyspayre. Here now the grete offence of Ionas
ayenst our lord god brekyng his commaundement, &
yet notwithstandinge by his prayer obteyned forgyue- 30
nes, it was not denyed but lyberally graunted. Al ye
knowe ryght well the more gentlyly & mekely almighty
god deleth with ony person, the hyer in degre that he
set hym, yf he breke his commaundementes the more
greuous is his offence. Now so it is Ionas was called 35

¹ egerüt 1509, egerunt 1555.

- of god to an hye offyce, had auctoryte to speke for an hole comyn welth, it may be called the state or degre of apostle, whiche in honour is aboue all the degrees of this worlde, he had also *the* spyryte of prophecy, a
- 5 meruaylous gyfte, very fewe or none be endued with it, the commaundement he had was not by a generall precepte as *the* offyce of byffhoppes & other whiche haue cure of foules is generally gyuen to them, but moche more speccially it was attriute to hym by peculer
- 10 reuelacyon & the worde of almyghty god. As it is wryten in holy scrypture. *Factum est verbum domini ad Ionam.* Our lorde sayd to Ionas. Truly a grete difference is bytwene the commaundement gyuen by a kynge to ony persone by name, & the commaunde-
- 15 ment gyuen to an hole multytude indyfferently. Further more the mater the befynes whiche was commaunded hym to do was of no small weyght, & also he myght haue done it at his ease. Euery man wyll thynke the mater grete wherby *the* helth and relefe of .xx.c.
- 20 thoufande foules dependeth, so many was in the cyte of Niniue where vnto he was sente. He neded not to make a grete oracyon to perswade the peo'ple. These fewe wordes had ben suffycient for his dyscharge. *Adhuc quadraginta dies & niniue subuertetur.*
- 25 within .xl. dayes the cyte of Nynyue shall be destroyed, ye se well the fhewynge of this mater was not so dysfuse but he myght haue done it on the best wyfe. Ionas had a vayne & folyfhe estimacyon regardynge hymfelse to moche, he thought almyghty god is so good
- 30 & mercyfull of hymfelse, that as soone as the people wyl forake theyr errour & knowlege themfelse gylty he wyll doubtles fhewe his mercy on them, & so shall I euer after be taken as a lyer & neuer after be gyuen credence to my wordes, for this cause he fledde, wolde
- 35 not obey the commaundement of god, more regardynge hymfelse than *the* saluacyon of so many thoufande

Jonas was called to the state of an apostle, had the spirit of prophecy;

a special commandment was attribute to him by 'peculiar' revelation.

Difference between a commandment given to any person by name and to a 'hole' multitude indifferently. The business committed to Jonas
(1) weighty,
(2) easy;
1 on it depended the relief of 2,000,000 souls;
2 he needed not to make a great
[* vv l, back] oration :

' Within 40 days Nynyue shall be destroyed,' these few words had been sufficient for his discharge. Jonas thought: God is so good,

that as soon as the people forsake their errour, He will shew mercy, and I shall be taken as a liar ;

so he fled, disobeying God and regarding himself more than that great city.

foules. All these thynges confydred we may well perceyue his grete contempte ayenst god & brekyng of his lawe, not withstanding our best & mercyfull lorde whan Ionas in al his grete perylles remembred his vnkyndnes done ayenst his maker and called to hym for mercy, anone he graunted hym forgyuenes. If god had kepte in mynde his vnkyndnes, truly he had not so haue ben delyuered, but he of his gentylnes toke more hede to his penaunce than to his offences done before, whiche gentylnes he sheweth to euery synner that wyll forsake his wretched lyfe and aske forgyuenes. If almyghty god were not thus benefyciall and mercyfull, neyther Ionas nor any other creature myght escape the daunger of fallynge in to despayre. Therefore our prophete sayth. Si iniquitates obseruaueris domine: domine quis sustinebit. Lorde yf thou bere in mynde our synnes & wyll not forgyue vs, who may kepe hym from despayre. By these we may knowe that our synnes can not withstande the grete mercy of god, yf we be penitent. Now we shal shewe that the ryghtwysnes of god can be none obstacle agaynst his mercy. ¶ It is requyred bothe of ryght and equyte a recompence to be made for a trespasse or vnkyndnes shewed to any persone or euer the offence be vitterly forgyuen. And for that cause a certayne solempne feest was instytute in the olde lawe by Moyse accordynge to goddes commaundement euery yere to be celebrate & kepte, which they named the feest of makynge cleane and the daye of mercy. In that solempne feest custumably was offred vp a certayne generall sacrefyce for the synnes of all the people. On that daye whan that the bysshoppe of theyr lawe had halowed certayne quicke beestes in an out hous of the temple. Anone hymselfe onely arayed with solempne apparayle sholde entre in the temple, and go forth to a place in the sayd temple called Sancta sanctorum,

So great was his contempt against God,

who yet on his repentance anon forgave him;

heeding more his penance than his offences.

If God were not thus merciful,

every sinner must despair.

Our sins then, if we be penitent, cannot withstand God's mercy; [** vv ii*] nor is His righteousness an obstacle against His mercy. A recompense must be made for trespasses or ever they be forgiven.

Moses appointed a yearly feast of making clean and day of mercy, when a sacrifice was offered for the sins of all the people and the bishop went into the holy of holies.

takyng with hym parte of the beestes blode, whiche
 feuen tymes he fholde fprynkle before the fete of god
 whiche they called Propitiatorium, a place of mercy,
 wherewith almyghty god fholde be made more meke
 5 and the fooner excercyfe his mercy vpon the people.
 So for this caufe they named that folempne feest the
 daye of mercy. All this facrefyce done by the byffhop
 in the olde lawe was onely but a fygure. And as faynt
 Poule wrote vnto the hebrewes a fynnyfycacyon or
 10 token of the knowen trouth to come. Therefore cryften
 people fyth our tyme now is the plenteuous tyme of
 grace we may not be in no worfe condycyon than the
 Iewes were. In theyr tyme almyghty god was peafed
 by the meanes of theyr facrefyce. Now moche more
 15 in our dayes where as grace is fuperhaboundaunte, a
 facrefyce fhall be made the whiche is of moche more
 ftrength, more vertue, to purge and vtterly doo awaye
 our fynnes. Also it fhall fooner moue almyghty god
 to excercyfe his mercy vpon vs. Let vs remembre
 20 who is our byffhop, what is our facrefyce, what maner
 blode it is, what is the inwarde parte of the temple, &
 to what entent all thefe were ordeyned. The holy
 doctour faynt Poule fheweth them at large in a mer-
 uayllous epyftle wryten to the hebrewes. *Christus*
 25 *affiftens pontifex futurorum bonorum per am-*
plius et perfectius tabernaculum non manu
factum id est non huius creationis neque per
fanguinem hircorum aut vitulorum fed per pro-
prium sanguinem introiuit femel in sancta
 30 *eterna redemptione inuenta.* Cryfte Ihefu is our
 byffhop, his mooft precyous body is our facrefyce,
 whiche he offred vpon a crosse for the redempcyon of
 all the worlde. The blode fhedde for our redempcyon
 was not the blode of gotes or calues as in the olde lawe,
 35 it was the very blode mooft innocent of our fauyour
 Ihefu cryft. The temple wherin our byffhop dyde

There he sprin-
 kled blood before
 the propitia-
 torium.

This sacrifice was
 a token of the
 truth to come.

Christians may
 not be in worse
 condition than
 were the Jews,

by whose sacrifice
 God was peased.
 Much more now
 shall He do away
 our sins, who
 have a sacrifice of
 much more vertue.

[* vv ii, back]

Our bishop is
 Christ, our sacri-
 fice His body
 offered upon a
 crosse for the
 redemption of
 the world;

the blood shed
 for us was not the
 blood of goats or
 calves, but the
 blood most inno-
 cent of our
 Saviour.

The temple in
 which our Bishop

did sacrifice was
not made by
man's hand;
He shed His blood
in the face of the
world.
This temple hath
two parts;

the earth, where
he suffered;

the holy place,
heaven, in which
He shewed before
His Father's
throne the blood
seven times shed
for sinners.

[* vv III]
This sacrifice is
offered not yearly,
as the Jews'
manner was, but
every day, hour
and moment.

Every true peni-
tent is part taker
of this sacrifice.

If we sin, we have
an Advocate with
the Father.

sacrefyce was not made by mannes hande but onely by
the power of god, he fhedde his precyous blode for our
redempcion in the face of all *the* worlde, whiche is the
temple made onely by the hande of god. This temple
hath two dyuers partes, one is *the* erth wheron we be 5
inhabyte, the other is not yet knowen to vs mortall
creatures. Fyrst he dyde sacrefyce in the erth whan
he suffred his passyon. After in a newe clothyng or
garment, the vesture of immortalite, & with his owne
precyous blode entred in to *sancta sanctorum*, that is 10
to saye in to heuen where he fhewed his sayd moost
precyous blode before the trone of his fader whiche he
fhedde for all synners .vij. tymes. By this holy sacre-
fyce almyghty god must nedes haue pyte & execute his
mercy to al true *penytentes & this sacrefyce shall euer 15
contynue not onely yere by yere as *the* maner was of
Iewes, but also it is dayly offred for our comforte, and
euery houre & moment for our moost stronge focour,
wherfore saynt Poule sayth. Eterna redemptione
inuenta. By it we be redemed for euer. Euery con- 20
tryte & true penytent persone not wyllynge to fall
agayne but with a full purpoe contynue in vertuous
lyuyng, is parte taker of this holy sacrefyce. As saynt
Iohan fheweth in his fyrst epystle. Filioli mei hec
scribo vobis vt non peccetis, sed & si quis pec- 25
cauerit aduocatum habeamus apud patrem
iesum christum iustum, et ipse est propiciatio
pro peccatis nostris, non pro nostris tantum sed
& totius mundi. My dere chyl dren in god I wryte
to you gyyng monycyon *that* ye absteyne from synne, 30
& yf at any season by your owne neclygence ye tref-
passe ayenst god, call vnto Iesu cryst our aduocate in
heuen vnto the fader whiche offred hymselfe in sacre-
fyce for our synnes, not onely for ours but also for the
synnes of all the worlde. All we therfore beyng 35
penytent & forowfull for our offences past with a full

- purpose neuer agayne to trespasse trustyng by the grace of our lorde fo to contynue, may trust verly that by this sacrefyce the body of Ihesu cryst dayly offred for our redempcyon, almyghty god the fader of
- 5 heuen is caused *the* sooner to be meke & shewe his mercy euer redy to forgyue as soone as we aske forgyuenes. For that same sayd sacrefyce is *the* very mercyfull remedy for our synnes. As it foloweth in the same psalme. *Quoniam apud te propiciatio est.*
- 10 Syth this holy sacrefyce may so speedfully moue the goodnes of almyghty god to mercy, forgyuenes, & is *the* very strength of our penaunce wherby we may make 'satisfaccyon for our greuous trespasses, who wyll thynke that his ryghtwyfnes myght in ony condycyon
- 15 be an obstacle ayenst his mercy. The ordynaunce of his lawe lykewyse can not withstande nor fere vs but euer to haue forgyuenes yf we aske it. Of a trouth the lawe gyuen to the Iewes was very ferefull and cruell, for that cause named the lawe of fere and deth.
- 20 But now all fuche seremonyes, ferefulness, subgeccyons, and cruelte ordeyned for brekyng of it be past and done. As saynt Poule sayth a newe lawe is made and publyfshed whiche is the lawe of lyberte and grace, the lawe of lyfe and mercy. Of the olde lawe gyuen
- 25 by Moyfes saynt Poule wryteth on this maner. *Irritam quis faciens legem moisi sine vlla miseratione duobus aut tribus testibus moritur.* Who soeuer dyde breke the lawe of Moyfes wytnesse had of two or thre sholde dye without mercy. Take hede
- 30 how vnmercyfull the lawe of Moyfes was. But what is wryten in Crystes lawe. *Penitenciam agite & appropinquabit regnum celorum.* Do penaunce for your synnes and ye shall be faued. Beholde, by the lawe of Cryste our fauyour almyghty god wyll be
- 35 meke and excercyse his mercy yf we do penaunce. And bycause euery penytent sholde euer be in surete

Every penitent, who purposes by God's grace never to trespass again, may trust by the sacrifice daily offered for our redemption to receive forgiveness.

As this sacrifice may so speedfully move God to mercy,

[* vv liii, back] who will think that His righteousness can be an obstacle to His mercy? Nor can His law fear us. True, the Jews' law was cruel, a law of death.

But now a new law of grace and life is given.

They who brake Moses' law should die without mercy.

In Christ's law it is written: Do penance for your sins and you shall be saved.

To assure penitents of forgiveness

authority to forgive sins and absolve penitents is given to priests.

Christ said :
Whose sins soever
ye forgive here,
shall be forgiven
in heaven.

[* vv iv]

The penitent,
confessing his
sins without
glose or colour
and making re-
compence, shall
be made clean by
absolution.

Whoever breaks
this gentle law,
shall deserve
God's indigna-
tion.

Let us apply our-
selves to do after
God's law ;

If at any season
we do a trespass,
let us not despair,

but stick fast to
our Lord, as a
post set to a wall,
which seems to
hold up the wall,
by which it is up-
held.

of the same the grete auctoryte to forgyue synne is lefte¹
here amonges vs in the chyrche of cryste and the power
of the same gyuen to preestes that they by that
auctoryte may asfoyle euery true penytent and forgyue
all theyr synnes whiche is auctorysed by the wordes 5
wryten in Crystes lawe. *Quorum remiseritis peccata*
remittuntur eis. Whose synnes foeuer ye forgyue
here in this chirche mylytaunt be they neuer so greuous
the same shal be for'gyuen in heuen, therefore what fo-
euer synner wyl go with a contryte herte vnto a preeft 10
shewe to hym all his synnes *without* glose or colour &
mekely do after his counseyle in makynge recompence
for his greuous offences shal be made clene from all
synne by the vertue of the sacrament of absolucyon.²
This is a meke & merciful lawe of our fauyour cryst 15
Ihesu sone to the omnipotent fader of heuen, we may
not in any condycyon breke this gentyll lawe, for who
foeuer be founde as a transgressour of it shal deserue
grete indygnacyon of god, who breketh this lawe of
cryste, truly they whiche presume and be more bolde 20
to synne bycause the mercy of god is so prompte &
redy. Let vs all therefore beware for the reuerence of
the dredefull mageste of god, and euer apply our selfe
to do after his mercyfull lawe. For yf we now in this
tyme of grace breke his commaundementes our tranf- 25
gressions be so moche the more, notwithstandinge yf
at any season for lacke of takynge hede or by our
freylte we do a trespassse ayenst his goodnes, let vs neuer
despayre of forgyuenes nor go vtterly away from our
blyssed lorde, but stycke fast, lene to hym, and holde 30
vp our selfe in truste of his mercyfull forgyuenes lyke
a poste set to a walle all though it seme to holde vp
that walle, yet the poste hath more focoure from fall-
ynge downe by the walle than the walle hath by it,

¹ leest 1509, leste 1555.

² sacrament obfolucyon 1509, sacrament of absolucion 1555.

for yf the walle were not, that poste fholde soone flyppe to the erth. Lykewyse yf we wyll lene, cleue, or ftycke faste with a stedfaste mynde and truste in the grete mercy of almyghty god in maner as we myght
 5 holde hym vp in vs, we fhall be susteyned & supported in our so doyng rather by hym, than may we saye well this that foloweth. Et propter legem tuam sustinui te domine.

Without the wall the post would soon slip.
 We also if we lean on God's mercy,

shall be sustained by Him.

- * Hetherto we haue shewed that neyther our synnes
 10 nor the ryghtwyfnes of god, neyther the ordynance of his lawe may withstande, but alway true penytentes fhall haue forgyuenes. Now in this seconde place we fhal make demonftracyon of the same by his owne worde & promyse in holy fcripture. All though
 15 we may shewe moche for it in fcripture, yet this one fhall now fuffyse. God almyghty promysed by his prophete Ezechiel that euery true penytent wyllynge to forsake his synfull lyfe fhoulde haue forgyuenes, & neuer after his wyckednes to be layd to his charge. These be his
 20 wordes. Conuertimini et agite penitenciam ab omnibus iniquitatibus vestris et non erit vobis in ruinam iniquitas. Be ye turned from your synfull lyfe do penance for your synnes & they neuer after fhall be imputed to you, ye fhall neuer be damp-
 25 ned. May any synner be he neuer so wycked fall in despayre remembrynge with stedfast hope this generall promyse made by almyghty god, what dooth the synner drede more than eternall dampnacyon, by whose auctoryte fhall he suffre that payne but onely by the
 30 auctoryte & commaundement of almyghty god, yf god commaunde it there is no remedy, no fleyng may ferue, no socour may than be had, for his commaundement must nedes be obeyed & abyden by, but almyghty god of his goodnes commaunded rather the contrary,
 35 sayenge. Conuertimini & agite penitenciam. &c.
 Be ye turned from your synfull lyfe, do penance for all

[* vv iv, back]
 We have seen that neither our sine nor God's righteousness nor God's law prevent the pardon of penitents.

God promises in scripture that

every true penitent forsaking his sins shall be forgiven.

No sinner therefore need despair; for God the author of the promise is He by whose authority sinners suffer damnation.

He calls on us to turn from our sinful life.

your offences, & ye shall neuer be dampned, take hede theſe be his wordes. Shall we not byleue them, be they not wryten to all fynners, ſhall we not gyue credence to almyghty god. Truly we muſt nedes byleue what foeuer he ſayd. *Quia fidelis dominus omnibus :* *verbis ſuis.* For god is true in all his wordes, let vs therfore truſt verly in his ſayenge, & in hope of the ſame let vs holde vp ourſelfe from fallynge in to the depe dungeon of deſpayre, that euery one of vs may ſaye. *Suſtinuit anima mea in verbo eius.* My ſoule is 10 focoured from deſpayre by ſtedfaſt hope & truſte in the promyſe of almyghty god. His grete power dooth moche fortify his promyſe, for yf god were not almyghty euer without chaunge he myght not alwaye kepe his promyſe. We ſe by experyence that the promyſe and 15 purpoſe of men be dayly and hourly chaunged, ſomtyme for lacke of myght, wantynge of good, & ſomtyme bycauſe the lyfe of men is made ſhorter by weykenes of nature that they may not perfourme theyr promyſes. It is a comyn prouerbe. *Homo proponit & deus 20 diſponit.* Man purpoſeth & god dyſpoſeth. Truly almyghty god may at his pleaſure turne, & dyſſeuer the purpoſe & entent of euery perſone hygh or lowe, poore or ryche. He hath ſo moche ſtrength, ſo grete power that no creature may withſtande it. Saynt Poule ſayth. 25 *Voluntati¹ eius quis reſiſtit.* Who may reſyſt the wyll of god. And in an other place. *Scio cui credidi & certus ſum quia potens eſt depositum meum ſeruare.* I knowe in whome I haue byleued, & am ſure he is of power to kepe his promyſe with me. 30 Not onely ſaynt Poule affermeth this, but alſo all holy ſcripture. It is wryten in the boke of ſapynce. *Reſpicite filij nationes hominum et ſcītote quia nullus ſperauit in domino et confuſus eſt.* All people take hede and knowe for a ſurete that from 35

¹ Voluntate 1509. Voluntati 1555.

Shall we not give credence to God?

[* xx i]
Let us trust in Him that we may not fall into the dungeon of despair.

His power fortifies His promise.

Men's promises are hourly changed for lack of might or shortness of life.

Homo proponit et Deus diſponit,

God may change the purpose of high or low, rich or poor.

God is of power to keep His promise;

none ever trusted in Him

- the begynnynge of the worlde vnto this 'houre neuer creature puttynge his hole trust in our mercyfull lorde god was vtterly confounded. If we sholde trust to haue forgyuenes & obteyne it not, were it not a grete
 5 confusyon to vs, what myght be a greter rebuke or fhamme than to stande before *the* terryble face of almyghty god, in the prefence of his aungelles & all the hole company of heuen, trustynge to be one of theyr nombre, notwithstandinge Impulsed & casten downe in to
 10 eternall dampnacyon, truly none so grete confusyon. Alas what shall we wretches do, what more shamefull and opprobrious thyng may happen to ony persone than to be shamefully confounded in *the* prefence of so glorious a multytude. O moost mercyfull lorde, thy
 15 scrypture sheweth neuer creature was confounded that trusted in the. Nullus sperauit¹ in domino & confusus est. No persone trustynge in god was at any time confounded. O moost meke lorde shall we be fyrst brought to confusyon. Perauenture we be not so forow-
 20 ful and penitent for our offences as other nacyons were, notwithstandinge our desyre is to be as penytent as they, our wyl is good, we wolde fayne be true penytentes. And yf our forowe & penaunce be not so grete as they ought to be, blyffed lord thy goodnes may encrease &
 25 make it more. Therefore we mekely beseeche the graunte vs true and suffycient penaunce, wherby we may verily trust to be *the* chyl dren of saluacyon accordynge to thy promyse. Also that we may haue full confydence in thyn infynyte power by the whiche thou may truly kepe
 30 thy sayd grete promyse, to thentent al we may saye. Sperauit anima mea in domino. The hope and trust of my soule is all hole in our lord, percase some persone wyll saye. I knowe well god is true & myghty to fulfyll his promyse. Also I doubte not in the per-
 35 four'mynge of the same. But whan almyghty god hath

[* xx i, back]

and was con-
founded.It were a great
rebuke to us to
stand before the
face of God and
the angels,trusting to be of
their number,
and yet to be
impulsed into
damnation;no more oppro-
brious thing
could happen to
any one.None that trusted
in God was ever
confounded.If we be not as
penitent as other
nations were,
our will is good,and God's good-
ness may increase
our sorrow.Grant us, Lord,
sufficient penance,
that we may trust
in Thy promise
and in Thine
infinite power.Percase some
may say: I know
God is true and
mighty to fulfil
His promise;

[* xx ii]

¹ sperant 1509. sperans 1555.

but His promise
is kept if He once
forgives ;
He is then dis-
charged.

Such thoughts
come from the
devil and lead to
despair.

In St. Luke we
are taught to for-
give seven times
a day ;

even as oft as our
evenchristian
offends us.
God must needs
be more meek
than man ;

for He only is
good without
spot of malice.

Sinful creatures
forgive ; much
more must the
God of all good-
[* xx ii, back]
ness shew mercy
so oft as we ask
forgiveness.

ones forgyuen a synner, it is suffycient for obseruyng
his promyse. And yf the synner fall agayne god is dyf-
charged & no more bounde to forgyue hym. Perchaunce
some man wyll thynke thus in hymselfe, namely
whan our aduerfary *the* denyl putteth fuche a thought 5
to his mynde, wherby he may the sooner brynge hym
in to despayre, who soeuer thynketh so thynketh falsly,
as we shal proue. For in *the* gospel of Luke we be
taught to forgyue, not onely one tyme, but as often as
our neyghbour offendeth agaynst vs. Our sauour sayth. 10
*Si peccauerit in te frater tuus, increpa illum, et
si penitenciam egerit, dimitte¹ illi : & si septies
in die peccauerit in te & septies in die conuer-
sus fuerit ad te dicens penitet me, dimitte illi.*
If thy broder trespasse ayenst the blame hym charytably, 15
& yf he be fory for his trespasse forgyue hym. Also yf
he offende .vii. tymes on a daye & as many tymes afke
forgyuenes, soo ofte forgyue hym. By these wordes we
be commaunded to forgyue with all our herte vnfeynedly
as oft as our neyghbour or euencyrsten dooth a trespasse 20
ayenst vs. Shall god be more meke than man ? he
must nedes. Shall man forgyue fooner than almyghty
god ? Nay truly. For fyth all mekenes, mercy, pyte,
& all goodnes is specyally in god, who may be so meke
and mercyfull as he is. Our sauour sayth. *Nemo* 25
bonus nisi deus. No man is good but onely god,
that is to saye, no man is so vtterly pure without dyf-
fymulacyon, without spotte of malyce, as is almyghty
god. In so moche therfore as no creature is without
synne, & yet one wyll forgyue an other. Moche more *the* 30
god of all goodnes *that* is so 'clene without spotte or
blemyfthe or malyce must excercyse his mercyfull dede
so ofte as we be penytent & afke forgyuenes, whiche he
promysed sayenge. *Dimitte et dimittetur vobis.*
Forgyue and ye shal be forgyuen. And in an other 3o

¹ dimitto 1509. dimitte 1555.

- place. Qua¹ menfura menfi fueritis: remetietur² vobis. Euen as ye do to other, fo fhall ye be done to. By this ye may fe that they erre moche and go from the trouth whiche thynke almyghty god wyll not forgyue
- 5 more than ones. For though we fynne neuer fo greuoufly & ofte, yf at any tyme by penaunce we wyll turne agayne to hym, mekely afkyng forgyuenes, it fhall not be denyed vs. But of a trouth we muft afke mercy or we dye, for by cruell deth the lyght of the daye the
- 10 tyme of forgyuenes is vtterly taken awaye from vs. And derkenes of the nyght is comen, in the whiche noo creature can do that thyng wherby he fhall obtayne mercy. Of this fayd nyght our fauoure fhewed. Veniet nox quando nemo potest operari. The
- 15 nyghte fhall come whan no man may werke or doo any thyng prouffitable for hymfelfe. Therefore as longe as we be lyuyng in this myferable lyfe, that is to faye from our natyuyte and firft comynge in to this worlde vnto the tyme that we fhall dye, fo longe is the tyme
- 20 wherin our penaunce may be acceptable vnto god, and truſte verily to haue forgyuenes. This daye or tyme of mercy is parted in .xii. houres as it is fhewed by a parable in the goſpell of Iohan. If thou that arte truly penytent wyl come at any of theſe houres, al-
- 25 myghty god fhall not forfake the, whether thou come early or late, truſt verily of f rgyuenes for the afkyng. Dyde not the thefe in the houre of his deth obtayne mercy as foone as he called for it. Ionas alfo beyng in Ieo'perdye of deth. Ezechie in lyke wyfe whome
- 30 all phyficyens Iuged to dye was forgyuen. Nabugodonofor, whiche ofte forfoke & ofte turned agayne to hym, dyde not our mercyfull lord forgyue all his trefpaffe. The prophete Dauyd in lyke maner after he had commytted adultery and manſlaughter,
- 35 yet he fell agayne to fynne, was not almyghty god

God will forgive, though we ſin never ſo grievouſly and oft, if we turn to Him by penance.

Cruel death takes from us the day, the time of forgiveness. The night when no man may work.

Life is the time wherein our penance may be acceptable. The time of mercy parted into 12 hours;

at any of theſe hours, early or late, the penitent ſhall be forgiven;

as were the penitent thief, Jonas,

[* xx iii]
Ezechie,
Nabugodonosor,

David, after his adultery, manſlaughter and later ſins.

¹ Quia 1509. Qua 1555. ² remetietur 1509, 1555.

Who dare say
that God will
forgive but once?

Early or late
whoever is peni-
tent in this life
may trust to be
forgiven,

In every age from
birth to death.

Every penitent
may be called
Israel, 'a man
seeing God.'
Grounds for trust-
ing in God's
mercy:
1 His promise;
2 His power;
3 His gentleness.

God's mercy can-
not be 'lymyt' to
any creature.

What is limited
may by addition
[* xx lll, back]
or diminution be
made more or less;
it is 'imperfytte.'
All that is 'attri-
bute' of God is
'perfytte,' infinite
in time and
number.

His mercy is
without end,
as His power is
interminable.

mercyfull to hym in dede whan mekely he know-
leged his greuous offences. Who dare now be so bolde
to saye that god wyll not forgyue *the* synner more often
than ones. It is wryten. In *quacunque* hora ingem-
uerit peccator saluus erit. At any tyme whan *the* 5
synner is sory for his offences, he shall not be dampned.
Therefore euery houre, erly or late, who foeuer is peny-
tent in this lyf may trust verly to be forgyuen of our
meke lord and mayfter. To the whiche our prophete
exhorteth vs sayenge. A custodia matutina vsque 10
ad noctem speret israel in domino. Euery true
penytent trust in our lorde bothe erly & late, that is to
saye in euery aage from the fyrst houre of our comynge
in to this worlde vnto the last whan we shall dye.
Euery true penytent may be called Israell, a man seyng 15
god, trustynge to haue forgyuenes of hym. We now
may be in a surety that almyghty god shall be mercy-
full to all true penytentes. Fyrst bycause of his pro-
myse, seconde for he is almyghty, wherby he may at al
tymes perfourme *the* same, thyrde bycause he is so gentyl 20
& euer redy to forgyue, now last we shall shewe *that*
same vnable to be spoken of. *Quia apud dominum*
miserericordia. The mercy of god can not be but grete,
it can neuer be lymyt to ony creature. Euery thyng
that is lytell & lymyt to a certayne tyme or nombre, also 25
by addycyon or dymynucion may be made more or lesse,
lacketh perfeccyon, it must nedes be imperfytte. But all
that is attrIBUTE or spoken of god is perfytte, therfore his
mercy can not be but grete & infynyte bothe in tyme
& nombre, whose gretenes hath none ende. As it is 30
wryten. *Secundum magnitudinem illius ita et*
miserericordia illius cum ipso est. Lyke as his
power & myght is without ende, so is his mercy. And
that his power is infynyte scrypture sheweth. *Et*
magnitudinis eius non est finis. The power of god 35
is intermynable, or without ende. Therefore his mercy

muft nedes be infynyte, & alwaye one neyther more ne
leffe. As faynt Iames fayth. *Apud deum nulla est*
transmutatio nec viciffitudinis obumbratio.
All thyng in god is alwaye one without chaunge.

In God is no
change.

5 Dauyd in lyke maner fheweth in a pfalme before re-
herfed. *Tu autem idem ipse es.* Blyffed lorde *tho*
arte without mutabylyte, peraenture Dauid ment the
fame in this pfalme, in fo moche he expreffeth no tyme
but fpeketh abfolutely. *Quia apud dominum miseri-*
10 *cordia.* Take hede he neyther fayth the mercy of god
is, was, or fhall be, fygnefyenge *that* it is infynyte.
Lyke as his fuperecellent mercy may not be compre-
hended in mefure ne nombre affemblably it may not be
lymyt to any certayne tyme. But alwaye euery houre,

David expresses
no time, but fays
absolutely *apud*
Dominum miseri-
cordia. He fays
not the mercy of
God is, was, or
fhall be, signify-
ing that it is in-
finite, 'lymyt'
neither to mea-
sure, number, nor
time.

15 euery moment whan *the* fynner is apte to receyue it,
almighty god fhall be redy to graunte his defyre.
Whiche holy fcripture in an other place fayenge.
Quis inuocauit eum et. despexit illum? quoniam
pius & misericors est deus & remittet in die

Every moment
when the finner
is apt to receive it,
God is ready to
grant his desire.

He neuer despised
creature that
asked forgiveness.

20 *tribulationis peccata.* Almyghty god neuer def-
pyfed crea'ture that afked forgyuenes, for he is fo meke
& mercyfull, redy to forgyue whan *the* fynner is contryte
for his fynfull lyfe. O fwete wordes, more fweter than

[* xx iv]

Words more
sweeter than
honey and fugar ;

25 recognycon & haue it in experience. Thou neuer
despised creature *that* afked mercy bycaufe *thou* arte
meke & mercyfull, redy to forgyue them *that* be
forowful for theyr offences. It is not¹ fpoken fo in
thyh holy fcripture. Is not thy fayenge true, dyde

spoken in scrip-
ture.

30 *thou* not make vs of nought. Do we not dayly afke
mercy, fhall we onely be expulfed, of a trouth our
fynnes be grete but thy mercy excedeth al gretnes &
mezure. Our trespaffes be many but no nombre is of
thy mercy. Our fynnes many tymes be renewed after
35 *thou* haft forgyuen them, notwithstandinge good lord

Shall we only be
expulfed? Our
fins are great,
but God's mercy
is greater.

¹ sic 1509, 1555. Qu. Is it not?

God's mercy is infinite.

A man may have pity (*s. g.* a poor man on prisoners punished with fetters) and yet lack power to help.

But God is most rich, has in His treasure house riches sufficient to redeem the world from the devil's prison; no corruptible riches, but the blood of the immaculate Lamb,

[* xx iv, back]

who shed His blood without measure, so that blood and water issued from His heart.

His blood seven times shed :

1 at His circumcision;

2 in the agony before His passion;

thy mercy is lymyt to no certayn tyme but euer redy to be receyued by & by of al *that* be penitent. *Quia apud dominum misericordia.* For the mercy of god is infynyte. Many tymes one persone may haue pyte on an other, & yet helpe hym no thyng at al, as thus. 5
A poore man perauenture gooth into a pryfon where he feeth many pryfoners fore punyffhed with fetters & other engyns, by *that* fyght he is moued with pyte & mercy, notwithstandinge he hath not wherwith to helpe them. If almyghty god were in lyke condycyon, his mercy 10
sholde lytel profyte us. But he is not poore he is moost ryche. In his trefour hous is ryches innumerable, wherwith also he may redeme all *the* worlde from the pryfon & captyuete of the deuyll. The ryches conuenient for this redempcyon is no corruptable golde or 15
fyluer. As faynt Peter sayth, it is *the* very innocent & precious blode of the incontamynate lambe Ihesu cryft *the* onely sone of *the* fader whiche made & ordred all other thynges in *the* worlde by mesure, weyght, and nombre as scripiture sheweth. *Omnia feci in numero* 20
pondere & mensura. The *phyfycyen* also commaundeth a man to be let blode by a certayne mesure or quantyte. Notwithstandinge our blyffed lorde fhedde his blode so plenteuously without mesure *that* no droppe was left in his body. And in probacyon of the 25
same bothe blode and water yffued from his herte, where as ones fhedyng had ben sufficyent for *the* redempcyon of all fynners (all though they be innumerable) yet he was not so content but *with* his owne wyll suffred to haue it yffue out of his moost precyous body 30
many mo tymes for our redempcyon. For anone after his byrth in his moost tender aege he was circumcysed, and the fleffhe of his preuy parte cut with a sharpe stone, where his precyous blode flowed out sufficyently for the redempcyon of all fynners. Agayne it was fhedde 35
before his passyon whan he prayed to his fader on the

- mount. At that tyme his manhode was in so grete
 agony that the fwete yffued out from his face as it had
 ben droppes of blode fallynge downe to the grounde.
 Thyrd whan he was bounde naked to a pyller and
 5 cruelly beten with scourges agayn he bledde on euery
 fyde. Fourth whan his crowne made of fharpe thornes
 was fast thyrt on his heed, & perced it thugh on euery
 fyde, his blode ranne downe haboundauntly by his heere,
 eyen, forheed, & his chekes. Fyft whan after the Iewes
 - 10 had scourged hym they dyde on his clothes agayne
 which cleued fo fore to his holy body on euery parte
 whan they fholde be done of, his woundes were fo
 renewed *that* the blode yffued out afrefhe as it had
 neuer done fo before. Syxth whan cruelly without
 15 mercy or pyte his mooft tender body fo fore beten was
 lyfte vpon the croffe, there vyolently nayled bothe
 handes and fete with grete and boyftous nayles of yren.
 O inflexyble and meruaylous cruelte of the Iewes, how
 fwyftly came the blo'de out at that tyme from thofe
 20 large and grete woundes. Seuenth whan after all thefe
 his fyde was opened with a fharpe fpere, fo grete a
 wounde was than made that no blode was lefte in any
 parte of his mooft precyous body in wytnes wherof
 water anone yffued out with blode. Thefe be the ryches,
 25 this is the treafure wherwith *the* raunfom of our re-
 dempcyon was payed, as wel for fynners *that* ben pafte
 and gone out of this worlde as for vs that are now alyue,
 alfo for them whiche be to come, and for all that wyll
 afke mercy and forgyuenes with true penauce. This
 30 mooft precyous blode was fhedde without mefure, with-
 out nombre, as we reherfed feuen tymes whiche fygne-
 fyeth al tyme to thentent our fynnes be they neuer
 fo grete and many fhall in euery houre, euery moment
 by the vertue of this precyous blode be clenfed, done
 35 away and we to be parte takers of this redempcyon ones
 done, yf at any tyme in this lyfe we come to almighty

3 in the scourg-
ing;

4 by the crown
of thornes;

5 the clothes
cleaved to His
body after scourg-
ing, so that when
they were again
taken off, blood
issued fresh from
the wounds;

6 when hands
and feet were
nailed with
'boyftous nayles
of yren;'

[* xx v]

7 when His side
was opened with
a spear.

With this treasure
our ransom was
paid.

Christ's blood
was shed seven
times to denote
all time;
for at any moment
our sins shall be
cleansed thereby,

If we come to God

with true penance.

Bernard and
Anselm bear wit-
ness that one
drop of Christ's
blood had been
sufficient to re-
deem many
worlds.

With Him is
plenteous redemp-
tion.

Who then may
despair?
Of His gracious
voluntie He
redeemed us.

If the sinner be
damned, the fault
is all his own.

[* xx v, back]

God withdraweth
the rigour of His
rightwisenes and
coveiteth more
His mercy to be
magnified than
His justice.

If a king pro-
mised to be
venged of his
enemies and
would not perform
it, would not the
people say
shrewdly behind
his back?

A king's word
must stand.
God 'thrette' by
His prophets to
destroy His
enemies;
yet took more
heed to shew
mercy than to His
own words.
Many prophets
(as Jonas), setting
more by their
own credence
than by the
people's salvation,
fled.

god with true penaunce askynge mercy for our offences.

One drop of his blode as saynt Bernarde & saynt Anselme
bereth wytnesse had ben suffycient for *the* redempcyon
of all the world, also of many worldes, what may be
sayd of all his precyous blode so ofte fhedde. Shall 5

we not faye our redempcyon is perfourmed to the
yttermost¹, whiche our prophete wytnessefeth by these
wordes. Et copiosa apud eum redemptio. Ther-
fore syth *the* mercy of god is so grete, & our redempcyon
so plenteuous, who may despayre. Namely where we 10
knowe for a trouth that almyghty god of his owne
voluntary wyll and gracyous voluntie bothe redemed vs
and wyll excercyse his mercy whan we do aske it. Soo

noo faute is in almyghty god, but onely in *the* synner
yf he be dampned. For of his grete mekenes and 15
haboundaunt mercy he wyll not that ony creature
peryshe, as saynt Peter sayth, but all to be penytent &
retourne from theyr synfull lyf. Almyghty god with-

draweth the rygour of his ryghtwyfnes and is alwaye fo
redy to forgyue, *that* he coueyteth more his mercy to be 20
magnified than the power of his Iustyce. Were it not a

grete blemyfhe to the power of a kynge, wolde not the
people faye shrewedly behynde his backe, yf he prom-
ysed openly to be venged on his enemyes, & in con-
clusyon wolde not perfourme it. It is a comyn pro- 25
uerbe. Verbum regis stet oportet. A kynges
worde must stande. Our moost myghty lorde in whome

is all strength thrette by his prophetes to destroye his
enemyes. Notwithstandynge whan he had all sayd,
regarded more, toke more hede to shewe mercy than to 30

his wordes or the wordes of his prophetes. In so moche
many of *the* prophetes settynge more by theyr owne
credence than by *the* saluacyon of the people fledde,
wolde not shewe as they were commaunded. The pro-
phete Ionas after our merciful lorde had delyuered hym 35

¹ vttermest 1509. vttermost 1553.

- from many grete perylles (as ye haue herde) was sente
 agayne to the grete cyte of Nyniue to fhewe the people
 it fholde be deftroied within .xl. dayes. whan the
 Niniuetes herde hym faye fo, the kynge with all the
 5 people began to faft. Clothed them in vyle garmentes
 and were gretely penytent for theyr vnkynndneffe
 agaynft almyghty god, as we declared in a pfalme be-
 fore. Almyghty god feynge theyr grete penaunce, had
 mercy on them, withdrewe his yre and wolde not doo
 10 as before he thrette by his prophete Ionas. Beholde
 the grete mercy of almyghty god our lorde. Whan
 Ionas vnderftode this, called to remembraunce the .xl.
 dayes almooft gone, perceyued nothyng towards
 accordynge as he dyde threte, thought his credence
 15 fholde neuer after be fet *by amonge the people, was
 fore vexed in hymfelfe that god had fo greuoufly en-
 treated hym & fayd. Good lorde dyde not I fere this
 mater or euer I toke vpon me to fhewe the people thy
 commaundement, & for that caufe I fledde, knowynge
 20 ryght well thou arte fo merciful, meke, pyteous, pacy-
 ent & gentyll of thy felfe, that whan the people call to
 the for mercy thou wyll forgyue theyr offences. Now
 blyffed lorde fyth it fhall be thus I praye the fuffre me
 no longer to lyue. I defyre to dye mooft of ony thyng.
 25 O grete dyuerfite bytwene the condycyon of god and
 man, loke well vpon the contraryete of theyr mekeneffe.
 This mortall man Ionas loued fo moche hymfelfe that
 his thought was more to kepe his credence vndefyled,
 than to fhewe pyte or mercy vpon other. But almighty
 30 god the whiche is immortall fuffred rather his credence
 to be hurte than for to be vnmercyfull vpon the penytent
 people. He made a fhorte anfwere vnto Ionas, and fo
 left hym fayenge. Ionas haft thou a ryghtwyfe caufe to
 be wrothe. After this Ionas defcended & wente downe
 35 a lytel from the cyte, & made hym a fhadowynge place
 for his defence agaynft the radyaunt heet of the fonne

When the king
 and people of
 Nineveh were
 penitent,

God withdrew
 His ire and would
 not do as He
 'thrette.'

Jonas, thinking
 that his credence
 should never more
 be set by,

[* xx vi]

was sorely vexed
 and said:

Good Lord, I fled
 knowing that
 Thou wouldst
 forgive the people
 calling to Thee;

suffer me no
 longer to live.

Jonas thought
 more of keeping
 his credence un-
 defiled than of
 pity:

God suffered His
 credence to be
 hurt rather than
 He would be un-
 merciful.

Jonas made for
 himself a shadow-
 ing place against
 the sun's radiant
 heat.

God caused an
'yue' tree to
spring up round
Jonas' 'boure.'

Jonas had not
long his solace
of it;
for next night a
worm gnawed
the root asunder,

['x xi vi, back]
and the tree
'wydred.'

Jonas in his
sorrow decrees
with himself to
die,

God asks:
Hast thou a just
cause to be angry?
Thou plantest
not the 'yue' tree,

yet thou sorrowest
because it is
'wydred' away:

shall not I sorrow
the destruction of
2,000,000 souls
create by Mine
own hands?

So ready is God
to forgive even
the merciless if
they repent.

in the fyde of an hyll, there abydyng to here what
fholde fortune & happen after. Almyghty god feyng
this, wolde gyue hym monycyon of his grete folyffhenes,
caused an yue tree to spryng vp sodeynly rounde aboute
his boure, wherof Ionas was very gladd and toke grete 5
pleasure by the same yue tree. But almyghty god
whiche purposed an other thyng to be shewed by this
dede, wolde not longe suffre Ionas to haue his pleasure
and folace of it. The nexte nyght than folowyng he
created & made a worme that dyde gnawe the rote 10
afonder of *that* yue tree. And anone as the sonne be-
gan to shewe the operacyon of 'his heet, it wydred and
dried awaye. Than Ionas had not so grete pleasure in
the sodeyne spryngyng of that tree, but his sorowe was
moche more for the destruccyon of *the* same. In fo 15
moche he decreed with hymselfe, what for the heet of
the sonne, & for anger so to dye. Our mercyfull lorde
seyng *that* Ionas was so fore troubled in his mynde on
a season sayd vnto hym. Hast thou yet a Iuste cause to
be angry. The losse of this yue tree whiche *thou* neuer 20
brought forth to thyn owne labour neyther made it to
growe maketh the sorowful, sodeynly it sprange, and
sodeynly it peryshed. Thou sorowest now bycause it is
wydred awaye, mayst thou so do of equitye, yf the losse
of one yue tree whiche thou neuer made be so paynfull 25
to *the*, shall not I sorowe *the* destruccyon of .xx. C. M.
soules create by myn owne handes. So many be in
this cyte, therfore suffre me to loke vpon *the* saluacyon
of so many soules, fyth one yue tre was to *the* so grete
pleasure. O grete merciful dede of our lorde shewed 30
vpon his creatures. O inestymable mekenes. O mercy
fo grete whiche no tongue can expresse. Be creatures
neuer so vngentyll, mercyleffe, neuer so wycked, not-
withstandyng he is fory to fe them periffhe, yf after
theyr grete offences they wyl loke vpon almyghty god 35
agayne by true & herty penance, he wyl gladly admytte

them to forgyuenes, also mercyfully he wyll take them to hym, & make them parte takers of *that* noble redemption whiche was perfourmed with the treasure of the precyous blode of his sone Ihesu cryft accordynge to
 5 our prophete sayenge thus. Et ipse redimet israel ex omnibus iniquitatibus eius. He shall make euery penytent persone parte taker of his redemption ones done whan soo euer the synner wyll dyrecte 'his penytent eyen vnto hym, for than the synner may well
 10 be called Israell, a man seyng god, where as afore by synne he turned hymselfe away fro that moost mercyfull lorde. ¶ Now let vs conclude this sermon with a shorte reherfall of the same. All ye that haue herde what we haue spoken in it I praye you remembre your-
 15 selfe by how many degrees, and how peryllously euery synner descendeth, flyppeth downe sodeynly without he take hede towarde the depe pytte of hell. Therefore do penance in this lyfe as soone as ye may, and beseeche almyghty god to accepte your penance. Trust verily
 20 (yf ye so do) neyther your synnes, in¹ the ryghtwyfnesse of god, neyther the ordynance of his holy lawe shall withstande, but ye may euer be in a fuerty to haue forgyuenesse, fyrste by his promyse, by his grete power wherby he may obserue the same, laste bycause he is so
 25 redy to forgyue euery houre and euery moment without doubte euery synner b he neuer so wycked by these grete benefeytes of almyghty god may trust verily to haue forgyuenes yf he do penance, and holde vp hymselfe by the grace of god from fallynge downe in to the
 30 depe dungeon of despayre, whiche our lorde Ihesu cryfte graunte vs. Amen.

The noble redemption performed with the treasure of Christ's blood.

[* xx vii]
 Every sinner directing his penitent eyen to God may be called Israel, 'a man seeing God.'

Rehearsal of the sermon.

Remember the degrees of sinner's descent;

do penance as soon as you may; trust that neither your sins nor God's righteousness, nor God's law, shall withstand your pardon, which is assured by His promise, by His power, by His mercy.

Jesu keep us from the deep dungeon of despair.

¹ sic 1509, 1555. Qu. ne?

[* xx vii, back]

* Domine exaudi posteri.¹

Parable of the prodigal son.

He obtained a portion of his father's substance,

went into a region far from his father, living viciously spent his goods,

and put himself in service with a citizen of the country, who set him to keep hogs;

he could not have his full of 'pesen and oke cornes.' At last he thought how his father's least page was served with meat and drink,

while he perished for hunger. He made a covenant with himself to knowlege his misliving and ask his father to take him as his servant.

His father espied him from far, [* xx viii]

kissed him,

made a great feast, and with soft words awaged

O ur fauyoure Cryfte Ihesu shewed in a gospall of Luke, that a certayne man had two sones, the yongest of them desyred a porcyon of his faders substaunce, whiche he obteyned and 5 had. After that he wente in to an other regyon ferre from his fader, and there lyuyng vycyously spent the sayd porcyon of his goodes. Whan this substaunce was after this maner mysspent and gone, fortun'd grete hunger to be in that regyon, than he 10 beyng poore and nedy put hymselfe in seruyce with a certayne cytezyn of that countre. This cytezyn his mayster sente hym vnto a vyllage there to kepe hogges, where he was fore vexed with hunger, in so moche that he coude not haue his fyll of pesen and oke cornes, that 15 before his face dayly the fwyne dyde etc. At the last remembred hymselfe inwardly, and the mysery whiche he suffred, thynkyng agayne on his faders housholde, how plenteuously euery seruaunt had, also how the leest page in the hous were serued with mete and drynke, 20 & he in the meane tyme perysshed in a straunge lond for hunger. For this he made couenaunt with hym selfe shortly to departe from thens, to go agayne to his fader, knowlegynge his faute & myslyuyng, askynge forgyuenes, & more ouer praye his fader to take hym 25 onely as his seruaunt, vnworthy to be called his sone from that tyme forward. Whan he toke his Iourney retournynge home, it fortun'd so his fader espied hym comynge *afferre, and anone moued with mercy and faderly pyte went to mete hym. At theyr metynge 30 toke hym aboute the necke and kyssed hym, commaundyng his seruauntes to put vpon hym newe clothes, and make redy a grete feest. Last it is shewed with what softe wordes this good fader swaged and

¹ posterioris 1555.

- peased the malycious indygnacyon of nis eldest sone,
 that enuyed the forgyuenes of his yonger broder.
 These ben the wordes of our fauyour Cryft in a gospell,
 fspoken to thentent no man fholde doubte or be ygnor-
 5 aunt, how grete mercy of our heuenly fader is fhewed
 vnto penytent fynners. This prodygall chylde turn-
 ynge agayne vnto his fader, fygnefyeth *the* penytent
 fynner beynge in a straunge regyon ferre from *the* fader
 of heuen, there myfufynge his manyfolde grete bene-
 10 feytes, & at the laft retourned with forowe and pen-
 aunce, afkyng forgyuenes for his offences. Truly all
 we ben chyl dren of the heuenly fader, & who fomeuer
 of vs folowe worldly vanytees, ones brought in to the
 vfrage of the fame by the inordynate volupty of fynne,
 15 *wit*hout doubte he is than gone in to a straunge countre
 ferre from the fader of heuen. Euery fynner by fynne
 gooth away ferre fro god, & the lenger that he con-
 tynueth in it, the ferder is his departynge from that
 blyffed lorde. He deftroiyeth the fubftaunce frely
 20 gyuen vnto hym, by myfufynge the gyftes of god, &
 folowyng the fenfuall appetyte of his body. No
 doubte of that perfone is fo fore crucyfied in this lyf
 with infacyable hunger, whose appetyte is moche de-
 fyrous and fet more & more to vfe the tranfytory plea-
 25 fures of this worlde. Who ben *the* cytezyns of this
 regyon, truly none other but deuylls, whome faynt
 Poule calleth *the* gouernours of this worlde. And
 whan foeuer any of vs fall in to fynne, he putteth hym-
 felfe in feruyce with one or other of them. *Than
 30 he as a mayfter fendeth hym in to his village. Euery
 euyl company may be called a vyllage of the deuyl.
 So many vyllages of this regyon ther be, as are euyl
 companies in it. The fynner is fente to kepe hogges,
 whan his mynde and ftudy is all fet to fatisfye hym-
 35 felfe in the vnclene concupifcence of the fleffhe. Also
 he coueyteth to haue his bely full of pefen by defpyf-

and peased his
eldest son.

This gospel shews
God's mercy to
penitents.

The prodigal's
return signifies
the sinner's re-
pentance.

We are all chil-
dren of the
heavenly Father,
and when by the
volupty of sin any
one follows
worldly vanities,
he goes into a
strange country;

the longer he
continues in sin,
the 'ferder' is his
departure from
God;
he destroys his
substance by mis-
using God's gifts;

he is sore crucified
with hunger,
whose appetite is
set to use trans-
itory pleasures.

The citizens of
the far country
are devils,

whom we serve
when we fall into
[* xx viii, back]
sin.
Every evil com-
pany is a village
of the devil;

the sinner keeps
hogs when he
would satisfy
himself in unclean
concupiscence.
He covets to fill
his belly with

pesen when, despising the holy food of celestial doctrine, he desires the unclean pleasures of the body. He returns to himself when, searching his conscience, he remembers God's goodness and his own unkindness.

Perceiving the felicity of God's true servants, he knows his own misery.

He 'dampneth' his error and is raised up by hope of mercy;

comes to his heavenly Father with the steps of his soul and proclaims himself unworthy to be called a son.

God prevents him with His grace,

shows Himself familiarly,

makes him partaker of the slain calf our Saviour.

Four things to be noted in the prodigal and in every penitent.

1 the going away;
2 the manner of his return;
3 what he asks of his father;
4 the reward which he receives.

We shall pray to God that these four points may be declared in this psalm.

yng of the holy fode of celestyall doctryne, & is defytous to vse the vnclene pleasures of the body, whiche can not satyffy hym. More ouer he is retourned vnto hymselfe by makynge an inwarde serche in his confyence with a due remembraunce of all his offences 5 done, wherby anone he calleth to mynde the goodnes of almyghty god shewed vnto hym, & his owne vnkyndnes agaynst his lorde and maker. Also he perceyeth the felycyte of them whiche be the true seruantes of god and contrary to that felycyte, he 10 knoweth his owne wretchednes. Thus he dampneth his owne erreure gretely repentynge his grete folyffhenes, & is reysed vp agayne by true hope of goddes mercy. He reysed vp from the fylthynes of fynne and cometh towarde the heuently fader with the steppes of 15 his foule proclaymyng hymselfe synfull & vnkynde, vnworthy to be called his sone, and mekely beseechynge to be taken as a seruaunt. This moost mercyfull fader our lord god beholdynge his sone comynge aserfe, preuenteth hym with his grace, he maketh no taryenge, 20 but shortly gooth to mete him, shewynge hymselfe famylyerly, and maketh demonstracyon of a perfyte forgyuenes, bryngeth hym in to his hous, clotheth hym with the garmentes of grace. Maketh hym parte taker of the slayne calfe for our redempeyon, our sauour 25 Iesu cryft. And last he causeth al his aduersaryes vtterly to go away fro hym. Foure thynges there be whiche we may well confyder bothe in the prodygall chylde, and also in euery penytent fynner. Fyrst the ferre goynge away from his fader. Seconde the maner 30 of his comynge agayne. Thyrd what he shall aske of his fader. And fourth what rewarde he shall receyue in conclusyon, whiche foure by goddes helpe shall be declared by ordre in this penytencyall psalme folowynge. And for this purpose we shall make our prayers vnto 35 that blyssed lord. Fyrst let vs call to remembraunce

- by what maner, & in what maner wyfe this prodygall chylde came to his fader. No doubte of his comynge agayne was with grete repentaunce & fhame of his fynfull lyuyng, in fo moche he knowynge his owne vnkynd-
 5 neffe and indygnyte had leuer be called a seruauant than a fone, fayenge. *Non sum dignus vocari filius tuus.* Fader myn offence is fo grete ayenft the, that I am not worthy to be called thy fone. Dere frendes let vs haue the fame affeccyon. Let vs remembre the benefaytes
 10 of god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes, our fynnes, our vnthrifty lyuyng & be afhamed in our abhominacyons. Let vs be penitent and with true repentaunce faye, we be not worthy to be named the chyl dren of almyghty god, to whome
 15 we haue made our felfe fo vnlyke by fynne, let vs not name hym our fader with our polluted mouth, but mekely call hym our lorde, fayenge. *Domine exaudi orationem meam.* Lorde here my prayer. Two thynges of a lykelyhode fhold withftande and be
 20 agaynft that fynners be not herde fo foone as they fholde be. Fyrft the trouth of almyghty god, feconde his ryghtwyfnes, his trouth where he thrette fynners to dye eternally, his ryghtwyfneffe wherby he ordeyned a due payne of very ryght for eue'ry fynner accordynge
 25 to his deferuyng. But doubtlesse neyther of thefe may let vs to be herde, but rather they be our helpe & focour wherby our mercyfull lorde fhall gyue audyence vnto vs. Notwithftandyng eternall punyffhement is promyfed to all fynners. But agayne this is trouth, yf
 30 they wyll be returned from theyr fynfull lyuyng, they fhall be receyued vnto grace. And theyr fynnes neuer after fhall be caft in theyr tethe, but muft nedes be true. For almyghty god affirmeth the fame. Therefore of a furety bothe eternal payne and alfo forgyuenes be
 35 promyfed vnto fynners, but how, veryly thus. Eternall dampnacyon is promyfed to fuche as wyll not

The returning prodigal,

knowing his own indignity, had 'leuer' be called a servant than a son.

Dear friends, let us have the same affection; remembering God's benefits and our unthrifty living, let us be penitent,

not naming Him Father with polluted mouth, but meekly calling Him Lord. Lord hear my prayer. Two things seem to withstand forgiveness:

1 God's truth, who 'thrette' sinners to die eternally;
 2 His rightwisenes.
 [* yy i, back]

But neither of these may let us to be heard; they are rather our succour.

1 God's truth promises punishment to sinners, but also grace to penitents;

their sins shall never be cast in their teeth.

Forgiveness is
promised to
penitents.

God will not call
to mind the sins
of the contrite.

Let us pray that
His words may
be verified on us.

If God's right-
wiseness not to
be feared of
sinners who have
taken on them
the right way of
[* yy ii]
living;

of His Justice He
must forgive them
that be confessed
truly and do
penance, as St.
John saith.

Let us ask of Him
to be heard in His
rightwiseness.

returne & be penytent for theyr synne. And to them
whiche be repentaunt & sorowfull for theyr synnes
with a full purpose neuer after to offende is promysed
forgyuenes. Almighty god sayth. *Quandocumque*
enim peccator ex corde ingemuerit, *omnium* 5
iniquitatum eius non recordabor. Whan soo euer
a synner is very contryte & sorowfull for his synnes, I
shall neuer after call them to mynde. Therefore let vs
hertely desyre of our mercyfull lorde that he vouchesafe
to here our petition made with a penytent herte to 10
thentent his owne foresayd wordes may be veryfyed on vs.
Auribus percipe obsecrationem meam in veri-
tate tua. Lorde take vp my prayer, mercyfully
accepte it, graunte me forgyuenes of my synnes lyke as
thou graunted to all true penytent synners, whiche 15
graunt may neuer be vntrue, it may not be broken in
ony condycyon. Also the ryghtwyfnes of god is not
so gretly to be fered of wretched synners, namely of
suche as hath taken vpon them the ryght way of lyuynge,
that is to say after goddes lawes, & be truly 'repentaunt' 20
for theyr offences done & past, the sayd ryghtwyfnes is
vnto all those rather a grete helpe & focour, for almyghty
god of his fydelyte & Iustyce must nedes forgyue them
that be confessed truly and with good wyll do penaunce
for theyr synnes. Saynt Iohan the euangelyst sayth. 25
Si confiteamur peccata nostra fidelis est deus
et iustus vt remittat nobis peccata nostra et
emundet nos ab omni iniquitate. If we truly
confesse our synnes and be sorowfull for them. Almyghty
god of his fydelyte and ryghtwyfnes is of power and 30
wyll to forgyue vs and at his pleafure may purge vs
from all our iniquyte, for this cause let vs instauntly
aske of hym to be herde in this¹ ryghtwyfnes, sayenge.
Exaudi me in tua iusticia. Lorde here me gracy-
ously lyke as thou arte true and ryghtwyfe of thy pro- 35

¹ *sic* 1509, 1555. Qu. his?

- myse. Ferther, perauenture we shall gyue accompte
of his substaunce receyued of our blyssed lorde whiche
we haue spent and destroyed lyuynge after the vnlaw-
full sensuallite of our bodyes, lyke as the prodygall
5 chyld vsed hymselfe. O whiche of vs can saye but
he hath receyued of almyghty god many grete bene-
faytes and gyftes, bothe in soule and body with other.
But fyrst let vs remembre the grete benefaytes of
almyghty god in thynges concernynge the body as a
10 socour, without the whiche it coude not lyue. How
many true & faythfull seruantes of god be there in
the worlde the whiche lacke brede wherby they myght
represe their hunger. Drynke for to staunche theyr
thurst. Clothes for to couer theyr nakednesse. Fyre
15 for to awage theyr grete colde. Beddes to refresshe
theyr wery lymmes. How many also want lyberte
beynge in prisons fore bounde, perauenture with
chaynes of yren, harde it is to nombre them. But
contrary wyse (loued be god) we be not so hardly be-
20 stadd, we neyther lacke meet, drynke, clothes, fyre,
bedde, nor lyberte, but in euery nede al these be
haboundauntly redy for vs at hande. To awage our
hunger we haue grete plente of delycate metes.
Agaynst thurst we haue dyuers kyndes of drynkes.
25 To couer our nakednes, dyuers apparayles. Agaynst
the bytter colde stormes, fewell at the ful to make fyre.
And so ofte as¹ our pleasure is to lye downe & rest vs,
we haue a softe bedde well decked with goodly couer-
ynges, we haue lyberte to go where we wyll, eyther on
30 hors backe or on fote, we be neyther teyed by the
handes ne fete. Suche as are streightly kepte in
pryson, fet in a styntyng derke dungeon, bounde with
fettlers of yren and for lacke of meet lyke to dye for
hunger, naked without clothes, in the sharpe colde
35 wynter no fyre to focour them. These perones haue

We must give
account of our
substance spent
in unlawful
sensuality.

We have all
received grent
benefits in soul
and body.

Many true
servants of God
lack bread to
repress their
hunger, drink to
staunche their
thirst,
clothes, fire, beds.

Many are in
prisons sore
[* yy li, back]
bound.

We (loued be God)
be not so hardly
bestadd;

to assuage hunger
we have delicate
meats;

we have diuers
drinks and ap-
parels,

'fewell' at the
full;

a soft bed well
decked with
goodly coverings;
liberty to go
where we will.

Prisoners in a
stinking dark
dungeon,

hungry, naked,
cold, fettered,

¹ of 1509. as 1555.

know how pleasant these said benefites be.

Many lack arms, feet and other 'fetures' of their bodies;

many sometime wellfavoured be deprived of their beauty.

Many lie in streets full of carbuncles and other incurable botches; many are crucified by aches.

Blind, deaf and dumb.
[° 77 III]

Men vexed with the 'frenthe pockes,' lying by the high ways almost rotten above ground.

Such men prize soundness of body.

Gifts to the soul.

Many creatures want reason, memory, free will.

Many men want the good use of these gifts.

Some wits are too dull to perceive;

some minds too 'slypper' to remember for an hour; some wills crooked, froward, intractable.

good cause why to knowe how grete and pleasaunt these sayd benefaytes be. Let vs now speke of the goodnes longynge vnto the body as membres vnto the same, how many lacke theyr armes, fete, handes, & other fetures of theyr bodyes, & how many haue theyr armes 5 broken, elles the fleshe eten awaye with dyuers fores & infyrmytees, how many be depnyed fro theyr beaute whiche somtyme were well fauoured of face, and wel proporcyoned in euery party of theyr bodyes. How many lye in stretes & hye wayes full of carbuncles & 10 other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde, how many be crucyfied in maner by intollerable aches of bones & Ioyntes with many other infyrmytees. And how many I praye you be blynde, dese, and dombe. Suche as are troubled in 15 this maner with these incommodytees reherfed, vn'derstande perfytely the commodytees wherwith we be endued. Befyde these *the* whiche be vexed with *the* frenthe pockes, poore, and nedy, lyenge by the hye wayes styntyng and almoost roten aboute the grounde, 20 hauynge intollerable ache in theyr bones, perceyue how moche we be bounde to our blyssed lorde for his many-folde grete benefaytes gyuen vnto vs. Last the goodly and prouffitable gyftes gyuen vnto *the* foule be many, and moche to be made of. We may fe innumerable 25 creatures that wante reason, memory, & lyberte of wyll, whiche thre be partes of the ymage of god, wherwith the foule of man is made noble. We fe also many that haue these gyftes, notwithstandinge they wante the good vse of them, as thus, they neyther can speke nor 30 do any thyng in a conuenient ordre. Some there be whosq wytte is so dull *that* in no maner they can not perceyue a thyng taught vnto them. Many haue so slypper a mynde that can not kepe in memory a thyng fhewed vnto them by *the* space of an houre. The wyll 35 of some is so croked, so frowarde, so intractable that in

- what company so euer they be, it is greuous and tedyous vnto them. I spake not yet of folyffheneffe, imprudent affeccyons & other vyces whiche doubtles be grete incommodytees vnto vs, & theyr contraries are meruay-
- 5 lous grete benefaytes. How grete benefaytes they be, is perceyued by the natyfe folyffhenes of *the* fole whome dayly we beholde whiche fholde be in wors condycyon than any vnreasonable beest yf he myght haue his owne wyll. Ferther. Of whome had we the
- 10 benefaytes, who gaue them vnto vs, truly our moost lounge fader almyghty god. It was our fortune to haue this goodly porcyon of substaunce, these ryche treasures whiche perauenture many of vs hath spent and destroyed vnprouffytably, not al'waye to the hon-
- 15 oure and pleasure of our blyssed lorde, but contrary wyfe rather to his fhamme and rebuke, foo moche as lyeth in vs. Alas what shall we do, how shall we behaue our selfe whan our fader and lorde shall aske accompte at the dredefull daye of his straye Iugement
- 20 how we haue ordred our porcyon of substaunce, euery man accordynge to his recepte. Therefore lette vs come before our sayd fader by true confeffyon and penaunce for our synnes callynge our selfe vnworthy to be named his chyldren, wolde god we myght be his true seruantes
- 25 and not come in to that Iugement with hym, let vs faye. Now intres in iudicium cum seruo tuo. Blyssed lorde gyue vs grace in this lyfe so to spende the porcyon of substaunce whiche we receyued of thy goodnesse, that at the ferefull daye of dome where vnto all we shall be
- 30 cyted, thou laye noo thyng vnto our charges, wherby we fholde vtterly be condempned and put out from thy blyssed company. For yf it be thy wyll to call vs vnto that streyte examynacyon, truly neyther we nor any other persone may escape without condempnacyon, for
- 35 all be synners, none can excuse hymselfe, and faye he hathe not offended thy goodnesse. Saynt Iohan sayth.

The native foolishness of the fool; if he might have his own will, he should be in worse condition than brutes.

All benefits come from God.

Many of us have spent our portion [* yy lili, back] unprofitably, not to God's honour, but rather to His rebuke.

How shall we give account at the judgement day,

how we have ordered our substance? Let us now by confession and penance come to our Father, calling ourselves unworthy to be named His children. Enter not into judgement with Thy servant; may we so spend our portion,

that when cited to the day of doom nothing be laid to our charge;

for we are all sinners without excuse.

If we say we haue
no sin, we make
Christ a liar, who
bad us pray: For-
give us our debts,
i.e. our sins,

which must be
forgiven before
death, or we shall
be damned.

[* 77 iv]

The rightwise Job
said: If I would
justify myself,
my words con-
demn me.

St John the elect
virgin was not
sinless.

If Job should be
condemned in
that strait judge-
ment, how much
more we.
Let us then pray
that, as God's
children cannot
plead with Him
in judgement, we
who are scant able
to be His servants,
may not be called
to the 'streyght-
nes' of it.

No creature living
of his own merits
can come afore
God's sight.
We have taken
service with an
ungracious citizen
of the far country.

Si dixerimus quia non peccauimus: mendacem illum facimus. If we saye that we haue not fynned we make our sauoure Cryste a lyer whiche taught vs to praye vnto the fader by these wordes. Dimitte nobis debita nostra. Blyffed lorde forgyue vs our dettes. Whiche be our dettes? Truly our fynnes, wherfore we shall endure and suffre without ony doubtte eternall dampnacyon yf that they be not forgyuen or euer we departe out of this worlde. *No man may excuse hym but he is bounde in these dettes, that is to saye in fynnes. For yf ony man can saye the contrary than our sauour taught vs not right whan he shewed that we sholde aske pardon, forgyuenes, and release of all our fynnes. Iob that was bothe good and ryghtwyse sayd. Si iustificare me voluero¹: os meum condemnabit me. If I wolde iustify myn owne felse, my wordes shall condempne me. For this cause who may thynke hymselfe able and worthy to come in to Iugement with almyghty god, for yf saynt Iohan the electe virgyn & pertyculerly beloued chylde of our blyffed lorde was not clene without euery spotte of synne. If also the good lyuer Iob sholde be condempned in that straye Iugement, moche more we than shall be strytely Iustified. Therefore let vs all praye affectually in so moche his derely beloued children be they neuer so good are not suffyciently able for to pleade with hym in Iugement, that he vouchesaue not to call vs scante able to be his seruauantes vnto the streyghtnes of it. Quia non iustificabitur in conspectu tuo omnis² viuens. Blyffed lorde god deale not streytely with me in thy ferefull Iugement & dome to come, for no creature lyuynge of his owne merytes shall be able to come afore thy fyght. Moreouer let vs knowlege and confesse to our grete shame vnto what vnggracious cytezyn we haue put our felse in feruyce in the regyon

¹ uoluere 1509, uoluo 1555.

² omnes 1509, omnis 1555

- & countre so ferre from our heuenly fader almyghty god. Who someuer is the true and faythfull seruau^t of god as we all ought & fholde be, his conuerfacyon is in heuen with the fader of heuen and the heuenly
- 5 cytezyⁿs there beynge in Loye. He is also exempte fro^m the regyon of this worlde, wherof the deuyll is pryⁿce & chefe capytayne. Cryft our fauyour called *the* deuyll pryⁿce of this worlde, fayenge. Princeps huius mundi. And faynt Poule calleth deuyll^es the rulers
- 10 & gouernours of fynful foules, he that foloweth the vanytees of it gooth into a ferre regyon awaye from god, myfufynge the goodly and prouffyt^able gyftes of that blyffed lorde. He is also troubled with infacyable hunger, for the more that his appetyte is fet to gete
- 15 worldly goodes & pleafures, the greter is his defyre to encrease the fame, in fo moche he hath put hymfelfe in feruyce to one of thefe cytezyⁿs, that is to faye to a deuyll the whiche promyfeth hym many thynges, but all be falfe, vayne, & peryllous, wherby he is aboute to
- 20 deuoure *the* foule. Our wyttes be fet to gete worldly delectacyons, & the fleffhe is fyxed in the fame purpofe, fo in *the* meane feafon *the* fely foule dooth peryffhe. No man wyll call this cytezyⁿ the deuyll but a cruell enemy. In the gofpell he is fo named, where is fayd.
- 25 Inimicus homo venit: et superfeminauit zizania. He hath his name not without a caufe, for euer he is purfuynge to destroye the foule whiche is moost dere & precyous vnto a man aboue all thynges. We therefore that be vexed with lyke perfecucyons
- 30 may fay. Quia perfecutus est inimicus animam meam. The deuyll our cruell enemy dayly purfueth to destroye our foules. Befyde this he hath fente vs in to his vyllage, there to kepe hogges. The deuyll putteth euery fynner in to that vyle offyce, whiche is
- 35 his feruau^t & fo wyll contynue, what may better be vnderftande by thuncleⁿnes of hogges or fwyne than

God's servants
have their con-
versation in
heaven,

and are exempt
from the devil's
[* yy iv, back]
service, who is
prince of this
world.

He who follows
the world goes far
from God, misus-
ing His gifts;

he is troubled
with insatiable
hunger, for the
appetite for
worldly goods
and pleasures is
never content;
he puts himself
in service to a
devil,
who (to devour
the soul) makes
many valu-
promises.
Our wits and our
flesh are set on
worldly delecta-
tions and our soul
perishes.
The devil an
enemy;

for he pursues
what is most
precious to a man,
the soul.

He sends us into
his village to keep
hogs;

[* 22 1]

i.e. to serve the filthy appetite of the flesh.

Sensualists more truly swine than are hogs waltering in mire.

The sinner is like a sow 'sowseed in dyrtie.'

We Christians, made like the image of God, redeemed with Christ's blood, inheritors of heaven, have forsaken our Father and chosen His adversary as our lord,

who sets us to keep swine (to follow the insatiate lusts of the flesh).

O miserable 'vylet'!

Let us busily ask our Father's help saying:

The devil hath 'humyled' my life, hath set me in a vile office,

and taken away the light of doing good works, overcovering me with darkness (worldly concupiscence) so that I forget my heavenly Father and my soul's health, like mad people more dead than alive.

They that are enlumyned with grace live and please God.

They that lack grace are spirit-

ally dead, [* 22 1, back]

the fylthy appetyte of *the* flefthe. Those moost 'vn-
 clene fynners whose affeccyon is set in flefhely pleasures
 ought of a more congruence to be called fwyne than
 the hogges whiche dayly walter themfelfe in myre and
 claye. Wherefore saynt Peter sayth. *Sus lota in* 5
volatubro luti. The fynner is lyke vnto a fowe
 fowfed in dyrtie & myre. O we crysten people whose
 lyfe is made so vyle by vyces, what condycyon be we
 in whiche are made lyke vnto the ymage of god, redemed
 with the moost precyous blode of cryst, right enheryt- 10
 ours of heuen. Notwithstandynge we haue forsaken
 our moost louynge fader, and chofen a lorde moost vn-
 gracymous and cruell aduerfary vnto hym. This aduer-
 fary fetteth vs in *the* offyce of kepyng fwyne, that is
 to faye in folowynge the lybydynous appetyte of *the* 15
 flefthe vnable to be facyate. O myferable vylet. O
 how detestable condycyon be we in. Let vs therefore
 crye vnto our mercyfull fader, befyly afke his helpe
 and fhewe our myfery vnto hym fayenge. *Humiliauit*
in terra vitam meam. This enemy the deuyll hath 20
 humyled my lyfe, hath fet me in a vyle offyce folow-
 ynge worldly pleasures and the fylthy defyres of the
 flefthe. The deuyll our aduerfary is not onely content
 to fet vs in this lowe and vyle offyce, but also he hath
 taken awaye the lyght of doynge good werkes, and 25
 ouercovered vs with derkenes, that is to faye with
 worldly concupyscence, so by his meanes we be made
 oblyuyous of our heuenly fader and his manyfolde
 benefaytes, forgetynge our felfe, not regardynge *the*
 helth of our foules, in maner as madde people, more 30
 lyke deed than alyue. For all fuche as ben enlumyned
 with grace are alyue, & haue vnderftandynge to ordre
 themfelfe in *the* pleasure of god. But al other that
 lacke grace be deed spyrytually, whose 'myndes be
 alwaye fet to fulfyll theyr beeftly lyfe, and nouryffhe 35
 theyr wyttes with vayne delectacyons, meruayloufly

blynded by the deuylls and rulers of this regyon the
 worlde, whiche many tymes in holy scripiture is named
 the regyon of dethe. Saynt Poule saythe. *Tenebris*
obscuratum habentes intellectum: alienati a
 5 *vita dei.* Suche maner people as foloweth the plea-
 fures of this worlde be in derkenesse, hauynge an
 obscure vnderftandyng, & alyenate fro that lyfe of
 almyghty god, for this let vs adde vnto our complaynt
 that foloweth. *Collocauit me in obscuris sicut*
 10 *mortuos seculi.* Our aduerfary the deuyll hath fet
 vs in the derkenes of vyces, taken awaye our good
 vnderftandyng, and made vs as deed without grace.
 Hytherto we haue fhewed of the fynners ferre goynge
 awaye from god. Now let vs here of his retournynge
 15 agayne. Be the fynner neuer fo moche blynded with
 the deceytes of the deuyll, notwithstandinge some
 sparke remayneth in the foule that can not lyghtly be
 extyncte and quenched, as moche to faye, the fuperyoure
 porcyon of the foule whiche alway ftryueth agaynst
 20 fynne. Also it entyfeth the body fo moche as it may
 to do good yf we be dyspofed for to here it, and for to
 do thereafter. But many perfones there be the whiche
 gyue more attendaunce to other vayne thynges, wher-
 with they are befylly occupyed, and forgete themfelfe.
 25 Suche maner of people ben rather present with thofe
 tranfytory thynges than with themfelfe. Saynt Auguftyn
 fayth. The mynde & thought of man is more where he
 loueth than with hymfelfe, wolde god thefe maner dys-
 pofed people wolde at the laft retourne, here, fo, and
 30 make due ferche what is done in theyr confcyences,
 lyke as we haue fhewed of this prodygall chyld,
 whiche after his offence came agayne to hymfelfe, &
 knewe all his myferyes, wolde god euery one of vs were
 in wyll to remembre the trouble of his owne foule, the
 35 whiche the inwarde confeyence dooth fuffre, to thentent
 all we myght faye with the prophete that foloweth.

blinded by the
 devils.
 This world the
 region of death.
 Seekers of this
 world's pleasure
 are in darkness,

alienate from the
 life of God.

The devil sets us
 in the darkness
 of vices and
 makes us dead
 without grace.

The sinner's
 return.
 However the sin-
 ner may be
 blinded,
 some spark re-
 mains in the soul
 that cannot
 lightly be ex-
 tinct; the superior
 portion of the
 soul enticeth the
 body to do good.

Yet many persons,
 attending to vain
 things, forget
 themselves, are
 absent from them-
 selves and present
 with those things.

St Augustine
 saith:
 Man's mind is
 rather where he
 loveth than with
 himself.

[* 22 11]
 O that such men
 would return and
 search their
 consciences,
 and like the pro-
 digal child know
 all their miseries.

The remembrance
of sin the first
step of conver-
sion.

Remembrance
leads the sinner
to repentance if
he remembers
whom he has
forsaken,
into whose danger
he has fallen,
the greatness of
his loss, the
unprofitableness
of his gain. He
has forsaken no
man nor angel,
but the Creator
most mighty,
most liberal,
fairest and best;

who is to be loved
best for His inen-
arrable goodness,
though He had
done nothing for
us;
but He has indeed
given His Son to
death for our
redemption.

[* xx ii, back]

For this loving
Father the sinner
has followed the
devil, author of
all sine and
mischief;

and has won dis-
honesty and
great filthiness
of the soul with
damnation;

has lost eternal
life and joys.

Anxiatus est super me spiritus meus. I knowe
veryly by the ferche made in my conscyence how
greuoufly I haue trespassed agaynst my lorde god,
wherwith my foule is fore greued. This remembraunce
doubtles is begynnyng of the fynners true conuerfacyon 5
to almyghty god. For of a trouth whan he calleth to
mynde (as we haue fhewed) his myferable errours
wherin he hath be wrapped by contynuaunce in the
same a longe tyme, and that remembraunce contynually
had, can not but gretely repent his owne folyffhenes, 10
namely yf he remembre whome he hath forsaken, and
in to whose daunger he is fallen. Also call to mynde
his losse how grete it is, & how moche vnprofytable is
his wynnynge, he hath not forsaken aungell, man, or
any other creature, whome than? truly almyghty god 15
the maker of all creatures, whiche also create euery
thyng of nought and is moost myghty, moost lyberall,
best, & moost fayre. This blyffed lorde is to be fet by
about al thyng, he is to be loued best, for his inenar-
rable goodnes, all though he had neuer done more for 20
vs. But about¹ thefe he maketh hymfelfe our fader.
Qui proprio et naturali filio non pepercit:
sed pro nobis omnibus morti tradidit illum.
Whiche also for grete loue spared not his owne
naturall sone, but gaue hym to suffre deth for the re- 25
dempcyon of vs all. The fynner hath forsaken this
moost kynde & louynge fader folowynge the deuyll
moost cruell enemy to all mankynde, also moost ferefull,
moost enuyous, auctour of all fynnes and myschefe,
what profyte hath the fynner goten by his longe con- 30
tynuaunce in wyckednes, truly no thyng elles but
dyfhoneste & grete fylthynes of the foule with eternal
dampnacyon, out of the whiche he shall neuer be de-
lyuered without amendement in this lyfe. He hath
besyde thefe lost eternall lyfe & Ioyes euerlastynge. 35

¹ aboute 1509, aboute 1555.

O wretched fynnners. If ony of vs had loft a grete
 fomme of money, condempned to haue his heed ftryken
 of, yf he eyther were fallen in to the daunger of his
 mooft cruell enemy, loft his best louynge frende, wold
 5 he not forowe moche, fholde he not be fore vexed in
 his mynde, yes of a lykelyhode. Therefore let vs
 retourne to our confeyence there to here thefe fayd
 domages, *that* we may wayle and forowe with true
 penaunce fayenge vnto our fader of heuen. In me tur-
 10 batum eft cor meum. Blyffed lorde my herte is
 fore troubled, my wyfdome is confufed, I am fory &
 penytent for my trespaffe done ayenft thy goodnes, for
 as moche as a man may take to grete forowe, and by
 his doynge perchaunce fall in to defperacyon, therfore
 15 a remedy muft be had, whiche is *the* remembraunce of
 good hope and truſte of forgyuenes. And this fhall
 foone be done, yf we call to mynde how grete the
 mercy is of our heuenly fader. Doubtles mankynde
that is fo croked & prone to fynne muft of very ryght
 20 be brought vnto a fere & drede by the greuous punyſh-
 ment of god, lyke as the cuſtome & vfage was in the
 tyme of the olde lawe, for than who fo euer dyde breke
 the lawe, two or thre wytnesses teſtyfyenge the fame
 was anone Iuged to dye without mercy or forgyuenes.
 25 Notwithſtandyng our mooft mercyfull lorde coude not
 but excercyſe his mercy in *that* fame cruel feaſon, for
 many tymes by his prophetes he promyſed forgyuenes
 to all true penytent fynnners. It is wryten in Ieremye.
 Tu fornicata es cum amatoribus multis : tamen
 30 reuertere ad me et ego ſuſcipiam te. Thou fyn-
 full perſone haſt offended many tymes folowyng the
 vnlawfull deſyres of thy body, yet turne agayne to me
 & I ſhal receyue the. O merciful fayenge of our
 blyſſed lorde. In an other place it is wryten alſo.
 35 Si penitenciam egerit gens iſta a malo ſuo :
 agam & ego penitenciam ſuper malo quod

If any of us had
 loſt a great ſum
 of money, or were
 condemned to
 loſe his head,
 or had fallen into
 the danger of his
 worſt enemy,
 or loſt his beſt
 friend, he wold
 be ſore vexed.
 Let us returne to
 our conſciences,
 to hear theſe ſaid
 'domages,' and
 ſorrow with true
 penance, ſaying :
 My heart is ſore
 troubled.

To avoid deſpera-
 tion, let us alſo
 have good hope of
 forgiveness,

calling to mind
 God's great
 mercy.
 Mankind, crooked
 and prone to ſin,
 muſt be brought
 to fear by God's
 puniſhment;

as under the old
 law offenders
 [2. xxiii]
 were judged to
 die.

Yet even then God
 by His prophete
 promiſed forgive-
 neſſe to penitents.

If God was so
merciful in the
time of cruelty
(under Moses'
law), how much
more now in this
time of grace.

[* ex iii, back]

In all God's works
we find mercy and
pity;

upon Israel again
and again;

upon David,
Nabugodonosor,
Achab, Ezechie;
upon the Nine-
vites;
upon Peter;
upon Paul;
upon Mary Mag-
dalene; the
woman taken in
adultery;
the thief a man-
queller.

His mercy is over
all His works;
in every thing
that He doeth is
suavity.

cogitauit ut facerem ei. If the people will do penance for their offences. I shall withdrawe my grete punishment, or elles I shall not punish them as I had thought to haue done. Now for as moche as almyghty god was so mercifull in the tyme of cruelte whan Moyse lawe was put in executyon, how plenteuously shall he excercise his mercy now in this tyme of grace. Shall not almyghty god fader of all comforte be more redy to shewe mercy on synners & call them agayne to grace? yes doubtles. For this cause the remembrance of his mercy shewed in the tyme of the olde lawe is moche prouffitable for vs in very hope and trust to be forgyuen. Therefore it foloweth. Memor fui dierum antiquorum. Good lord I haue at all seasons had in mynde the tyme of the olde lawe whan no mercy myght be had for ony transgressours of it. I remembre how mercifull thou were at that tyme. An other cause of good hope is this, let vs make serche through the werkes of god vniuersally, & we shall fynde in all them haboundaunt mercy & pity. I beseeche you how ofte shewed he mercy in dede vpon the people of Israell whan they synned aboute mesure. How mercifully delte he with the kynges David, Nabugodonosor, Achab, and Ezechie, with the people also, as is wytnessed in holy scripture of the 25 niniuetes, what mercy shewed this blessed lorde on Peter the whiche denyed hym, what to Poule whiche pursued hym. Mary Magdaleyne, the woman taken in adultery, what to the publicane, also to the theefe a manqueller, with other innumerable. No man of this is ygnorant. Scripture sayth. Suavis dominus vniuersis et miserationes eius super omnia opera eius. Our lorde is mercifull vnto all people that will receyue mercy, and his mercifull dedes be spreade vpon all his werkes. In euery thyng that god dooth is suauitye and mercy that is shewed in an

other place. Uniuerſe vie domini miſericordia et
 veritas. All the wayes of god be grounded vpon
 mercy and trouth. The remembraunce of this enar-
 5 rable¹ mercy on all his werkes, may cauſe vs to haue
 good hope and truſt of forgyuenes. For this is added.
 Et meditatus ſum in omnibus operibus tuis.
 Blyſſed lorde I call to mynde how mercyfull thou arte
 in all thy werkes, whiche is to me a ſpecyall truſt to
 obayne forgyuenes. But now conſyderynge this why
 10 do we not haafte ourſelſe, why ryfe we not from fynne
 and come vnto our mercyfull fader of he'uen As this
 prodygall chylde dyde to his fader. Is perauenture
 ony thyng yet behynde? ye truly. For this prodygall
 chylde remembrynge his owne myfery, thought vpon
 15 the ſeruantes in his faders houſholde how plenteuouſly
 they were fedde. So lyke wyfe we muſt remembre our
 owne wretchednes and alſo the felicyte of thoſe creatures
 beyng in ſeruyce & houſholde of our heuently fader.
 This prodygall chylde ſayd. Quanti mercenarii in
 20 domo patris mei abundant panibus: ego autem
 hic fame pereo. How many ſeruantes be in my
 faders hous, how haboundantly ben they ſerued with
 mete and drynke, and I lyke a wretche dye here for
 hunger. A lily is but a ſmall thyng in reputacyon, it
 25 hath neyther reaſon ne vnderſtandyng, yet noble kynge
 Salomon in all his royalte was neuer cladde with ſo
 fayre a colour and beaute, whiche our ſauyour ſhewed
 in a goſpel of Luke ſayenge. Conſiderate lilia agri.
 &c. Amen dico vobis ſalomon in omni gloria ſua
 30 non fuit veſtitus ſicut vnum ex hijs. Loke vpon
 the lylies and fayre floures of the felde. I tell you
 playnly ſayth our ſauyour. Salomon in all his glory
 was neuer ſo beauteuous as one of them. Sparowes be
 but ſmall byrdes and lytell ſet by amonge men. Et
 35 vnus tamen ex eis non eſt in obliuione coram deo,

God's inenarrable
 mercy may give
 us hope of pardon.

Why do we not
 haſte,

[* xx iv]
 as did the prodigal,
 to our Father?
 The prodigal
 thought how
 'plenteuouſly'
 his father's servants
 were fed.

So muſt we remember
 the felicity in our
 heavenly Father's
 houſhold.

A lily is a ſmall
 thing,
 yet Solomon in all
 his 'royalte' was
 never clad with ſo
 fair a beauty.

Sparrowes are
 ſmall birds,
 little ſet by
 amongſt men,

¹ sic 1509. ierrable 1555. Read inenarrable.

yet not forgotten
by God.

'All the heres of
our hedes be
nombred.'

[* xx iv, back]

All creatures
abide upon God's
goodness;
when He opens
His hand, all shall
be satiate.

How much more
does He set by
men and women,
for whose cause
all things were
made, than by
unreasoning
creatures.

Lord, I bear in
mind how com-
fortable Thou art
to all Thy
creatures.

When a sinner is
penitent and per-
suadeth with him-
self to ask mercy
of his 'Fader,'
remembering
the providence
ordered for all his
'Fader's' serv-
ants, while he is
forsaken by his
own default, will
he not,
as the prodigal,
lowly meek him-
self?

fed et capilli¹ omnes capitis numerati sunt.
Notwithstandynge none of them is out of mynde before
god. All the heres of our hedes be nombred & had in
his memory. Therfore our moost blyffed lorde taketh
hede of euery creature. Also the leest is not out of his !
remembraunce. He 'maketh proufyon for them all.
As the prophete Dauid fhewed in a psalme, sayenga.
Omnia a te expectant vt des illis escam in tem-
pore: aperiente te manum tuam omnia imple-
buntur bonitate. Blyffed lorde all creatures abyde 10
vpon thy goodnes, all haue theyr beyng and fode of
the in tyme. And whan it is thy pleasure to put forth
& open thy plenteuous hande all shall be facyate and
content with nourysshynge conuenient for them. Be
not men and women moche more set by with almyghty 15
god than all vnreasonable creatures, was not euery
thyng made & create for mannes cause. Doubtles fo
it was. Than for as moche as almyghty god taketh
charge & prouydeth for all other creatures. How grete
cure shall we thynke hath he vpon his reasonable crea- 20
tures, whome he made lyke to his owne ymage. Ther-
fore let vs remembre that foloweth, sayenge. In factis
manuum tuarum meditabar. Lorde I bere in
mynde how comfortable thou arte to all thy creatures,
none of them be had in oblyuon with the. Now thus, 25
whan a fynner perceyueth the sorowe of his foule, also
the inwarde remors of his conscyence, & by that is made
wofull and penytent, whan he persuadeth with hymfelfe
to aske mercy of his fader, remembrynge the prouydence
so plenteuously ordred for all his faders seruautes, & 30
beholdeth hymfelfe forsaken by his owne defaute, wyll
he not shortly ryse vp and go vnto his fader knowlegynge
his errour and trespasse. Shal he not lowly meke hym-
felfe, and desyre for to be forgyuen and pardoned of his
grete vnkyndnesse, the whiche this sayd prodigall 3.

¹ capillis 1509, 1555.

- chylde fulfilled after all these confyderacyons as is
 thewed whan he sayd. Surgam et ibo ad patrem
 meum dicamque: pater peccavi. I shall ryfe
 and forsake my synfull lyfe, go vnto my fader know-
 5 legynge my greuous offence & saye, fader I haue synned
 ayenst the. A wretched synners,¹ why tary we ony
 lenger, why do we not ryfe from our wyckednes and
 forsake our synfull lyf, why do we not offre our selfe
 vnto the fader of mercy? let vs lyfte vp our myndes
 10 fayenge vnto hym. Expandi manus meas ad te.
 I haue spredde my handes abrode, that is to saye I haue
 chaunged my lyf by doynge many good werkes, wherfore
 as before I gaue myselfe to the vayne pleasures and de-
 lectacyons of this worlde. And for to shewe more
 15 openly the inwarde defyre of our myndes, let vs brynge
 to remembraunce the pleasures of this worlde, how
 vayne they be, & how shortly they vanyfthe awaye as
 dooth a shadowe, for the more that ony persone hath a
 stedfast pleasure and delectacyon in them, the more is
 20 his defyre to encrease the fame, and the lesse is he
 satyffyed, lyke as our sauour sayd vnto the woman
 Samarytan. Qui bibit ex aqua: sitiet iterum.
 Who foeuer drynketh of this water shall be thyrsty
 agayne, that is as moche to say, what maner of per-
 25 fones foeuer they be that is inordynately defyrous for to
 haue worldly pleasures, delectacions, and rycheffe shall
 neuer be satyffyed & appetyted, but euer his appetyte
 shall be to haue more & more, neuer content. But there
 is an other maner lycour, & yf a man drynke no more
 30 but ones of it he shall be satyffyed and replenyfshed
 haboundauntly, and neuer after be thyrsty, the whiche
 lycour yffueth out from the ryuer of all pleasure, wher-
 with all blyffed people ben gyuen drynke, & plenteu-
 ously are sacyate in heuen. It is wryten. Satiabor
 35 quum apparuerit gloria tua. Blyffed lorde I shall

[* vs v]
 Father,
 I haue sinned.

Why do we tarry
 longer,

and not spread
 abroad our hands,

i.e. change our
 life by doing good
 works?

Let us remember
 the vanity of this
 world's pleasures,

the appetite for
 which grows and
 is never satisfied.

Whosoever drink-
 eth of this water,
 shall thirst again;

i.e. they who
 desire worldly
 pleasures and
 riches shall never
 be 'appetyted,'
 never content.

There is 'an other
 maner lycour,' of
 which if a man
 drinks but once,
 he thirsts no
 more.

[* vs v, back]

I shall be content
 when Thy joy
 shall appear.

¹ synner 1509. synners 1555.

be fully content. I fhall haue pleafure at wyll whan thy Ioye fhall appere, that is to faye at fuche tyme as I fhall be affocytate with thy blyffed company in heuen.

Almyghty god is the fountayne of this fayd pleafure and mooft delycate lycour, the whiche lycour all blyffed foules defyre feruently to haue. Amonge whome one fayd. *Quemadmodum defiderat ceruus ad fontes aquarum : ita defiderat anima mea ad te deus.* Blyffed lorde, lyke as the wylde harte after he hath dronken poyfon defyareth to come vnto the freffhe fpryngynge fountayne for his fyguler remedy & comforte, euen fo dooth my foule after the remembraunce of my fynne, defyre for to come vnto the by the fountayne of penaunce. Now fyth it is fo we knowe this mooft delycyous lycour, and where it is, Let vs therfore fprede our foules abroad defyrynge to be facyate with it, wherof our felfe we be voyde from all moyfture of goodnes, and alyenate from al vertue. Our fayenge fhall be this as it foloweth. *Anima mea ficut terra fine aqua tibi.* Lyke as the erth of his nature without moyfture is drye & barayne, fo is my foule of it felfe voyde from all goodnes, wherfore blyffed lorde vouchefawe to water it with the lycour of thy grace, to the entent it may fynally come vnto thyn euerlaftyng blyffe. ¶ Hytherto ye haue herde the fall of the fynner, alfo his ryfyng agayne. Now ferder let vs gyue hede to knowe what his defyre fhall be of almighty god. Fyrft he prayeth to be herde. Alfo that god wold vouchefawe to loke vpon *hym with the eye of his mercy, defende hym from his enemyes, and lafte his petycyon to haue Inffruccyon how he may fulfyll the pleafure and wyll of our lorde god, he fheweth reafons why to be herde in all thefe. Whan a poore man cometh to a prynce not accuftomed to fhewe hymfelfe in the prefence of noble men, anone he is fmyten with fere, waxeth pale in the face, quaketh for drede, & is fo fore abaffhed that

God is the fountain of this fatisfyng 'lycour.'

As the hart after he hath 'drunken' poyfon desires the fresh spring,

so doth my soul, after the remembrance of my sin, desire to come to Thee by the fountain of penance. Let us spread abroad our souls, desiring to be satiate with this most delicious 'lycour.'

As earth without moisture is barren, so is my soul unless watered by God's grace.

Having heard the sinner's fall and his rising again, let us 'ferder' give heed to his desire. He prays that God would look [* xx vi] in mercy on him, defend him and teach him.

When a poor man comes to a prince he waxeth pale,

quaketh for dread,

- in maner he woteth not what to faye, his spyryte
 begynneth to faye hym. We dayly haue this in
 experyence, not onely in those the whiche be baffhefull
 and weyke spyryted, but also in them whiche be bolde
 5 of spyryte. We rede of quene Saba bothe wyfe and of
 grete power whan fhe behelde the nobleneffe of kynge
 Salomon bothe in his wyfdome and many other grete
 gyftes, all though fhe came for to attempte hym in
 many derke questyons, notwithstandinge fhe was in
 10 maner beyde herselfe feyng his grete royalte, and
 almoost wyft not what to faye. O Ihesu how fhall
 the poore foule behaue it felfe deformed with fo many
 fynnes whan it fhall come to the ferefull prefence of
 goddes hygh magefte, whan it fhall appere before the
 15 hyghnes of almyghty god, presented vnto that ferefull
 kynge that taketh awaye the spyryte & boldneffe of
 worldly prynces and rulers, al erthly kynges fere hym.
 No meruayle it is yf than the fely foule be fore abaffhed
 & wote not what to faye, namely yf the peteyon be not
 20 redely herde. For this let euery fynner faye vnto god.
 Velociter exaudi me domine defecit spiritus
 meus. Lorde here me fhortly for my spyryte fayleth
 me. But after that a kynge or prynce is redy to gyue
 audyence to a poore creature, yf also he loke not on hym
 25 with a gentyll and mery countenaunce but fhewe hym-
 felfe yrefull ayenft his subgects and befecher, not onely
 than his spyryte fhall faye hym for fere, but also his
 strength fhall be taken awaye not able to fustayne his
 body, but fall downe to the grounde. For Salomon fayd.
 30 Indignatio regis nuncius mortis est. The indy-
 gnacyon of a kynge is a messenger and token of deth.
 And contrary wyfe. In hilaritate vultus regis vita.
 By a kynges cherefull countenaunce is fynefyed lyfe.
 Syth the indignacyon of a mortall kynge is fo grete,
 35 how grete is the indignacyon of almyghty god a kynge
 immortall. How many hath dyspayred for fere of his

woteth not what
to say.

Queen Saba when
she beheld the
wisdom of
Solomon,

was in maner
beside herself
seeing his
'royalte.'
How shall the
soul deformed
with sins appear
before God's high
majesty?

The 'sely' soul
is sore abashed,
namely if the
petition be not
readily heard.

Lord, hear me
shortly, for my
spirit faileth me
If a king giving
audience is ireful

[* xx vi, back]

against his
beseecher,
his strength shall
be taken away.

The king's in-
dignation is the
token of death.

In a king's cheer-
ful countenance is
life.

If a mortal king's
indignation is so
great, how great
shall be that of
the King im-
mortal!

How many have
despaired for fear
of it and slipt into
hell.

Many sinners,
comforted by
hopes, have been
erect unto eternal
life.

Lord, turn not
against Thy face;
look on me with
a merciful cheer,

that I be not
seemly unto
them who despair.

If a great estate
look on his sub-
ject 'with never
so mercy and
cherefull loke,'
and yet 'excer-
cise' no mercy
on him,
what avails
that?

[* xx vii]
Therefore we
must ask for
mercy.
God loves man-
kind more than
the husband loves
the wife or the
mother the child.

A man shall for-
sake his 'fader
and moder' and
keep him unto
his wife;

yet for many
causes he may
reject his wife.

God loves us with
a more constant
mind; however
oft we sin, He
taketh us to Him
at all times.

indynacyon & punyffement, whiche they deferued to
haue, and so in conclusyon slyppe downe in to the depe
pytte of hell. And agayne how many by the reason of
synne were drawen backwarde vnto hell. Notwith-
standynge beyng comforted with the hope of his mercy,
they were erecte vnto eternal lyfe. For this euery
penitent synner must aske this petycyon of almyghty god,
sayenge. Ne auertas faciem tuam a me et similis
ero descendentibus in lacum. Blyffed lorde turne
not away thy face but loke vpon me with a mercyfull
chere & countenaunce, gyue me grace and vertue that I
be not lyke and seemly vnto them the whiche by the
synne of dyspayre do fall in to eternall dampnacyon.
But yf a myghty prynce or grete estate wyll loke vpon
his subgecte with neuer so mercy and cherefull loke and
countenaunce, & in conclusyon excercyse and shewe no
mercy nor pyte vpon hym, what auayle or prouffyte is
that vnto the sayd poore man? Truly but very lytel.
Therefore mercy is to be requyred & asked in the thyrd
place. Almyghty god is mercyfull aboue all other, and
hath more affeccyon vnto mankynde than the hufbande
hath vnto the wyfe, the moder to the chylde, or the
fader vnto his sone. Of a trouthe grete loue must be
bytvene the hufbande & his wyfe. For it is wryten.
Relinquet homo patrem & matrem & adherabit
uxori sue. A man ones maryed accordynge to goddes
lawes, shall forsake his fader & moder, & kepe hym
vnto his wyfe, as moche to saye, loue his wyfe better
than his fader or moder. Many causes there be why a
man may put his wyfe away from hym with ryght, & so
put away yf she come agayne he may vtterly reiecte
her. But almyghty god loueth vs with a more constaunt
mynde. For yf we synne neuer so ofte, neuer so gre-
uously ayenst hym, yet yf we wyll returne he anone
taketh vs vnto hym at all tymes, wytnes his owne
wordes spoken by his holy prophete Ieremye sayenge.

Si dimiserit vir uxorem suam et recedens ab eo duxerit virum nunquid alterum¹ reuertetur ad eam ultra. If a man leue his wyfe and she so gone away take an other husbande, shall he take her

If a married woman take another husband, she is polluted; her first husband will not take her again.

5 agayne, is not that woman contamynate and polluted.

But what sayth almyghty god more. Tu autem fornicata es cum amatoribus multis: tamen reuertere ad me dicit dominus & ego suscipiam te. Thou synfull persone hast offended with many

God will take again the sinner who has offended with many lovers.

10 louers, yet turne agayne & I shall take thee to mercy.

Here we se that god loueth vs moche more constauntly than a man dooth his wyfe. Also it is manyfest how

tenderly those that are moders do loue theyr chylde, by the grete labours and aduerfityes whiche they suffre

[* as vii, back] Love of 'moders' seen in the aduersities which they suffer for their children;

15 for theyr causes to brynge & nuryllhe them forth in this worlde, but almyghty god is ferre aboue them in lounge, for whan the moders perceyue and fele thynkyndnes of theyr chylde, anone they forgete them.

but when they feel their children's unkindness, they forget them. Not so God.

Almyghty god deleth not so with vs, whiche he conferred by his prophete Esaye, sayenge. Nunquid po-

test mulier obliuisci infantem suum vt non misereatur filio vteri fui: et si illa oblita fuerit, ego tamen non obliuiscar tui. May a woman forgete her enfant or chylde and not be mercy-

25 ful vnto the chylde borne of her owne body? and yf she so do at any tyme for vnkyndnes shewed, yet sayth

our lorde I shall not forgete thee, be thou neuer so vnkynde, yf thou wylte aske mercy. Therefore we be more derely beloued of god than chylde ben of theyr

He will not forget us, be we never so unkind, if we ask for mercy.

30 moders. Last, faders whose loue is lenger durynge & more constaunt vnto theyr chylde, be not to be compared vnto the loue of almyghty god. No carnall fader may loue his chylde better than our heuenly fader loueth vs. It is wryten. Quomodo misereatur pater

Fathers' love 'lenger durynge' than mothers', but not comparable to God's love.

¹ sic 1509, 1555. Read virum alterum, numquid reuertetur, etc.

God more merciful than carnal fathers;

[* xx viii]
who yet, being evil, give good gifts to their children. God is 'itselfe goodnesse.'

When the prodigal came to ask forgiveness,

the Father took him about the neck and kissed him.

Let us return to our heavenly Father with penance and hope of forgiveness.

The pardoned sinner is the more bound to take heed lest he offend again,

and so be in 'worse' case than before. Iteration to sin may happen 1 by ignorance of the good rule for abiding in clean life; 2 by the craft of enemies;

filiorum, ita misertus est dominus timentibus se. As the carnal fader is mercyful vnto his chyldren, fo our lord god almyghty is mercyfull vnto all that fere hym. And doubtes he is moche more mercyfull, as Cryft shewed in a gopell spekyng vnto carnall faders. 5 Si vos quum fitis mali noscitis data bona dare filijs vestris : quanto magis pater vester celestis dabit spiritum bonum petentibus se. If ye carnal faders beyng euyll of yourselfe, can fynde in your 'hertes to gyue good gyftes to your chyldren. How moche more 10 I shall your heuenly fader, whiche is all good and itselfe goodnes, rewarde them with his grace that wyll afke it. This thyng appered well in this prodygall chyld whan he came towarde his fader to afke forgyuenes. Anone his fader beholdyng his comyng aferre was moued with 15 mercy, went towarde his chyld, & at theyr metyng toke hym about the necke & kyssed hym. O fynguler loue of a fader. O grete pyte, not a lytel to be meruayled of. Let vs wretched fynners retourne from our synfull lyfe, come vnto our heuenly fader lyke as this 20 prodygall chyld dyde. Afke mercy with true penaunce and hope of forgyuenes. For elles we can not haue it. This shall be our sayenge. *Auditam fac michi mane misericordiam tuam : quia in te speraui.* Blyssed lorde graunt that I may obtayne thy mercy 25 shortly whan I call for it with true penaunce and hope of forgyuenes, for why I haue euer trusted in the. But whan so euer a fynner hath obtayned mercy of almyghty god, his cause is than that more to take hede with a dylygent study as he can, lest perauenture he 30 offende agayne, and so be in werse case than he was before. This yteracyon to synne may happen .iii. maner wyfes. Fyrst by ygnorance of the good rule and custome that he ought to vse beyng in cleane lyf for the contynuaunce of the same. Seconde the crafty meanes 35 of his enemyes may perchaunce cause hym to retourne to

- fynne, after he hath knowlege of this fayd good ordre & custome. Thyrd by his fraylte and redynes to fynne he may offende agayne, he maketh petycyons folowynge to be defended from these fayd thre perylles. Almyghty
- 5 god hath euer ben so mercyfull vnto all fuche as call to hym with 'a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appered manyfesty in the noble man called (Cornelius centurio) whiche all though he was a gentyle and
- 10 not lerned in the maner of Iewes nor of crysten people, neuertheles he prayed to god befylly to haue knowlege of the ryght & true waye. Our moost gentyll lorde sent vnto hym an aungell, whiche gaue vnto hym monycyon to go vnto Symon peter of whome he fholde
- 15 knowe al his desyre. Also a certayne man named Phylp a chefe ruler of a towne called Gaza, this fayd Phylp gaue hymselfe many tymes to praye, & on a tyme as he wente to Iherusalem in pylgrymage, it fortuneth that faynt Phylp the apostle by the commaundement
- 20 of god companied with hym by the waye, taught hym the maner and lawe of Cryft wherof he was ygnoraunt before. And why dyde almyghty god fhewe to these perfoness the waye whiche they fholde folowe, but onely bycause theyr myndes were lyfte vp vnto hym callynge
- 25 for helpe in the waye of trouthe, for a good entent and without faynyng. For it is wryten in an other place. Prope est dominus omnibus inuocantibus eum: omnibus inuocantibus eum in veritate. Our lorde is nygh vnto all that call vnto hym, namely to all
- 30 fuche as call vnto hym in trouthe. Therefore let euery fynner not wyllynge to contynue and erre in the derkeness of ygnoraunce, go vnto almyghty god by prayer, faye vnto hym with an hole mynde, (not spekyng one thyng & thynke an other) these wordes folowynge.
- 35 Notam fac michi viam in qua ambulem¹ quia

s by frailty.

God gives to those who call on Him [¹ 22 ¹ III, back] unfeignedly knowledge in things doubtful; e. g. to Cornelius, a gentile, neither Jew nor Christian,

an angel gave monition to go to Simon Peter.

As Philip, a chief ruler of Gaza, went to Jerusalem in pilgrimage,

the apostle Philip companied with him by the way and taught him the law of Christ.

These were shewn the way because they called on God without 'faynyng.'

Our Lord is nigh unto all that call upon Him.

Let every sinner therefore pray to God with a whole mind (not saying one thing and thinking another):

Lord, shew me

¹ ambulam 1509. ambulem 1555.

[* & & !]
the way wherein
I shall walk.

Knowing the
right way, the
sinner may yet
fear lest his
enemies by 'gyle-
full baytes' bring
him out of that
way.
The devils are
very strong,

and when they
perceive a sinner
'folowe thordre
of true penaunce,'
their purpose is
set to bring him
out of that way;

only God, at
whose sight they
tremble and flee,
may be our
'socour' against
these enemies.
He is a 'tourer,'
within whose
'cyrquite' none
enemies can hurt
us.

Therefore the
penitent must
pray to God that
these enemies
compass him not
and so let him
from his good
purpose.

[* & & !, back]

Every penitent
must also fear his
own 'feylde.'

ad te leuau animam meam. Lorde gy'ue me
knowledge, shewe me the way wherein I shal walke,
gyue me instruccyon of thy commaundementes for I
haue lyfte vp my mynde vnto the. Befyde this whan *the*
fynner knoweth the ryght way wherein he shal walke 5
fulfyllinge goddes commaundementes, yet it may for-
tune hym to fere lest his enemyes which haue layde in
his waye gylefull baytes brynge hym out of that waye,
& make hym to erre agayne. The deuylls our grete
enemyes be very stronge, scripture sayth. *Non est* 10
potestas super terram que comparetur eis.
None erthly power may be compared to them. And
whan they perceyue a synner leue his synfull waye, and
folowe thordre of true penaunce than is theyr full pur-
pose set to contryeue how to brynge hym out of that 15
waye by theyr vayne deceytes, whiche none erthly crea-
ture may refyft without the helpe of our moost myghty
lorde god, vnto whose fyght all they tremble & flee.
He onely may be our focour & helpe agaynst these
moost cruell enemyes. Almyghty god is as a stronge 20
toure for our defence agaynst all aduersaryes. *Turris*
fortitudinis a facie inimici. Who foeuer may come
with in the cyrcuite of this toure none enemyes shal
at any tyme haue power to hurt hym in body nor soule.
Cadent a latere eius mille & decem milia a dex- 25
*tris eius*¹ *ad eum autem non appropinquabunt.*
Therefore *the* penytent synner must praye vnto god
with al his myght to thentent these sayd enemyes
craftely compass hym not by theyr subtyll meanes, &
solet hym fro his good purpose. Eripe me de inimicis 30
meis *domine ad te confugi.* Lorde delyuer me fro
myn enemyes. I come vnto the for 'focour. Last
euery penytent synner hath cause to fere lest perauen-
ture his owne freylte cause hym to erre agayne whiche
many do after they haue entred *the* way of penaunce. 35

¹ eis 1509. eius 1555.

And our freylte is so grete that without the mercy of
 god we all fholde declyne from the ryght way. Saynt
 Poule sayth. Non *enim* volentis est nec currentis
 hominis fed miserentis dei. Man hath no power of
 5 hymfelfe, it lyeth not in his wyll to contynue or do any
 goodnes, but onely by the mercy of god. A certayne
 wyfe man sayd. Sciui *quoniam* aliter non possum
 esse continuus¹ nisi tu dederis. Lorde I haue al-
 way knowen for a surety that I can not contynue by
 10 any meanes in my good purpose without the helpe of
 the. Saynt Austyn sayd vnto almyghty god. Iubes
 domine: & iube quod vis. Lorde graunte me to
 fulfyll thy commaundement, & commaunde me what
 thou wylte, as who sayth *the* wyll of god can not be
 15 kepte without his helpe, he made vs & endued vs with
 reason & frewyll bycause we fholde gyue hede & kepe
 his commaundementes. He may requyre of vs by a
 more iuste tittle only thyng *that* we can do, than any
 mortall lorde may of his seruautes, notwithstandinge
 20 he *that* hath domynyon & rule in this worlde wyll
 straitely commaunde his seruautes to fulfyll his mynde.
 For they let the penytent fynner make his prayer to god
 sayenge. Doce me facere voluntatem tuam: *quia*
deus meus es tu. Lorde teche me to accomplyfhe thy
 25 wyll, for *thou* arte my god. ¶ Hytherto is treated of *the*
 fynners fall, also of his ryfynge agayne, & in what maner
 his returnynge was. Thyrd we haue spoken of his
 petycyon made to *the* fader. Now in *the* .iiij. place
 *we shal speke of the rewarde whiche in conclusyon
 30 he shal receyue of his fader. What els shal a meke
 & merciful fader do to his sone returnynge to him with
 so grete penaunce & full purpose to amende, but shortly
 brynge hym in to his hous. So *the* fader of this pro-
 dygall chylde vied hymfelfe to his sone, commaunded
 35 also his seruautes to cloth hym newe & prepayre a

It lies not in
 man's will to do
 any goodness,
 but in God's
 mercy.

St Austyn's
 prayer:
Da quod iubes: et
iube quod vis.

God gave us reason
 and free will that
 we might keep
 His command-
 ments.
 He has a more
 just title to our
 obedience than
 any mortal lord
 to that of his
 servants.

Having treated of
 the sinner's fall
 and rising again,
 and of his petition,

[* & A II]
 we shall speak of
 the reward which
 he shall receive.

The prodigal's
 father brought
 his son home,
 bid his servants
 clothe him and

¹ cōtinuus 1509. continuus 1555.

prepare a great
feast.

God will bring
the returning
sinner into the
'moost plenteuous
countrie';

It is *terra recta*,
'a londe without
erre';
terra viuentium,
'the londe of euer-
lastyng lyf';
regio viuorum.

Many faders
would cast their
repentant children
into strait prisons;

but our heavenly
Father's spirit is
much more meek.

'Wote ye not of
what spyryte ye
be?'

[* && II, back]
God only deserves
the name of
Father;
of whom every
fatherhood in
heaven and earth
is named.

grete feest. Shall not our heuenly fader do in lyke
maner to a fynner returnyng to hym? yes without
doubte, & moche more, for he shall bryng his childe
not in to an hous of a lytel circuyte, but in to his
moost large kyngdome, in to the best & moost plenteuous 5
countrie. Who foeuer is ones entred in to it may neuer
after erre, or do amyffe, for the whiche thyng that
kyngdome of god is here called (*terra recta*) a londe
without erre. In an other place it is named (*terra*
viuentium) the londe of euerlastyng lyf. Many tymes 10
it is also called (*regio viuorum*) the region of them that
shall lyue euerlastyngly. Many faders there be, vnto
whome yf theyr children returned that wolde cast them
in to strait prysons there to be fore punysshed for theyr
myslyuyng. But our heuenly fader whose spyryte is 15
moche more meke, as it is remembred by our sauour
in a gospel spekyng to his dyscyples whan they de-
fyred punysshement on the samarytanes, he sayd to them.
Nescitis cuius spiritus estis wote ye not of what
spyryte ye be. As who sayth of a benygne & gentyl, 20
not prone to do vengeaunce, but alway redy to mercy,
the fader of heuen is of a meke spyryte. It is wryten
in the boke of sapience. O *quam bonus et quam*
fauais est domine spiritus tuus in omnibus.
Lord how good & gentyl is thy¹ spyryte in all thy 25
werkes. This gentyl spyryte of our heuenly fader shall
bryng vs in to the londe without errour, in to the
region of eternall lyfe. For he onely is worthy to be
named a fader. A quo *omnis paternitas que in*
celo & que in terra est nominatur. Of whome 30
euery faderhode bothe in heuen & erth hath his begyn-
nyng & name. In so moche therefore as he aboue all
other hath the name of a fader, therefore his delyng
shall be the more meke & gentyll vnto vs, so that the
penytent may saye as foloweth in the nexte vers. 35

¹ this 1509. thy 1555.

- Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum domine.* Lorde thy good spyryte fhall brynge & lede me in to the londe of eternall pleafure, not by myn owne deferuynge, 5 but for thyn onely name. More ouer no doubte of this prodygall chylde was meruayloufly comforted & reuyued by the fwete confolatory wordes of his fader where before he was in maner deed & peryffhed, as is fhewed in the goppell. *Filius meus mortuus fuerat & reuixit.* My chylde was deed & now is reuyued. How is he reuyued, truly by the equitye of his fader. *Equitas* is called the thyng that phylofophers named epicheia whiche is proprely the mynde of *the* lawe. A Iuge ought rather to folowe the mynde of *the* lawe than 15 the extremyte of the wordes wryten in it. Elles as Cicero fayd. *Summum¹ ius fumma iniuria erit.* The lawe is vied extremely after the wordes as they be wryten fhall be many tymes grete wronge. Example. Perauenture there is certayne conftytucyons made in a 20 Cyte by this maner. If after a certayne houre in *the* nyght ony perfone afcende and come ouer the walles of the Cyte he fhall fuffre deth. It fortuneth after enemyes to come and laye fyege to that Cyte, thynkyng for to gete it the nyght folowyng, whiche thyng is 25 vnknown to all the cyte'zynes excepte one, that by chaunce was that nyght fhette out of the gates. This man knowynge the counfeyle of thofe enemyes, fhortly clymmeth ouer the walles of *the* cyte, gyueth warnynge to all other cyte'zynes, & fo by hym the cyte is faued. 30 Now accordynge to the wordes of the lawe he fhoulde fuffre deth, notwithftandyng *the* mynde of hym whiche made *that* lawe was ferre contrary. Thus after Iuftyce wryten he fhoulde dye, but accordynge to equitye he were worthy to haue a grete rewarde. Euen fo it is wryten 35 amonge *the* lawes & ordynaunces of god. *Anima que*

The prodigal was revived by his father's confolatory words;

by his father's equity.

Equitas is the mind of the law, which a judge ought to follow rather than the extremity of its words.

Summum ius fumma iniuria.

Example.

If in a city the penalty of death were appointed for any one who should climb the walls after a certain hour,

[* && III] and a citizen 'shette' out of the gates, knowing that enemies would attempt the city on a certain night, climbed the walls and saved the city; by the words of the law he must die, but not by the mind of the lawgiver.

Written justice demands his death, according to equity he deserves a reward.

¹ *fūma* 1509, *summum* 1555.

By God's written
law the soul that
sinneeth shall die.

By the letter of
the law few
should be saved,
since all (few
except) have
sinned.
The mind of the
law we gather of
other places in
scripture.

I will not the
eternal death of a
sinner, but that
he be converted
and saved.

This is the equity
of God's law.

By sin I am
spiritually dead;
[* & iii, back]
I call for mercy
and am revived.
In the heavenly
city is no misery
of body or soul.

The body shall
rise in incorrup-
tion,

with strength in-
enarrable,

bright as the sun,

spiritual with its
appetite obedient

peccauerit: *ipfa morietur*. That soule that is
fynfull shall dye eternally. If this sayd constytucyon
& lawe fholde be obserued accordynge as the wordes
do founde, fewe or none fholde be saued, fyth no crea-
ture was euer borne without fynne, fewe excepte. But 5
the mynde of this sayd lawe & instytucion is to be
taken hede of more than the letter as it lyeth, whiche
mynde & entent we may gader of other places in scrip-
ture. Almyghty god sayth by his prophete Ezechyell.
Nolo mortem peccatoris: sed vt conuertatur et 10
viuat. I wyll not the eternal deth of a fynner, but
that he be conuerted from his wycked dyspofycyon, &
by his so doynge come to euerlastynge lyfe. Lo almyghty
god wyll thus, this is his mynde, *that* a fynner beyng
in deedly fynne is worthy to dye eternally, but agayne 15
yf he forsake fynne & by penaunce turne to that blyssed
lorde, he shall be saued. This is the equyte of this
sayd lawe, wherof *the* penytent ought to take grete
comforte & saye *that* foloweth. *Viuiificabis me in*
equitate tua. Lorde thou shalt comforte me by 20
the equyte of thy lawe. For where as I by fynne am
deed spyrytually, I shall remembre it and call for mer'cy,
& so be reuyued. The felicity & pleasure of the heuently
cyte is meruaylously grete, for who foeuer is ones entred
in to it & made parte taker of that grete feest shall 25
neuer after fele any mysery, neyther of body nor soule.
Fyrst *the* body shall neuer after be mortall. Also
where it was orygynally brought forth in ¹ corrupcyon,
than it shall ryse in incorrupcyon ² without possybylyte
of deth. Our bodyes be naturally feble & weyke, but 30
than they shall ryse with strength inenarrable. Ferther
as touchynge *the* dyfformyte of *the* body, than it shall
be all in glory fhynynge bryght as *the* sonne, where
also it is gyuen vnto sensuallyte, than it shall be all
spirituall & *the* appetyte contynually obedyent vnto 35

¹ in 1509. by 1553.

² corrupcyon 1509, 1555.

reason. No flouth or sluggishnes shall than be in it, but al agylte & quyecknes. No groffenes, but it may perce through ony stone, be it neuer so thicke, no spotte, no blemyshe but all shynynge in glory. The body
 5 shall than haue no mynde of ony corruptyble thyng, for euer after it shal be immortall & impaffyble, it shall be at *that* tyme so spyrytual that no rebellyon may be bytwene body & foule, none enuy, ne defyre to be exalted, no couetyse of ryches shall than greue the
 10 body, but euery man gladd of other without all these sayd transytory thynges. Pleasure shal there be plenteuous, for all shal be facyate contynually with the ryuer of all pleasure. The prophete sayth. *Saciabor quum apparuerit gloria tua.* Blyssed lorde I shall be
 15 fulfylled and content whan thy Ioye shall appere, that is to saye at fuche tyme as it shal be thy pleasure to call me vnto thy kyngdome. More ouer in that celestiyall regyon is rest alway without trouble. There shal euery man and woman be content to the vtter
 20 moost without ony murmure. But contrary wyfe, in the regyon and countre of 'this worlde can not be but trouble and yrkesomnes. For whyther we conferme our felfe vnto the worlde or forsake it so moche as we may, yet shall we suffre grete laboures & afflyccyon of
 25 the foule. I proue it by this questyon. Dooft not thou that arte defyrous to haue worldly pleasures come vnto them by thousandes and in maner innumerable laborous meanes. Also whan thou hafte optayned thy wyl dooft thou not fynde as many dyuers wayes to
 30 kepe them. And last no man can tell how moche it greueth the to remembre how thou shalte leue all these pleasures. Eyther to be taken away by force or ony other chaunce. Suche as gyue themfelfe to worldly voluptyes may well saye. *Laffati fumus in via ini-*
 35 *quitatis*¹ *vias difficiles.* We be made wery in the

to reason;
 no sloth shall be in it, but all agility;
 without grossness or spot;

immortal and impassible.
 There shall be no rebellion between body and soul, no envy or 'couetyse';

every man shall be glad of other and all satiate with the river of all pleasure.

I shall be content, Lord, when Thou shalt call me to Thy kingdom.

There is untroubled rest, content without any murmure.

[* & & iv]
 In this world there must be trouble and irksomeness;
 whether we conform ourselves to the world or forsake it.

Laborous means by which men come to pleasures

and keep them;
 soon they shall be left; lost perhaps by force.

Such as give themselves to worldly 'voluptyes'

¹ 1509, 1555 omit here 'et perditionis et ambulauimus.'

walk hard wayes
to get worldly
goodes.

Every penitent
after this life
shall come unto
everlasting rest.

So that he ought
to trust in God
for deliverance.

Some had envy
that the prodigal
was so lovingly
entreated.
His elder brother
took it grievously,
and by means of
a servant had
envy of it.

[* & iv, back]

Some adversaries
think that they
have deserved
more than others.

Other adversaries
entice a man to
envy.

Devils bring into
good men's minds
vain praises for
their deservings;
as we see in the
parable of the
labourers hired
into the vineyard;

those who had
wrought the
whole day grudged
when all received
equal wages.

May I not do
what I will?

Envy of the elder
brother.

laborous waye of iniquyte to gete worldly goodes, &
we haue walked harde wayes, that is to saye taken grete
paynes vpon vs to haue them continually in possession.
For this cause euery penytent after this lyfe shall haue
the thyrd commodite whiche is this, he shall be 5
vnterly deliuered from these grete trybulacions & come
vnto euerlastyng tranquillite & rest. In so moche
he ought to put his trust onely in god sayenge *that*
foloweth. *Educes de tribulatione animam meam.*
Lorde thou shalt brynge my soule out of all trybula- 10
cion. It is also shewed in the gospell how some had
enuy that this prodigall chylde was so louyngly and
mercifully entreated of his fader. For his eldest
broder the whiche was at al tymes permanent and
abydyng in his faders housholde toke it greuouly, also 15
by the meanes of other seruantes had enuy at it. By
this we may perceyue two kyndes of aduersaries.
One is of fuche as thynke themselves to haue deserued
more than other, as they the whiche be occupied in-
cessantly in doyng good werkes and operacions with- 20
out intermyssyon of ony deedly synne, and by that
presume of theyr deservyng. The other is of those
that wyl entyse a man to haue enuy. And they ben
deuylles the whiche many tymes brynge in to the
myndes of good folkes fuche vayne prayes for theyr 25
deservynges. This thyng we rede done in an other
parable, where is shewed how they that were hyred
aboute none of the daye to werke in the vyneyarde re-
ceyued as moche for theyr labour & traualle as they
the whiche had wrought all the hole daye, wherfore 30
some had enuy & grudged agaynst theyr housholde
fader at the payment of theyr wages, but he anone
swaged theyr enuy with his answer sayenge. *An non*
licet michi quod volo facere. May not I do
what I wyl. Lyke maner the elder broder of this 35
prodigall chylde sayd. *Ecce tot annis seruius tibi*

- et *nunquam* mandatum tuum preteriui: et
nunquam dedisti michi hedum vt cum amicis
 meis epularer: fed postquam hic filius tuus
 qui deuorauit substantiam suam cum mere-
 5 tricibus venit: occidisti illi vitulum faginatam.
 Fader I haue done the seruyce all the dayes of my lyfe
 hytherto, & at all tymes kepte thy commaundement,
 yet thou neuer gaue vnto me so moche good as a kydde
 for to make mery amonge my frendes. But at the
 10 comynge agayne of this prodygall chylde whiche hath
 spent his substaunce with comyn women solowyng
 the sensuall appetyte of his body, thou hast kylled a
 fatte calfe & made good chere for his returnyng. Now
 ye perceyue with how grete indygnacyon this elder
 15 broder toke the forgyuenes & pyte exhybyte to his
 yonger broder by his good fader. But this gentyll
 fader feynge the dyfdeynynge mynde of his eldest sone,
 came vnto hym with swete and softe wordes fayenge.
 Fili tu semper mecum es & omnia mea tua
 20 sunt: epulari autem et¹ gaudere oportebat:
 quia frater hic tuus mortuus erat et reuixit:
 perierat & inuentus est. Sone thou haste ben
 with me continually, & all that I haue is thyn, be not
 wrothe for where as thy broder was in maner deed,
 25 now is he reuyued, he was lost and now is founde
 agayne. For this cause I coude do no lesse but make
 mery and be Ioyous. On this maner our heuenly fader
 shall answere our enemyes for the loue of his penytent
 chylde, with colde and softe wordes, wherfore it foloweth.
 30 Et in misericordia tua disperdes inimicos meos.
 Blyffed lorde thou shalte with mercy mytygate the enuy
 of myn enemyes, so that they shall haue no power
 ayenst me. This fyrst kynde of enemyes shall peryfthe
 and come to nought by proceffe. But the other whiche
 35 as we sayd is the enuyous kynde of deuylls that dayly

Father, I have
 done thee service
 all my life,
 yet thou never
 gavest me a kid
 to make merry
 among my
 friends;

but for the pro-
 digal thou hast
 killed a fat calf
 and made good
 cheer.
 [* && v]

See the indigna-
 tion of the elder
 brother against
 his father's com-
 passion.

The father's
 sweet and soft
 reply.

Son, be not wroth;
 thy brother was
 in manner dead,
 now he is revived;

I could do no less
 but make merry.
 So will our
 heavenly Father
 answer with cold
 and soft words,

mitigating the
 envy of our
 enemies.

The first kind of
 enemies shall
 perish in process
 of time; the
 second (devils),

¹ te 1509, 1555.

who put envy into
men's minds,
shall be destroyed.

Devils lie in wait
to catch good
people

and bring them
into damnation.
They scourge and
crucify souls, and
when they see a
penitent mightily
[* & v, back]
ascend unto the
throne of virtue,

they stir such as
would be good to
envy, as the
servant enticed
the elder brother :

'Thy fader hath
slayne a fatte
calfe.'
Which words
moved the elder
brother to anger.
After this life the
penitent shall no
more be troubled ;

his enemies shall
be cast down into
the dungeon of
hell.

Our Lord will
give these com-
modities to the
sinner who hath
made himself
God's servant,
the devil's servi-
tude utterly
'abiecte.'
This wise Crafts-
master must re-
cognise His own
handywork, when
the deformity
is done away,
& c. when our

& hourelly be aboute to put in to *the* myndes of good
folkes this calumnyous vyce of enuy & malyce shall
vtterly be destroyed. Without doubtte these mortall
enemies at all tymes laye wayte with as many subtyl
craftes as they can to catche good people in to theyr
daungers, they coueyte no thyng more than to haue
soules in captyuete, & so bryng them in to eternall
dampnacyon. They euer vexe, scourge, & crucifye
soules in this lyfe, and theyr defyre is to contynue
without ende, whan 'also they perceyue a penytent
fynner forsake his synfull lyfe & myghtely ascende
vnto *the* trone of vertue with contynuaunce in the same
in fpyte of them, than many tymes they sterc fuche as
wolde be good vnto the synne of enuy lyke as the
seruaunt entyfed *the* elder broder whan he sayd. 1
Frater tuus venit & occidit pater tuus vitulum
faginatum quia saluum illum recepit. Thy broder
is comen home, & for Ioye that he is returned saue &
founde thy fader hath slayne a fatte calfe. With the
whiche wordes anone this elder broder was moued to 2
indynacyon & for anger wolde not come in to the
hous. But after this lyfe the penytent shall be endued
with this other grete commodyte, *that* is to faye, he
shall neuer after be troubled with these sayd enemies,
for they shall be cast downe in to the depe dungeon of 3
hell for euermore. Et perdes omnes qui tribulant
animam meam. Blyssed lorde thou shalt vtterly
confounde myn enemies whiche now put my soule to
grete trybulacion. Our gentyll lorde & fader shall gyue
with a good wyl all these sayd commodytees vnto the 4
penytent synner whiche hath made hymselfe goddes
seruaunt, the seruytude of the deuyl vtterly abiecte &
cast awaye. This moost wyse craftes mayster almyghty
god can not but make recognycyon of his owne handy
werke, namely whan the difformitie & blottynge is clene 5
done awaye, that is to faye whan our fynnes wherwith
the deuylles made blacke our soules in the fyght of

god, be clene expulſed by forowe & penaunce, he can
 not fe penytent ſoules to peryſſhe, for why they be
 his lykenes. God create man of nought & made hym
 lyke his ymage, therefore man is a peculer thyng onely
 5 impropred to god for two cauſes. Fyrſt for by his
 power he was create of 'nought. Seconde bycauſe he
 was lyke to his owne ymage. But beſyde theſe our
 lorde may clayme man for his owne by a Iuſter tytyle in
 fo moche he bought hym with ſo grete a pryce, that is
 10 to ſaye, with the precyous blode of his onely begoten
 ſone. For this he may call hym his owne of ryght.
 Let the penytent fynner come to this blyſſed lorde
 & ſaye. O my lord god beholde thy creature that thou
 haſte made to thyn ymage, whiche alſo thou redemed
 15 with the precyous blode of thy ſone, make recognycyon
 of thyn owne fymylytude. Helpe to put away all that
 is not of the. I beſeche the be to me as ryghtwyſe as
 thou haſte ben to other, ſocour me that am about to
 ryſe fro fynne & come vnto the. Brynge thyn owne
 20 out of the myſerable ſeruytude of deuylls wherin it
 hath be put downe a longe ſeaſon. Not bycauſe I am
 thy ſone, for of a trowth I am vnworthy ſo to be called.
 But *Quoniam* ego ſeruus tuus ſum. bycauſe I am
 thy ſeruaunt. ¶ Thus is the fall of the fynner in to
 25 myſery made open and ſhewed. Alſo his ryfyng
 agayne, what his petycyon ſhall be vnto the heuenly
 fader. And laſt, how many grete commodityes he
 ſhall optayne, whiche our blyſſed lorde fader of mercy
 graunt vnto vs all. Amen.

30 ¶ Here endeth the expofycyon of the .vij. pſalmes.
 Enprynted at London in the Fleteſtrete at the fygne of
 the ſonne, by Wynkyn de Worde prynter vnto the
 mooft excellent pryncceſſe my lady the kynges graundame.
 In the yere of our lorde god .M.CCCCC. and .ix. the
 35 .xij. daye of the moneth of Iuly.

sins be clene expulſed by penance.

Man is 'impro-
 pred' to God
 1 as to his
 Creator;
 [* && vi]
 2 as made in His
 image;

and by a yet
 juſter title as
 bought by His
 Son's blood.

Let the penitent
 ſay: Behold,
 Lord, Thy crea-
 ture, made in
 Thine image,
 redeemed by Thy
 Son's blood;
 put away all that
 is not of Thee;
 be as rightwiſe to
 me as Thou haſt
 been to other;

not becauſe I am
 Thy ſon, but
 becauſe I am Thy
 ſervant.

We have ſeen the
 ſinner's fall and
 reſtoration;

alſo the commo-
 dities he ſhall
 obtain; which
 God grant us all.

Printed in Fleet-
 ſtreet at the ſign
 of the ſun by
 Wynkyn de
 Worde prynter to
 the king's 'graun-
 dame' 12 June
 1509.

[* A 1]

*[Woodcut. Bishop Fisher preaching. The king's
body lying in state.]

This sermon was
said in St Paul's
Cathedral in the
presence of the
body of H. VII 10
May 1509, and
printed at the
special request of
the king's mother
Margaret countess
of Richmond and
Derby.

¶ This sermon folowyng was compyled &
sayd in the Cathedrall chyrche of saynt Poule
Within *the* cyte of London by the ryght reue-
rende fader in god Iohn byffhop of Rochester,
the body beyng present of the moost famouse 5
prynce kyng Henry the .vij. the .x. day of Maye
the yere of our lorde god .M.CCCC.ix. whiche
sermon was enprynted at the specyall request of
the ryght excellent prynceffe Margarete moder
vnto the sayd noble prynce and Countesse of 10
Rychemonde and Derby.

[* A 1, back]

*[Royal Arms.]

[* A 11]

DILEXI &c. For as moche as this honorable
audyence now is here assembled to prosecute
the funeral obseruaunces & ceremonyes
about this moost noble prynce late our 15
kyng and fouerayne, kyng Henry *the*
feuenth. And all be it I knowe well myne vnworthy-
nes & vnhabylytees to this fo grete a mater, yet for my
moost bounden duty, and for his gracyous fauour and
fynguler benefeytes exhybyte vnto me in this lyfe, I 20
wolde now after his deth ryght affectuously some thyng
saye, wherby your charytees *the* rather myght haue his
foule recommended. And to that purpose I wyll en-
treate the fyrst psalme of the dirige, whiche psalme was
wryten of the holy kyng and prophete kyng Dauid, 25
comforynge hym after his grete falles and trespaffes

Though I know
mine 'vnhabyly-
tees' to this so
great a matter,
yet for my
bounden duty
and the late king's
benefits 'ex-
hybyte' unto me,
I would right
affectuously some-
thing say to re-
commend his soul.
I will entreat of
the first psalm of
the Dirige,

ayenft almighty god & redde in the chyrche in the
 funerall obsequyes of euery cryften perfone whan that
 he dyeth. And specially it may be redde in the per-
 fone of this moost noble prynce, for in it is compryfed
 5 all that is to be fayd in this mater. And in the fame
 ordre that the feculer oratours haue in theyr funerall
 oracyons moost dylygently obserued whiche resteth in
 .iij. poyntes. Fyrft in the commendacyon of hym that
 deed is. Seconde in a styrynge of the hearers to haue
 10 compaffyon vpon hym. And thyrde in a comfortyng
 of them agayne. Whiche .iij. be done by ordre in this
 fame psalme as by the grace of our lorde it may here
 after appere. Fyrft as touchyng his laude and com-
 mendacyon let no man thynke that myn entent is for to
 15 prayse hym for any vayne tranfytory thynges of this
 lyfe, whiche by the example of hym all kynges &
 prynces may lerne how flydyng, how flyppery, how
 faylyng they be. All be it he had as moche of them
 as was poffible in maner for any kynge to haue, his
 20 polytyque wyfedome in gouernaunce it was fynguler, his
 wytte alway quicke and redy, his reafon pyththy and
 fubftancyall, his memory freffhe and holdyng, his
 experyence notable, his counfeylles fortunate and taken
 by wyfe delyberacyon, his fpeche gracyous in dyuerfe
 25 languages, his perfone goodly and amyable, his naturall
 compleccyon of the pureft myxture, his yffue fayre and
 in good nombre, leages and confyderyes he hadde
 with all cryften prynces, his mighty power was
 dredde euery where, not onely within his realme but
 30 without alfo, his people were to hym in as humble fub-
 geccyon as euer they were to kynge, his londe many a
 day in peas and tranquyllyte, his profperyte in batayle
 ayenft his enemyes was meruaylous, his delynge in tyme
 of perylles and daungers was colde and fobre with grete
 35 hardynesse. If ony treafon were confpyred ayenft hym
 it came out wonderfully, his treafour and rycheffe in-

read at the ob-
 sequies of every
 Christian.

Secular orators
 in their funeral
 orations

1 commend the
 dead;
 2 stir the hearers
 to have compas-
 sion on him;
 3 comfort them
 again. All these
 three are done by
 order in this
 psalm.
 1 Commendation.

Not for any vain
 transitory things
 will I praise the
 dead;
 his example may
 shew how allding,
 [* A li, back]
 how alppery,
 worldly things be.

His politic wis-
 dom, ready wit,
 pithy reason,
 holding memory,
 notable experi-
 ence, fortunate
 counsels,
 speech gracions in
 diuers languages,
 goodly person,

well mixed com-
 plexion, fair issue,
 leages with all
 Christian princes,
 mighty power
 'dredde' every-
 where;

subjection of his
 people, peace at
 home, prosperity
 in battle,

his dealing in
 perils 'colde and
 sobre with grete
 hardynesse.'

Treasons con-
 spired against
 him came out

wonderfully, his treasure was incomparable, his buildyngs most goodly.

All is now a smoke and a shadow; nor shall I praise him for it.

The great wise man Solon would not affirm that Croesus was blessed for all his glorious state,

but said: The end is to be 'abyden.'

In the end is all 'togyder,' a gracious conclusion of the life maketh all.

Sen. ep. 77 fin.
[* A iii]

The testimony of Ezechiel.

If the rightwise man have lived never so virtuously and at last commit one deadly sin and so die, all his rightwise dealing before shall not defend him from damnation;

If the sinful man in the end of his life return to God,

all his wickedness shall not let him to be saved.

Let no sinner presume of this to continue in sin; for of such presumers scant one in a thousand cometh to this grace.

Let none murmur against this 'grete

comparable, his buyldynges mooste goodly and after the newest cast all of pleasure. But what is all this now as vnto hym, all be but Fumus & vmbra. A smoke that soone vanyfsheth, and a shadowe soone passyng awaye. Shall I prayse hym than for theym. Nay for sothe. The grete wyfe man Solon whan that the kynge Crefus hadde shewed vnto hym all his glorious state and condycyon that he was in as touchyng the thynges aboute reherfed he wolde not afferme that he was blessed for all that but sayd. *Expectandus est finis.* The ende is to be abyden & looked vpon, wherein he sayd full trouth, all be it perauenture not as he entended, but veryly a trouth it is, in the ende is all togyder, a good ende and a gracyous conclusyon of the lyf maketh all and therfore Senec in his epytles sayth. *Bonam vitam clausulam impone.* In any wyse make a good conclusyon of thy lyfe, whiche thinge I may conferme by holy letters. In the prophete Ezechiel it is wyrtter & spoken by the mouth of god in this maner. *iusticiis iusti non liberabit eum in quacunque die peccauerit & impietas impij non nocebit ei in quacunque die conuersus fuerit ab impietate sua.* That is to say, yf the ryghtwyse man haue lyued neuer soo virtuously, & in the ende of his lyf commytte one deadly synne & so departe, all his ryghtwyse delyng before shal not defende hym from euerlastyng dampnacyon, & in contrary wyse, yf the synfull man haue lyued neuer soo wretchedly in tymes past, yet in the ende of his lyfe yf he retourne from his wyckednes vnto god, all his wyckednes before shal not let hym to be saued. Let noo synner presume of this to doo anysse or to contynue the lenger in his synne, for of suche presumers scant one amonges a thousand cometh vnto this grace but the deth taketh then or they beware. Let noo man also murmure ayens this, for this is the grete treasour of the mercy of al

- myghty god, & ayenst fuche murmures is fufficyently
 answered in the fame place, for what fholde become of
 any of vs no were not this grete mercy. *Quis potest
 dicere mundum est cor meum innocens ego sum*
 5 a peccato. Who may faye (fayth ecclesiasticus) myn
 herte is clene, I am innocent & gyltles of fynne. As
 who fayth, noo man may fpeke this worde. Whan
 than all men haue in theyr lyfe trespaffed ayenst al-
 myghty god, I may well faye that he is gracyous that
 10 maketh a bleffyd ende. And to that purpofe faynt Iohn
 in the appocalyps fayth. *Beati mortui qui in domino
 moriuntur.* Bleffyd are tho whiche haue made ver-
 tuous ende and conclufyon of theyr lyfe in our lorde,
 whiche verily I fuppoſe this mooft noble prynce hath
 15 done, the proſe wherof fhall ftande in foure poyntes.
 The fyrft is a true tournynge of his foule from this
 wretched worlde vnto the loue of almighty god.
 Seconde is a faſt hope & confydence *that* he had in
 prayer. Thyrd a ſtedfaſt bylene of god and of *the*
 20 ſacramentes of the chyrche. Fourth in a dylygent ask-
 ynge of mercy in *the* tyme of mercy, whiche .iiij.
 poyntes by ordre be expreſſed in the fyrſt parte of this
 pſalme. As to the fyrſt at the begynnynge of lent laſt
 paſſed he called vnto hym his confeſſour a man of ſyn-
 25 guler wyfdome, lernynge and vertue, by whoſe affured
 inſtruccion I ſpeke this that I fhall faye. This noble
 prynce after his confeſſyon made with all dylygence &
 great repentaunce, he promyſed thre thynges, that is to
 faye, a true reformation of al them that were offycers &
 30 mynſtres of his lawes to the entent that Iuſtyce from
 hens forwarde truly and indyfferently myght be executed
 in all cauſes. An other that the promocyons of the
 chyrche that were of his dyſpoſyeyon fholde from hens
 forth be dyſpoſed to able men fuche as were vertuous &
 35 well lerned. Thyrd that as touchynge the daungers and
 Ieopardyes of his lawes for thynges done in tymes paſſed

treasour' of God's
 mercy; for

who may ſay :
 My heart is cleane ?

As all have tres-
 paſſed, I may
 well ſay that he is
 gracious that
 maketh a bleſſed
 end.

The vertuous end
 of Hen. VII ſeen
 [* A iii, back]
 in

1 a true turning
 of his ſoul from
 the world to God;

2 his confidence
 in prayer;
 3 his belief in God
 and in the ſacra-
 ments;
 4 a diligent asking
 of mercy.

I At the begin-
 ning of laſt Lent
 he called to him
 his confeſſor
 (who told me)

and after confeſ-
 ſion promiſed

1 to reform his
 officers, that
 juſtice might be
 executed indiffer-
 ently;

2 to diſpoſe church
 promotions to
 virtuous and well
 learned men;

3 to grant a
 general pardon.

he wolde graunte a pardon generally vnto all his people,
 whiche .iij. thynges he let not openly to speke to
 dyuerse as dyd reforte vnto hym. And many a tyme
 vnto his secrete seruantes he sayd *that* yf it pleased god
 to sende hym lyfe they sholde se hym a newe chaunged 5
 man. Furthermore with all humblenes he recognyfed
 the synguler and many benefeytes that he had receyued
 of almyghty god, & with grete repentaunce & meruayl-
 lous sorowe accused hymselfe of his vnkyndnes towardes
 hym, specyally that he no more feruently had procured 10
 the honoure of god, and that he had no more dylygently
 performed the 'wyll & pleasure of hym, wherin he
 promysed by the grace of god an assured amendement.
 Who may suppose but that this man had veryly set his
 herte & loue vpon god, or who may thynke that in his 15
 persone may not be sayd Dilexi. That is to saye, I
 haue set my loue on my lorde god. Kyng David that
 wrote this psalme, all be it he had ben an auouter &
 murdrer also, yet with one worde spekyng his herte
 was chaunged sayenge. Peccaui. This kyng sayd & 20
 confessed it many tymes with grete sorowe and grete
 repentaunce, promisyng fully a true amendement of all
 his lyf, wherfore in his persone it may also be sayd
 Dilexi. That is to saye, I haue turned myn herte & loue
 vnto god. The cause of this loue was *the* fast hope *that* 25
 he alway had before in prayer, It is not vnknownen
 the studyous & desyrous mynde that he had vnto prayer.
 Whiche he procured of relygyous & seculers chyrche
 thrughout his realme. In all *the* chirches of englonde
 dayly his collecte was sayd for hym. Befydes that 30
 dyuerse yeres about lent he sente money to be dyf-
 trybuted for .x.M. masses peculeer to be sayd for hym.
 Ouer this was in his realme noo vertuous man that he
 might be credyble enfourmed of, but he gaue hym a
 contynuall remembraunce yerely to praye for hym, some 35
 .x. marke, some .x.li. befydes his yerely & dayly almes

These things he
 let not to speak of;

saying that if God
 would send him
 life he would be a
 changed man.

Remembering
 God's benefits, he
 repented that he
 no more fervently
 procured His
 honour and pro-
 mised amend-
 ment.

[* A iv]

Who will suppose
 that this man had
 not set his love
 upon God?

David, who wrote
 this psalm,
 though an avouter
 and murderer,
 was changed by
 one word from the
 heart *Peccaui*.

Henry confessed
 it many times
 with sorrow;

wherfore in his
 person may also
 be said *Dilexi*.

Hope that he had
 alway in prayer,

which he procured
 of religious and
 seculars through-
 out his realm;
 in every church
 his collect was
 daily said, diuers
 years about Lent
 he paid for 10,000
 peculiar masses;
 gave to every vir-
 tuous man known
 to him a remem-
 brance (10 marks
 or £10) yearly to
 pray for him;

- vnto the prysoners, & the other poore & nedy, for the whiche it may be thought vndoubtedly that he had grete hope and confydence in prayer, whiche prayer and confydence therin, no doubte of was cause of the very tourn-
 5 ynge of his foule to the faste loue of god. And for that he sayth. *Dilexi quoniam exaudiet dominus.* I loue bycause I had an hope that my lorde sholde graciously here me, but what shal he here. *Vocem deprecationis mee.* The voyce of a prayer maketh it more
 10 audyble. A softe 'brest may not be herde ferre of, his prayer therfore was holpen with all theyrs that prayed with hym & for hym, & theyr prayer was as the voyce of hym whiche was soo grete that it muste nedes be herde. Impossibile est multorum preces non exaudiri
 15 sayth saynt Austyn, that is to saye, the prayer of many can not be but herde. One of the kynges of Iuda whose name was Menasses after many grete abhominacyons & outrages ayenst almyghty god as it appereth in the fourth boke of the kynges, & in the seconde of
 20 paralapomenon, he prayed vnto hym for mercy with true repentaunce, & mercy was gyuen vnto hym. If this soo grete a fynner for his owne prayer were herde of god. How may we doubte, but where so grete a nombre prayeth for one as dyd for our late kynge & fouerayne but that
 25 all *that* nombre shal be herde. *Quoniam exaudiet dominus vocem deprecationis mee.* The cause of this hope was the true byleue *that* he had in god, in his chirche & in the sacramentes therof, whiche he receyued all *with* meruaylous deuocion, namely in the sacrament
 30 of penance, the sacrament of *the* auter, & the sacrament of anelynge. The sacrament of penance *with* a meruaylous compaffyon & flowe of teres, *that* at some tyme he wepte & fobbed by the space of thre quarters of an houre, the sacrament of the auter he receyued at myd-
 35 lent, & agayne vpon eester day *with* so grete reuerence *that* all that were present were astonyed therat, for at his

his aime to
 prisoners and to
 the poor,

all prove his confidence in prayer,
 which turned his
 soul to the fast
 love of God.

I love because I
 hope that God
 shall hear the
 voice of them that
 pray for and with
 me.

[* A iv, back]

St Austyn saith:
 The prayer of
 many cannot but
 be heard.

The prayer of
 Menasses was
 heard and mercy
 given to him.
 If this great
 sinner were heard
 for his own
 prayer, much
 more shall the
 great number be
 heard that prayed
 for our late king;

who trusted in
 God and in the
 sacraments of
 penance, of the
 'auter' and of
 'anelynge.'

In receiving the
 sacrament of
 penance he wept
 sometimes 1 of an
 hour;

at mydlent and
 on Easter day

he took off his bonnet and crept to the place where he received the sacrament of the altar.

Two days before his death, though too feeble to receive the sacrament, he asked for the 'monstraunt'; when his confessor brought it, [* A v]

he with beatings of his breast did obeisance thereunto, and kissed, not the self place, where our Lord's body was contained, but the foot of the 'monstraunt'; so that the bystanders might scarcely contain them from tears.

For the sacrament of 'anelynge'

he offered every part of his body and answered in the suffrages. On the day of his death he heard mass of the virgin.

The crucifix he beheld with great reverence, often kissing it and beating his breast.

Who will doubt that he believed that God's ear was open to him?

fyrst entre in to the clofet where the sacrament was he toke of his bonet & kneled downe vpon his knees & fo crept forth deuoutly tyl he came vnto *the* place felfe where he receyued the sacrament. Two dayes nexte before his departynge¹ he was of that feblenes *that* he myght 5 not receyue it agayn. yet neuertheles he desyred to se the monstraunt wherin it was conteyned, the good fader his confessour in goodly maner as was conuenient brought it vnto him, he with suche a 'reuerence, *with* so many knockynges & betynges of his brest, with so quykke & 10 lyfely a countenaunce, *with* so desyrous an herte made his humble obeysaunce therunto, & *with* soo grete humblenes & deuocyon kyssed not the felfe place where *the* bleffyd body of our lorde was conteyned, but the lowest parte the fote of the monstraunt, that all that stode 15 aboute hym scarcely myght conteyne them from teres & wepynge. The sacrament of anelynge whan he wel perceyued that he began vtterly to fayle, he desyrously asked therfore, and hertely prayed that it myght be admynystrated vnto hym, wherin he made redy & 20 offered euery parte of his body by ordre, & as he myght for weykenes turned himselfe at euery tyme & answered in *the* suffrages therof. That same day of his departynge he herde masse of the glorious virgyn the moder of cryste to whome alwaye in his lyfe he had a syngu- 25 ler & special deuocyon. The ymage of the crucifyxe many a tyme that daye full deuoutly he dyd beholde with grete reuerence, lyftyng vp his heed as he myght, holdynge vp his handes before it, & often embrasyng it in his armes & with grete deuocion kyssynge it, & 30 betynge ofte his brest, Who may thynke that in this maner² was not perfyte fayth, who may suppose that by this maner of delynge he faythfully beleued not *that* the eere of almighty god was open vnto hym & redy to here hym crye for mercy, and assyitent vnto these same 35

¹ departyhe.

² Qu. man ther?

sacramentes whiche he soo deuoutly receyued, & therfore in his persone it may be sayd. *Quia inclinauit aurem suam michi.* For the fourth poynt whiche was a dylygent askynge of mercy in the tyme of mercy.

5 It foloweth. *Et in diebus meis inuocavi.* That is to saye, and in my dayes I haue called for mercy. Whiche were his dayes. Veryly all the tyme of his lyfe. As longe as a man lyueth in this mortall lyfe and truly calleth vpon almyghty god for mercy, 'he may

In my life I called for mercy, which

[* A v, back]

10 trust assuredly to haue it. So it appereth by saynt Iohan in the appocalyps sayenge. *Ecce dedi illi tempus vt penitentiam ageret.* I haue gyuen hym tyme to repente hym, and all this tyme almyghty god mercyfully abyde the retourne of the synner to the

God is always waiting to bestow.

15 entent he may haue mercy vpon hym, as it is wryten in the prophete Esaya. *Expectat vos deus vt misereatur vestri.* There is no parte of his lyfe but a synner yf he truly call for mercy he may haue it, wytnessynge the prophete Ezechiel. *Impietas impij non*

20 *nocebit ei in quacunque die conuersus fuerit ab impietate sua.* In what daye soeuer the synner tourneth hym from his synne, his synne shall not noye hym, moche rather than yf he do it many dayes and speccially those dayes that be to almyghty god moost

25 acceptable as be the dayes of lent, of whome the chyrche redeth. *Ecce nunc tempus acceptabile ecce nunc dies salutis.* This is the tyme acceptable, these be the dayes of helth and mercy, than for all penytentes the hole chyrche maketh speccyall prayer, wherfore it is

30 veryly to be trusted that so true a turnynge to the loue of god, despyfyng this worlde, so fast an hope in prayer, so ferme a byleue in the sacramentes of the chyrche, & so deuoute a receyuyng of them, so many holdynge vp of his handes, so many lyftyng vp of his eyen, so many

35 betynges and knockynges of his brest, so many fyghes, so many teres, so many callynges for mercy, by all that

Whenever the sinner turneth from his sin, it shall not 'noye' him; much more if he do it many days, and specially those days (as Lent), which are to God most acceptable. In Lent the whole church maketh prayer for all penitents; if throughout this Lent Henry turned to God, despising the world, hoping in prayer, believing in the sacraments, lifting up his eyen,

beating his breast, with sighs and tears,

with the help of
the whole church
praying for him,
his suit could not
be in vain.

[* A vi]
Part II of the
psalm should stir
us to have pity on
this noble king :

1 for the sorrows
of death in his
body ;
2 for the fear of
judgement ;
3 for this world's
miseries ;
4 for his sorrow-
ful cry to God for
help.
I The sorrows of
death have
enviromed me.
The lamentable
complaint of any
sufferer, though
simple and of low
degree, will move
us to compassion ;
much rather that
of a nobleman ;

most of all should
it pierce our hearts
to hear our sove-
reign complain.

Death, says
Aristotle, is of all
things most
fearful.

There is between
body and soul
such an amity,
that the disver-
ance of their knot
is very painful ;
as we see in our
Saviour's agony.

gracious tyme, by all the hole lente, with the helpe of
the hole chyrche than prayenge for hym, coude not be
in vayne, for the whiche as I sayd before, he thus
departyng made (I doubte not) a gracious ende and
conclufyon of his lyf whiche was the fyrst parte 5
promyfed.

The seconde parte of this psalme I sayd sholde styre
vs to haue compaffyon & pyte vpon this moost
noble kynge, and that for a lamentable & pyteous com-
playnt folowyng whiche resteth in foure poyntes. 10
Fyrste touchyng the sorowes of deth in his body.
Seconde touchyng the dredes of his Iugement in his
soule. Thyrd touchyng the miseries of this worlde
full of labour and greuaunce. Fourth touchyng his
forowfull crye to god for helpe and focour. As to the 15
fyrst it is sayd. *Circumdederunt me dolores mortis.*
The sorowes of deth hath enuyronned me. When we
here a lamentable complaynt of ony persone that is in
forowe or heynesse, yf there be in our hertes ony
gentylnes or pyte it wyll moue vs to compaffyon though 20
he were ryght symple & of poore and lowe degre, moche
rather yf it were some noble man whiche of late had
ben in grete prosperyte, but moost of all our lord &
fouerayne, that shold perfe our hertes with forowe to
here hym lamentably complayne of ony of his sorowfull 25
greuances, & what can be more sorowful & more payn-
ful than be the paynes & sorowes of deth. *Mors*
omnium terribilissima. Sayth Arystotle. And why
is deth so ferefull, but for the greuous paynes that are
in it, there is so grete an amyte bytwene the soule & 30
the body, & so surely a loyned knotte & bonde, that
dyffeuraunce of them is to paynfull, whiche thyng
appered well in our sauyour cryst Ihesu. Where here¹
remembryng the hyghnesse² of his deth complayned
hym vnto his apostles, sayenge. *Tristis est anima mea* 35

¹ Qu. he?

² Qu. hyghnesse?



visque ad mortem. And after for *the* very drede of
 the paynes was in fo grete agony of body & foule that
 he fwete water & blode for the onely remembraunce,
 he than that is wrapped in dede in *the* very forowes &
 5 paynes of deth, he feleth moche greuauunce, speccially yf
 his body be *'delycate,* & he of tender & fenfyble nature
 as was this noble kynge. Let vs therfore tender his
 complaynt, fayenge in this maner. *Circumdederunt*
me dolores mortis. That is to say, the bytter
 10 forowes of deth haue enuyroned me on euery parte, not
 onely one forowe, but many forowes. Dolores and many
 forowes of deth whiche is moost paynfull. Dolores
 mortis not touched hym or pynched hym, but on
 euery parte hath assayled & oppressed hym. *Circum-*
 15 *dederunt me.* And *that* no shorte whyle but by longe
 contynuaunce by the space of .xxvij. houres togyder, fo
 longe I vnderfonde he laye contynually abidyng the
 sharpe affautes of deth, and therfore he sayth pyteously
 complaynyng. *Circumdederunt me dolores mor-*
 20 *tis.* Secondly as touchinge his foule, in what agony
 suppoſe ye that was, not for the drede of deth onely,
 but for *the* drede of the Iugement of almyghty god,
 for all be it he myght haue grete confydence, by the
 reason of his true conuerſyon vnto God, and by the
 25 sacramentes of cryſtes chyrche whiche he with full grete
 deuocyon had receyued before, yet was not he without
 a drede. *Nemo nouit an ſit odio an amore dignus.*
 There is no man be he neuer fo perfyte ones he haue
 it by reuelacyon *that* knoweth certaynly wheder he be
 30 in the ſtate of grace or no, for of an other maner be the
 Iugementes of god than of men. And the holy abbot
 Hely ſayd lyke wyſe. Thre thinges ſayd he there be
 that I moche drede, one is what tyme my foule ſhall
 departe out of my body, another is when I ſhall be
 35 preſented before my Iuge, the thyrde is what ſentence
 he ſhall gyue wheder with me or ayenſt me. If theſe

[* A vi, back]
 King Henry's
 body delicate,
 and he of tender
 and ſenſible
 nature;

not one but many
 ſorrows,
 ſorrows of death,
 not only pinched
 him, but aſſailed
 him on every
 part;

for the ſpace of 27
 houres he lay
 abiding the
 'ſharpe aſſaultes'
 of death.

II Agony of his
 ſoul for dread of
 God's Judgement;

notwithſtanding
 his conuerſion
 and devout receiv-
 ing of the ſacra-
 menta.

No man (unleſs
 by revelation)
 knows certainly
 'wheder' he be in
 the ſtate of grace
 or no.

The holy abbot
 Hely dreaded

1 the hour of
 death,
 2 the appearing
 before his Judge,
 3 the final ſen-
 tence.

If holy fathers,
who had forsaken
the world, were in
this fear, no

[* A vii]
marvel if this
great man, daily
occupied in
worldly 'besynes,'
were in great
fear.

The perils of hell,
if we make not
our remembrance
'famuler' with
them before,

will at the hour of
death offer them-
selves to the
mind;
as 'wood dogges,
grete mastiues,'
are gentle to
those whom they
know, but 'ragy-
ously' gape
against strangers.

III Worldly
pleasures brought
king Henry then
rather discomfort,

his houses,
'galaries of grete
pleasure, gardyns
with knottes
curiously
wrought,' his
'orcheyardes,'
his 'treasour,'
his delicate meats
and drinks.

Long before his
death his meat
was so loathsome
to him, that 'but
onely to folowe
counseyle he wold
not for all this
world receyue it.'

Even as Solomon
reported that all
was vanity.

holy faders whiche had forsaken this worlde & had
lyued so vertuoufly were in this fere, no meruayle though
this grete 'man whiche had so moche worldly befynes
& dayly occupied in the causes therof, noo meruayle
though he were in grete fere, & therof he complayn- 5
eth sayenge. Et pericula¹ inferni inuenerunt me.
That is to faye, & the perylles of hell dyd fynde me.
Who that wyl not make his remembraunce famuler with
them before, & often set them before the eye of his
foule, they shall at the houre of deth in more terryble 10
maner offre theymselfe vnto his mynde, euen as ye se
these wood dogges these grete mastiues that be tyed in
chaynes, vnto fuche as often vyfite theym they be
more gentyll & easy, but to the straungers whiche haue
none acqueyntaunce of theym they ragyously & fury- 15
ously gape and ryfe ayenst them as they wolde deuoure
them. Et pericula inferni inuenerunt me.
Thyrdely touchynge these worldly pleasures wherin
men set grete parte of theyr comforte bothe in body &
foule, he had than full lytell comforte or pleasure in 20
them but rather dyfcomforte & sorowe, al his goodly
houses so rychely dekete & appareyled, his walles &
galaries of grete pleasure, his gardyns large & wyde with
knottes curiously wrought, his orcheyardes fet with
vines & trees moost dilicate, his meruaylous rychesse & 25
treafour, his metes & drynkes were they neuer so
dilycately prepared might not than helpe hym, but
rather were paynfull to hym, so moche that longe before
his deth his mete was to hym so lothfome (were it
neuer so dilycately prepayred) that many a tyme he 30
sayd, but onely to folowe counseyle he wold not for all
this world receyue it, wherin he well perceyued the
mysferyes of this wretched worlde. Than lo he had
experience of that, that longe tyme before the grete &
wyfe Salamon reported in his boke ecclesiastes. Cum- 35

¹ periculā.

- que me conuertiffem ad vniuerfa opera que fecerant manus mee et ad labores in quibus frustra *fudaueram vidi in omnibus vanitatem et afflictionem animi.* That is to faye whan I had tourned
- 5 my remembraunce to all that I had ordeyned, & to the labours wherin I fwette in vayne I founde in them all but vanyte & turmentry of foule. This con-
- clufyon our late kyng and fouerayne full truly than had lerned & the vayne troubles and labours whiche
- 10 many take for this wretched worlde, wherin as I fayd full lytell pleafure than he had but moche difpleafure and forowe, wherfore it foloweth in his complaynt. Tribulationem & dolorem inueni. The fourth percell of his complaynt is a lamentable crye vnto almyghty god
- 15 for helpe and focoure, for whan he fawe playnly that noo where elles was ony focoure or comforte, the cruell affautes of deth was fyers and fharpe ayenft him, the daungerous perylles whether he fholde become was importunely greuous, all this worlde and worldly plea-
- 20 fures were to hym vnfwete & full dyfpleafaunt, therefore with al his myght & power he cryed vpon the name of our lord, for the whiche name is promyfed by faynt Poule. *Omnis quicumque inuocauerit nomen domini faluus erit.* That is whofoeuer call vpon the
- 25 name of our lorde he fhall be fafe, he therefore full befyly, full studyoufly, full ernestly called vpon that bleffyd name for focour & helpe, and fo it foloweth in the pfalme. *Et nomen domini inuocaui.* O my bleffyd Ihefu, o my mooft mercyfull Ihefu, o my lorde
- 30 & creatour Ihefu. *O domine libera animam meam.* O my lorde delyuer my foule, delyuer my foule from the myferyes of this worlde, delyuer my foule from thefe deedly paynes, delyuer my foule from this corruptyble body, delyuer my foule from the bondes of fynne,
- 35 delyuer my foule from my mortall enemyes, de'lyuer my foule from the daungers of euerlaftyng deth.

[* A vii, back]

My labours
'turmentry' of
soul.King Henry had
full little pleasure
in this world.IV He cried to
God for help,seeing the
'assautes of deth
fyers and sharpe,'his state in the
next world uncer-
tain, this world
unweet.He called studi-
ously on the
name of Iesus.

O 'bleffyd Ihefu,'

deliver my soul
from pain,

from sin, from

[* A viii]

everlaftyng death.

Ah, my lordes and
masters, let this
piteous complaint
of your king sink
into your breaste.

Weep for the
dead;

as Hannibal
pittied Paulus
Æmilius, Tib.
Gracchus, M.
Marcellus;

as David wept
right piteously
at the death of
Saul, Absolom,
Abner.

If they, so great
men, pittied the
death of their
mortal enemies,
much more
should we tender
the death of our
own king.

Jesus, the Lord of
all this world,
wept for
Lazarus;
the King of kings
wept for His
subject,

how much more
we subjects for our
king, whose body
lies unburied
among us.

'A kynge Henry,
kynge Henry, yf
thou were on lyue
agayne,' many
here present
would pretend
great pity.

[* A viii, back]
King David's
servant Ethay,
when his lord was
in trouble,

O domine libera animam meam. A my lordes
& maysters let this pyteous and lamentable complaynt
of hym that of late was your kynge and fouerayne,
let it entre and fynke into your brestes. Scrypture
there vnto dooth moue you sayenge this wyfe. Fili in 5
mortuum producat lachrimas et quasi dira passus
incipit plorare. And in an other place thus. *Supra*
mortuum plora, defecit enim lux eius. Example
herof we haue of the gentyles. The cruell warryour
Hanyball he pyteed the deth of his enemyes Paulus 10
Emilius,¹ Tiberius Graccus, Marcus Marcellus, whan
he sawe theyr bodyes lye deed before hym. And in
holy letters also kynge Dauid, whan it was tolde vnto
hym the deth of his enemyes, at dyuerse tymes he wepte
ryght pyteously as at the deth of Saul, Abfolon and 15
Abner. If they so grete & noble men foo moche pyteed
the deth of theyr mortall enemyes, We fholde moche
rather tender and pyte the deth of our own kynge &
fouerayne. But wherto reherse I them, whan he that
was the lorde of all this worlde our sauour cryste 20
Ihesu wepte at the monument of Lazarus whan he had
ben buryed the space of foure dayes, gyuyng vnto vs
all therby example of pyte. If he that was the kynge
of all kynges wepte for the deth of his subgette foo
longe after his buryall, what fholde we that be sub- 25
gettes do for the deth of our kynge & fouerayne hau-
yng yet the presence of his body vnburied amonges
vs, forsothe it fholde moue vs to haue pyte & compas-
sion the rather vpon hym. A kynge Henry kynge
Henry yf thou were on lyue agayne, many one that is here 30
present now wolde pretende a full grete pyte & tender-
nesse vpon the. It is remembred in the boke of the
kynges how a seruauant of kynge Dauid whose name
was Ethay whan his lorde & fouerayne was in
trouble he wolde not forsake him, but answered hym 35

¹ Enulius.

playnly in this maner faynge. In quocunque loco fueris domine mi rex siue in morte siue in vita, ibi erit seruus tuus. That is to say in what place soeuer thou shalte be my lorde my kynge, in the same
 5 place shall thy seruauent be. A squyer also of kynge Saul whan he sawe his lorde & mayster deed, his forowe was so grete that he flewe hymselfe incontynent. Alas where is the true pyte & very compaffyon become that shold be in the hertes of men. These two perfoness
 10 had so grete ruthe and compaffyon of theyr maysters that they refused not to suffre the deth with them. How harde are our hertes, how stony, how flynty. If we relent not with pyte & compaffyon, herynge so lamentable a complaynt of our late souerayne, and herynge him
 15 so pyteously crye fayenge. O domine libera animam meam. O my lorde delyuer my soule. Let vs helpe hym at the left with our prayers beseechyng almyghty god for his infynyte mercy to delyuer his foule and to pardon it. And or we procede ony ferdere of our
 20 psalme let vs here deuoutly and affectually saye for his foule and all crysten foules euery of vs one paternoster.
The thyrde parte of this psalme entreateth of comforte, whiche is conteyned in .iiij. poyntes. Fyrst that almyghty god is mercyfull, seconde that he hath
 25 taken hym into his custody, thyrde that he hath delyuered hym from al euylles, fourth that hens forwarde he shal contynue in the gracious fauoure of almyghty god. For the fyrst it foloweth. *Misericors dominus & iustus et deus noster miseretur.* That is to
 30 saye. The lorde is mercyfull and ryghtwyse and our god wyll haue pyte. who is this lorde that is mercyfull & ryghtwyse, who but our sauyour cryst Ihesu whiche of his infynyte mercy came into this worlde to dye for synners. Christus iesus venit in hunc mun-
 35 dum saluos facere peccatores. Why than sayth he. Et iustus. that he is ryght wyse also, that rather

declared that he would remain with him in life or in death.

Saul's squire, seeing his master dead, slew himselfe incontinent.

Where is the true pity dead, which made these two die with their masters?

How flinty are our hearts, if we relent not on hearing our late sovereign's piteous cry!

Let us at least help him with our prayers;

saying 'or we procede ony ferdere' one paternoster for his and all 'crysten' soules.

Part III of the psalm entreateth of comfort; because God 1 is merciful, 2 has taken the king into His custody, 3 has delivered him from all evil, 4 and will henceforward continue His favour to him.

I The Lord is merciful and rightwise,

even Jesus who of His mercy [^o B I] came into this world to die for sinners.

His rightwisenes
makes not against
the sinner,
but for him,

1 because of the
promise
everywhere in
scripture made
to the penitent;

if we 'knowledge'
our sins, the Lord
is just to forgive
all our sins :

2 Our Saviour is
iustus, because He
is guiltless,
and therefore
a sufficient vocate
for us before His
Father's face.

If any of us have
sinned, let us not
despair, for we
have an Advocate
just and without
sin, and He shall
be a mean for all
the world's sin.

He hath paid for
the 'ransome'
[* B i, back]
of sin His
precious blood,
and pleads before
His own Father;

who is Himself
pitous.

fholde make ayenst the fynner than for hym. Nay
forsothe, the prophete and kynge Dauid brought in
this worde for hymselfe & not ayenst hym. Two wayes¹
it maketh for the fynner, one by reason of promyse
made thugh out all scrypture vnto the penytent that 5
wyll vtterly forsake his synne. Our lorde *that* is moost
Iuste of his promyse wyll pardon the fynner soo repent-
ynge hymselfe and soo truly retournynge, whiche thyng
saynt Iohan playnly wytnesseth in his fyrst epytla.
Si *confiteamur peccata nostra* fidelis & iustus 10
est vt remittat nobis *peccata nostra* et emundet
nos ab omni iniquitate. That is to saye. If we
wyll knowlege our synnes *the* lorde is faythfull & Iuste
in his promyse to forgyue all our synnes & make vs
clene from all wyckednes, this is one waye. An other 15
waye also it may make & that is this. Our sauyour
Ihesu is Iustus, for he is innocent and gyltles, & ther-
fore he is a conuenient meane, a suffycient vocate for vs
before the face of his fader accordynge to the wordes of
the same saynt Iohan. Si *quis peccauerit aduocatum* 20
habemus apud patrem iesum christum iustum,
& ipse est *propiciatio pro peccatis, non pro nostris*
tantum sed & *totius mundi*. That is to saye. If
ony of vs haue fynned, let vs not dispayre, for we haue
an aduocate for vs before god, our sauyour whiche is 25
Iuste & without synne, & he shall be a meane for our
synnes, not for ours all onely, but for all *the* worldes.
Who may be thought a more conuenient vocate for
fynners than he *that* neuer dyd synne, than he *that*
suffyciently hath payed for *the* raunsome of synne *his* 30
owne moost precyous blode & paynfull & bytter deth,
than he that is the sone of almyghty god and *that* before
his owne fader. But perauenture his fader is harde
and straunge and wyll not be moued. Nay forsothe,
for rather the contrary, he is full pyteous & full redy 35
¹ dayes 1509.

to haue mercy. And therfore it foloweth. Et deus
 noſter miſeretur. And our god wyll haue pyte &
 mercy. For the whiche ſaynt Auſtyn ſayth in his
 boke *de penitentia*. *Quecunque neceſſitas peccatorem*
 5 *ad penitenciam cogit neque quantitas criminis,*
nec breuitas temporis, nec enormitas ſcleris,
nec hore extremitas, ſi pura fuerit voluntatis
mutatio excludit a venia That is to ſaye, what
 neceſſyte ſoeuer compell the ſynner to repentaunce,
 10 neyther the gretnes of his ſynne, nor yet the ſhortneſſe
 of tyme, nor the enormyte of his treſpaſſe, ne yet the
 vttermoſt houre of his lyfe ſhall exclude hym from
 pardon, yf ſo be *that* his wyll be clerely chaunged &
 tourned to god. This is than one grete comforte that
 15 our late kynge and fouerayne may haue, and all tho
 that bere hym true ſayth and ſeruyce. The ſeconde
 comforte that he was taken in to the cuſtodye of our
 lorde foloweth in the nexte verſe. *Cuſtodians par-*
uulos dominus. humiliatus ſum et liberauit me.
 20 Who that is in thraldome of ſynne is in full ſhrewed
 cuſtody, and yf he wolde be at lyberte he muſt do as
 theſe pryſoners doo that ſomtyme vndermyne the walles
 and crepe vnder them out at a ſtraye and narowe hole.
 And ſo they eſcape out of the cuſtody of pryſone and
 25 come to theyr lyberte. In lyke wyſe the ſynner muſt
 doo, he muſte vndermyne the ſtronge walles of ſynne
 by true humblynge and lowynge of himſelfe, and make
 hymſelfe lytell to the en'tent he may crepe out at the
 narowe hole from the daunger of ſynne and ſoo come
 30 vnto the lyberte of grace. For the whiche our ſauour
 ſayd. *Niſi conuerſi fueritis et efficiamini ſicut*
paruuli. Oneleſſe ye be chaunged and be made lytell
 ye cannoot enter to lyberte. Saynt Anthony ſawe by
 reuelacyon that all the worlde was full of ſnares, and
 35 he aſked this queſtyon. Bleſſyd lorde ſayd he who
 ſhall paſſe theſe daungers! It was answered hym

St Auſtin ſayth :
 No amount of
 crime,
 nor ſhortneſſe of
 time, excludes
 from pardon,

If the ſinner's
 will be turned to
 God. A great
 comfort for the
 late king and his
 loyal ſervants.
 If The king was
 taken into our
 Lord's cuſtody.

Sin's thrall is in
 full ſhrewd
 cuſtody; he muſt
 do as priſoners,
 who undermine
 walls and creep
 out at a ſtrait
 hole;

he muſt under-
 mine the ſtrong
 walls of ſin, by
 lowing himſelf
 [* B II]
 he muſt creep out
 at the narrow
 hole into the
 liberty of grace.

St Anthony ſee-
 ing by reuelation
 that all the worlde
 was full of ſnares,
 was told that
 lowlineſſe alone
 could paſſe theſe
 dangers.

Sola humilitas, Onely humblenes and lowlyneſſe.
 King Ahab, The kynge Achab of whome ſcripture ſayth that he
 dyd more dyſpleaſure vnto god than all the kynges of
 Iſrahell that were before his tyme, he dyde ſo grette
 ydolatry, he ſlewe ſo many prophetes, not withſtondyng 5
 ſo many wonderfull tokens & myracles that were ſhewed
 vnto hym, yet at the laſt whan the prophete Hely came
 to hym in meſſage & thretened hym fore in the name
 of god, he began to repente hym, & to humble hymſelfe
 in the fyght of god, for the whiche incontynent almighty 10
 god ſayd vnto the prophete Hely. *Nonne vidisti humiliatum achab coram me: quia igitur humiliatus est mei causa non¹ inducam malum in diebus eius.* That is to ſay, Dyde thou not ſe
 Achab humbled before me, I tell the for that he by- 15
 cauſe of me dyde ſo humble hymſelfe I ſhall not doo
 that euyll that I purpoſed in his tyme to haue done.
 O ſingular goodneſſe and gentylnes of almyghty god.
 O meruaylous redyneſſe of hym vnto pyte and mercy.
 So ſoone as the fynner can humble and make lytell 20
 hymſelfe, ſoo ſoone he ſetteth hym at lyberte and taketh
 hym in to his cuſtodye and tuicyon, herefore gretely²
 we may be gretely² comforted in our late kynge and
 fouerayne, whiche ſoo moche humbled hymſelfe before
 his deth, *humblend hym vnto god, humbled him vnto 25
 his confeſſour, humbled hym vnto penaunce, humbled
 hym vnto the ſacrament of the auter, and to the other
 ſacramentes, humbled hym vnto the crucifyxe, and
 with a more humblenes and pacyence toke this ſeke-
 neſſe & euery thyng in it than euer he dyd before to 30
 the meruayle of all that were aboute hym, wherfore he
 now may ſaye to our and his comforte. *Custodiens paruulos dominus: humiliatus ſum & liberauit me.* That is to ſaye, our lord taketh into his cuſtodye
 the lytell & humble perſones. I was humbled & he 35

¹ *ea* in 1609. Corrected by Tho. Baker. ² *sic*.

- fet me at lyberte. The thyrd comforte is that he is
 now at rest and the myferyes of this world hath escaped,
 what is in this lyfe but myferable vanyte, so he dooth
 wytneffe that therof had experyence at the full, he that
 5 had moost haboundaunce of all worldly pleasures, I
 ment¹ the kynge Salomon whiche sayd. *Vanitas vani-*
tatum & omnia vanitas. quid habet homo am-
plius de labore suo qui laborat sub sole.
 That is to faye, vanyte of vanytees & all is but vanyte,
 10 what hath ony man more of all his labour and besynes
 vnder the sonne. [A my lordes and maysters that haue
 this worldly wyfdome, that study and employ your
 wyttes to cast & compasse this world, what haue ye of
 all this besynes at the last but a lytell vanyte. The
 15 spyder craftely spynneth her thredes and curyously
 weueth and loyneth her webbe, but cometh a lytell
 blast of wynde & dysapoynteth all togyder. to the
 whiche purpose Cicero in his thyrd boke de oratore
 maketh this exclamacyon. O *fallacem hominum*
 20 *spem fragilemque fortunam et inanes nostras*
contentiones, que medio in spacio sepe fran-
guntur et corruunt. That is to faye. O deceytfull
 hope of men & bryttell fortune & vayne enformentes
 whiche often breke & come to noughte or euer they
 25 haue entred halfe theyr course, } whiche thyng wyfely
 confyderynge this noble prynce ordred hymselfe ther-
 after, let call for his sone the kynge that now is our
 gouernour & fouerayne endued with all graces of god
 & nature & with as grete habyltees & lykelyhodes of
 30 well doyng as euer was in kynge, whose begynnynge
 is now so gracyous & so comfortable vnto all his people,
 that the reioyfyng in hym in maner shadoweth the
 sorowe that elles wolde haue ben taken for the deth of
 his fader. He called (I faye) vnto hym and gaue hym
 35 faderly and godly exhortacion, commyttinge vnto hym

III He is now at rest from this vain world.

Vanitas vanitatum, saith the preacher.

'A my lordes and maysters,' that employ your wits to cast and compass this world, what haue you at last but vanity? The spider craftily spinneth her thredes and weaveth her web, but a little blast disappointeth all together.

Cic. de or. III § 7
o *fallacem hominum spem.*

O bryttell fortune and vain enformentes of men, which often come to naught or euer they haue entered half their course. King Henry sent for his son our king that now is (endued with as great 'habyltees' as euer was in king, whose beginning is so gracyous that rejoicing for him shadows the sorrow for his father's death),

gave him godly exhortacion, committing to him

¹ sic. Qu. mene?

the laborous
gouernance of this
realme, and
'gadering' his
soul to the true
rest, saying to it:
He turned to thy
rest, for thy Lord
hath been bene-
ficial unto thee.

By the long
respite for repent-
ance he has
escaped dangers
of everlasting
death,

3^d of everlasting
weeping. Arse-
nius said:

we must weep here
with tears that
wash our souls
or hereafter with
tears that burn
both body and
soul,

3^d of falling to
sin again.
(^a Run, back)

He that standeth
let him beware
that he slideth
not, for the way
is slippery.

IV King Henry
assured of con-
tinuance in God's
favour.

God's mercy and
tuition are great
comforts;

deliverance from
perils is a greater
comfort;

the laborous gouernance of this realme, & gaderinge
his owne soule in to the true reste comfortynge it &
sayenge vnto it. *Conuertere anima mea in requiem*
tuam quia dominus benefecit tibi. Be toured
my soule in to thy rest, for thy lorde hath ben bene- 5
fycyall vnto the, benefycyal at euery tyme before, but
now specyally by this moost gentyll & mercyfull call-
ynge by so longe respyte & space gyuyng of repent-
aunce wherby he hath escaped so many dangers,
daungers of euerlastinge deth, daungers of euerlastynge 10
teres & wepyng, & daungers of fallynge agayne to
fynne, for the fyrst it is sayd. *Quia eripuit animam*
meam a morte. That is for he hath delyuered my
soule from deth, bothe temporall & euerlastynge.
daungers of euerlastynge wepyng & sorowe, for the 15
whiche the good fader Arsenius sayd vnto his brethren.
Brethren sayd he, eyther we must nedes wepe here with
teres that wyll waffe our soules, or elles after this with
teres that wyll brenne bothe bodyes & soules, from
these teres also he is delyuered, & therefore it foloweth 20
Oculos meos a lachrimis. And myne eyen from
teres. Thyrdly from the daungers of fallynge to fynne
agayne. *Noo man that lyueth here can be assured
not to fall. And therefore saynt Poule sayth. *Qui stat*
videat ne cadat. He that standeth let him beware 25
that he flydeth not, for the waye is flyppery, but tho
that be hens departed in the state of grace be assured
neuer to fall agayne. And for that it foloweth. *Et*
pedes meos a lapsu. The fourth and the last
poreyon of his comforte, whiche is to be assured of con- 30
tynuaunce in the fauour of almighty god, passeth all
the other. A grete comforte it is vnto the sorowfull
penytent that he hath a mercyfull lorde & god. A
grete comforte also that he is taken in his tuicyon and
custodye. A greter yet that he is delyuered from soo 35
many euylles & perylles. But the gretest whiche fur-

- mounteth all other is to haue the prefence of that moost bleffyd countenaunce & to be assured euer to contynue in that gracious fauour. no tonge can expresse, no speche can declare, no herte can thynke, how grete, 5 how farre paffynge this comferte is. Si decem mille iehennias quis dixerit sayth Crysofome Nichil tale est quale est ab illa beata visione excidere & exofum esse a *christo*. If one wold thynke the greef of .x. M. helles, all that is yet no thyng lyke to 10 be excluded from that bleffyd countenaunce & to be hated of cryft. If this greef be fo excessyfe and ferre paffynge, the contrary therof must nedes be of as extreme comferte and Ioye agayne, that is to saye to haue the contynuall prefence of that bleffyd fyght, & to 15 knowe the assured fauoure and grace that he standeth in for the whiche is sayd. Placebo domino in regione viuorum. That is to saye, I shall please my lorde god in the regyon and countre of lyuyng perfonas, where as is the very lyfe euer contynued 20 without any interuption of deth. Thus accordynge to my pro'myse at the begynnyng I haue perused this psalme in the persone of this noble man, deuydng it in thre partes, in a commendacyon of hym, in a mouyng 25 yng of you agayne. The commendacyon stode in foure poyntes, fyrst in a very tournynge of his loue to god, seconde in a fast hope & confydence of prayer, thyrde in a stedfast byleue of the sacramentes and a deuoute receyuyng of them, fourth in a dylygent callynge for 30 grace. The mouyng to compaffyon stode also in .iiij. poyntes, fyrst for the paynfull greuances of deth that he felte in his body, seconde for the ferefull remembraunce in his soule of the Iugement of god, thyrde for the myserable vanytees of this lyfe wherin he founde 35 but payne and trauayle, fourth for the lamentable crye to god for helpe and socour. The comfertyng agayne

the greatest comfort is the assured presence of God's countenance for evermore.

Chrysostome says : The grief of 10,000 helles is nothing to exclusion from Christ.

The contrary of this grief, His continual presence, must be of extreme comfort.

Placebo, I shall please God in the land where is no death.

Thus I have divided this [° B iv] psalm into

1 a commendation,
2 a moving to compassion,
3 a comforting. Henry commended for
1 love to God
2 hope in prayer;
3 belief of the sacraments;
4 his diligent calling for grace. Motives of compassion:
1 his bodily pains;
2 his fear of God's judgements;
3 his pain and travail from this world's vanities;
4 his lamentable cry to God for help.

Motives of
comfort :

1 God's mercy ;

2 Henry's being

now in God's

tuition ;

3 delivered from

so many perils ;

4 henceforward to

continue in God's

favour.

was lyke wyfe in .iiij. poyntes, fyrst for that he hath
foo mercyfull a lorde and god, seconde for that he is
taken in to his tuicyon and custody, thyrde for that he
is now delyuered from so many perylles, fourth for that
he shal from hens forwarde contynue in the gracyous 5
faueur of almyghty god, the whiche comforte he graunte
hym *that* for us all dyed vpon the crosse our sauyour
cryft Ihesu. Amen.

¶ Thus endeth this notable fermon. Enprinted at
London in Fletestrete at the fygne of the sonne by 10
Wynkyn de Worde, prynter vnto the moost excellent
pryncesse my lady the kynges graundame. The fyrst
yere of the reygne of our souerayne lorde kynge Henry
the .viij. 14

[* B iv, back]

* [Device of Wynkyn de Worde.]

*¶ Here after foloweth a mornynge remembraunce
 had at the moneth mynde of the noble prynces Mar-
 garete countesse of Rychemonde & Darbye moder vnto
 kynge Henry the .vii. & grandame to oure foueraigne
 5 lorde that now is, vppon whose foule almyghty god
 haue mercy

[* A 1]
 Morning remem-
 brance at the
 'moneth mynde'
 of Margaret
 (grandame to our
 'soueraigne lorde'
 that now is), on
 whose soul God
 have mercy.

[Woodcut. Bishop Fisher preaching. Before him a
 table (or coffin) covered with a pall. At the four
 corners tapers, guttering.]

*[Blank.]

[* A 1, back]

10 *¶ Dixit Martha ad Ihesum.

[* A 11]

15 **T**His holy gofpell late red, conteyneth in it a
 dyalogue that is to faye a comynycacyon be-
 twyxt the woman of bleffyd memory called
 Martha and our fauyour Ihesu, whiche dyalogue
 I wolde applye vnto this noble prynces late
 20 decaffed, in whose remembraunce this offyce &
 obferuaunces be done at this tyme. And thre
 thynges by the leue of god I wyll entende. Fyrft to
 fhewe wherin this noble prynces may wel be lykened
 25 & compared vnto the bleffyd woman Martha. Seconde
 how fhe may complayne vnto our fauyour Ihesu for
 the paynfull dethe of her body, lyke as Martha dyde
 for the dethe of her broder Lazarus. Thyrd *the* con-
 fortible anfwer of our fauyour Ihesu vnto her agayne.
 25 In the fyrft fhall ftonde her prayfe & commendacyon.
 In the feconde our mornynge for *the* losse¹ of her. In

The gospel (Luke
 x 38 39), a dia-
 logue ('comyn-
 cacyon') between
 Martha and our
 Saviour; I would
 apply it to this
 noble princess, in
 whose remem-
 brance this office
 is done.

1 Wherein the
 lady Margaret
 resembled Martha;

2 she might com-
 plain for her own,
 as Martha for her
 brother's, death;

3 our Saviour's
 comfortable
 answer.

1 Her praise;

II our mourning;

¹ greates losse MS.

III our comfort.

The countess like
Martha

1 in nobleness,
2 in discipline of
body,
3 in godliness of
soul,
4 in hospitality.

I Martha, of
noble blood, in-
herited Bethany
castle.

[* A 11, back]

Nobleness of
manners.
Boethius says, if
aught be good in
noble blood, it is
that nobles should
be ashamed to go
out of kind.

Nobleness of
nature often
found in the chil-
dren of unnoble
parents.

Increased noble-
ness by marriage
into a nobler
family.

These four kinds
of nobleness found
in the lady Mar-
garet.

1 A lineal descend-
ant of Edw. III,
daughter of John
d. of Somerset and
Margaret his wife;

2 noble in man-
ners, bounteous,

the .iiij. our confort agayne. Fyrst I saye *that* the
comparyson of them two may be made in .iiij. thynges.
In noblenes of persone, in dyscyplene of theyr bodyes,
in orderynge of theyr foules to god, in hospytalites kep-
ynge & charitable dealing to¹ their neybour. In whiche 5
.iiii. the noble woman Martha (as say *the* doctours en-
treatynge this gospell, & her lyfe) was syngulerly to
be commended & prayfed, wherfore let vs confyder
lyke wife whether in this noble countesse may ony
thyng lyke, be founde. Fyrst *the* bleffyd Martha was 10
a woman of noble blode to whom by enheritaunce be-
longed *the* castel of bethany, & this noblenes of blode
they haue which descended² of noble lygnage. Besyde
this there is a noblenes³ of maners, withouten whiche
the noblenes of bloode is moche defaced, for as Boecius 15
sayth. Yf oughte be good in the noblenes of bloode it
is for that therby the noble men and women sholde be
afhamed to go out of kynde from the vertuous maners
of theyr auncetrye before. Yet also there is another
noblenes, which aryseth in euery persone by the goodnes 20
of nature, wherby full often fuche as come of ryght
pore and vnnoble fader and moder, haue grete abletees
of nature, to noble dedes. About all these same⁴ there
is a foure maner of noblenes, whiche may be called an
encreased noblenes, as by maryage and affynyte of 25
more noble perones fuche as were of lesse condycyon
maye encrease in hyer degre of noblenes. In euery of
these I suppose this countesse was noble. Fyrst she
came of noble blode lyneally descendynge of kynge
Edwarde the .iiij. within the .iiij. degre of the same. 30
Her fader was⁵ Iohan duke of Somersfet her moder was
called Margarete ryghte noble as well in maneres as in
bloode. To whome⁶ she was a veray doughter in all
noble maners⁷, for she was bounteous & lyberall to euery

¹ vnto MS.

² descende MS.

³ om. MS.

⁴ her mother was Margaret. To whome MS.

⁵ in all nobulnes MS.

perfone of her knowlege or aquayntaunce. Anaryce
 and couetyfe she moost hated. And forowed it ful
 moche in al perfones, But specyally in ony *that* be-
 longed vnto her. She was also of singular easynes to
 5 be spoken vnto, & full curtayse answere¹ she wolde
 make to all *that* came vnto her. Of meruayllous
 gentylnesse she was vnto all folkes, but specyally vnto
 her owne, whom she trusted and loued ryghte tenderly.
 Unkynde she wolde not be vnto² no creature, ne for-
 10 getefull³ of ony kyndnes or seruyce done to her before,
 whiche is no lytel parte of veray noblenes. She was
 not vengeable, ne cruell, but redy a none to forgete and
 to forgyue iniuries done vnto her at the leest desyre or
 mocyon made vnto her for the fame. Mercyfull also &
 15 piteous she was vnto fuche as was greuyd & wrong-
 fully troubled And to them *that* were in pouerty or
 fekenes or ony other myferye. To god & to the chirche
 full obedyent & tractable ferchyng⁴ his honoure &
 pleafure full befyly. A warenes of herself she had⁵
 20 alwaye to eschewe euery thyng *that* myght dyfhonest
 ony noble woman, or dystayne her honour in ony con-
 dyceyon. Tryfelous thynges *that* were lytell to be
 regarded she wolde let passe by, but the other *that*
 were of weyght & substaunce wherin she myghte
 25 prouffyte she wolde not let for ony payne or laboure
 to take vppon hande. These & many other fuche
 noble condycyons leste vnto her by her auncetres⁶ she
 kepte & encreased them with a grete dylygens. The
 thyrde noblenes also she wanted not whiche I sayd
 30 was the⁷ noblenes of Nature, she had in maner all *that*
 was prayfable in a woman eyther⁸ in foule or in body.
 Fyrst she was of singuler wysedome ferre passyng the
 comyn rate of women, she was good in remembraunce
 & of holdyng memorye. A redy wytte she had also to

hating covetise,

affable, making
'full curtayse an-
swers' to all that
came to her;

gentle to all,

unkind to none,
nor forgetful of
kindness, 'whiche
is no lytel parte of
veray noblenes';
not vengeable ne
[° A III]cruel, but ready
anon to forgyue;merciful and pite-
ous to sufferers
from wrong,to the poor and
sick;
tractable to God
and to the church;eschewing what-
ever might 'dys-
honest' any noble
woman;
'tryfelous' things
she would pass
by, things of
weight she would
not let for any
pain to take in
hand.These conditions,
inherited from
her ancestors,
she diligently in-
creased.° Noble in nature,
she had all that is
praisable in
woman,

wisdom,

a holding mem-
ory, a ready wit,

¹ answers MS. ² to MS. ³ ne forgetles MS. ⁴ feching MS.
⁵ was MS. ⁶ auncetrie MS. ⁷ om. MS. ⁸ other MS.

diligence in study of English and French books (some French books of devotion she translated).

Often she complained that she had not in her youth studied Latin (the rubric of the ordinal for saying her service she well understood).

[* A ill, back] In favour, words, demeanour, such nobleness appeared that what she spake or did became her marvellously.
4 Her increased nobleness.

In her tender age her towardness of nature and likelihood of inheritance brought her many suitors; the d. of Suffolk would have had her for his son,

Hen. VI. for his brother Edm. earl of Richmond.

She, not then fully 9 years old, was advised by an old gentlewoman to commend herself to St. Nicholas;

accordingly the night before the day when she

conceyue all thynges.¹ Albeit they were ryght derke, right studyous she was in bokes whiche she hadde in grete nombre bothe in Englyshe² & in Frenshe, & for her exerceyse & for the prouffyte of other she dyde translate dyuers maters of deuocyon out of Frenshe into Englyshe. Ful often she complayned that in her youthe she had not gyuen her³ to the vnderstandyng of latyn wherin she had a lytell perceyuyng speccially of the rubryshe of the ordynall for the sayeng of her feruyce whiche she dyde wel vnderstande. Here vnto 10 in fauour, in wordes, in gesture, in eue'ry demeanour of herself so grete noblenes dyde appere, that what she spake or dyde it meruayllously became her. The .iiii. noblenes whiche we named a noblenes gotten or encreased she had also. For albeit she of her lynage 15 were ryght noble, yet neuertheles by maryage, & adioynnyng of other blode it toke some encreasement. For in her tendre aage she beyng endued with so grete towardnes of nature, & lyklyhode of enherytaunce many fued to haue had her to maryage. The duke of 20 futhfolke⁴ whiche than was a man of grete experyence moost dylygently procured to haue had her for his⁵ sone and heyre. Of the contrary parte kinge Henry the .vi. dyd make meanes for Edmonde his broder then therle of Rychemonde. She whiche as then was not fully 25 .ix. yeres olde, doutfull in her mynde what she were best to do asked counsayll of an olde gentylwoman whome she moche loued & trusted, whiche dyde aduys her to commende herselfe⁶ to faynt Nycholas the patron & helper of al true maydens⁷, & to beseeche him to put 30 in her mynde what she were best to do.⁸ This counsayl she folowed⁹ & made her prayer so full often¹⁰, but speccially that nyght whan she sholde the morowe after

¹ receyue all thing MS.

² englyshe and in laten MS.

³ hir self MS.

⁴ Bokyngham MS.

⁵ hir MS. by mistake.

⁶ hir MS.

⁷ maydes MS.

⁸ what were best for hir to do MS.

⁹ folowed she MS.

¹⁰ oftentymes MS.

- make answer of her mynde determinatly. A meruaylous thing *that* same nyghte as I haue herde her tell many a tyme, as she lay in prayer callinge vpon saynt Nicholas, whether slepyng or wakyng she coude not 5 assure, but aboute .iiii. of the clocke in the mornyng one appered vnto¹ her arrayed like a bissshop, & naming vnto her Edmonde² had take hym vnto her hufbande. And so by this meane she dyde enclyne her mynde vnto Edmonde the kinges broder & erle of Rychemonde.
- 10 By whom she was made moder of the kinge *that* deed is, whose foule god pardon, & granda'me to³ our fourayne lorde kyng Henry the viii. whiche now by the grace of god gouerneth the realme. So what by lygnage what by affinite she had .xxx. kinges & queenes within 15 the .iiii. degre of maryage vnto her. Befyde erles, markyfes, dukes, and princes. And thus moche we haue spoken of her noblenes.

- Seconde the bleffyd Martha is prayfed in chastyfyng her body by cryften dyscyplyne, as in abstyence,
- 20 fastyng, sharpe clothes weryng, chastyte with other. Whiche thing albeit necessary to euery cryften persone wyllynge to be faued, yet it is moche more to be prayfed in the nobles, hauyng this worldly lyberte.⁴ As it was in this noble prynces late deceased whome my purpose 25 is not vaynly to extol or to magnifye aboue her merytes, but to the edefyenge of other by the example of her. I wold reherce fomwhat of her demeanyng in this behalue, her sobre temperaunce in metes & drynkes was knownen to al them *that* were conuerfaunt with her,
- 30 wherin she lay in as grete wayte of herself as any persone myght, kepinge alway her strayte mesure, & offendingyng as lytel as any creature myght. Eschew-

was to make answer of her mind ('as I haue herde her tell many a tyme'), sleeping or wakyng she could not say,

about 4 a.m. she saw one arrayed like a bishop, who had her take Edmond to her husband. So she inclined her mind to the earl of Richmond,

by whom she was made mother of [° A iv]

the king that dead is, whose soul God pardon.

So by lineage or affinity she had 30 kinges or queenes within the 4th degre of alliance.

II Martha chastised her body by abstinence, fasting, hard clothes wearing, a discipline necessary to all Christians, most to be praised in nobles.

The lady Margaret (whom I purpose not to extol above her merits, but would edify others by her example)

was very temperate in meate and drinks,

¹ vntill MS.

² Edmunsd vnto hir MS.

³ vnto MS.

⁴ willing to entre into the Ioyes of heven yet in them that be of noble linage and haue this worldly libertye it is much more to be prayfed and magnified MS.

eschewing
'bankettes, rere-
soupers, ioncryes
betwyxe meales,
keeping diligently
the appointed
fasts,

eating one meal
and one fish a
day in Lent,
besides her pecu-
liar fasts of devo-
tion Ss. Anthony,
Mary Maudeleyn,
Katheryn;
Friday and Satur-
day she observed
through the year.
Her shirts and
[* A iv, back]
girdles of hair
often pierced her
skin.

In her husband's
days she made a
vow of chastity to
bp. Bl. Fitzjames,

which she re-
newed to me after
her husband's
death.

III Martha
ordered her soul
to God by often
kneelings, weep-
ings and prayers.

The lady Mar-
garet at her up-
rising (not long
after 5 a.m.)
began devotions,
then the matins
of our lady with
one of her gentle-
women,
then in her closet
with her chaplain
matins of the day;
daily she heard
4 or 5 masses on
her knees till

ynge bankettes, rerefoupers, ioncryes betwyxe meales¹.
As for fastynge for aage & feblenes albeit she were not
bounde, yet the dayes *that* by *the* chirche were ap-
poynted she kept them diligently & fereouly, & in
especyall *the* holy lent, throughtout *that* she restrayned 5
her appetyte tyl one mele & tyl one fyfthe² on *the* day,
befyde her other peculer fastes of deuocion, as saint
Anthony, mary Maudeleyn, saynt Katheryn with other.
And thorowe out al *the* yere *the* fryday & saterday she
full truely obserued. As to harde clothes wering she 10
had her shertes & gyrdyls of heere, whiche whan she
was in heath eueri weke she sayled 'not certayne dayes
to weare somtyme *that* one, somtyme *that* other, *that*
full often her fkyne as I herde her say was perced
therwith. As for chastyte thoughte she alway contynued 15
not in her vyrgynyte yet in her hufbandes dayes longe
tyme before that he deyede ³she opteyned of hym
lycenc & promysed to lyue chaste, in the handes of the
reuerende fader my lorde of London, whiche promysed
she renewed after her hufbandes dethe in to my handes 20
agayne, wherby it may appere *the* dyfeyplyne of her
body.

Thyrdly *the* bleffyd Martha is commended⁴ in order-
ynge of her soule to god, by often knelynges, by
forowfull wepynges, & by contynual prayers & medyta- 25
cyons, wherin this noble prynces fomwhat toke her
part. Fyrst in prayer euery daye at her vpryfyng
whiche comynly was not longe after .v. of *the* klok she
began certayne deuocyons, & so after theym *with* one
of her gentylwomen *the* matynes of our lady, whiche 30
kepte her to then she came in to her closet, where then
with her chapelayne she sayd also matyns of *the* daye.
And after *that* dayly herde .iiij. or .v. masses vpon her
knees, soo contynuyng in her prayers & deuocions

¹ joncores atwixt the meales MS. ² appetite till on mele of fleshe MS.

³ before his death MS. ⁴ contendid MS.

vnto *the* hour of dyner, whiche of *the* etyngge daye was
.x. of *the* clocke, & vpon *the* fastyngge day .xj.¹ After
 dyner ful truely she wolde go her stacyons to thre
 aulters dayly. Dayly her dyryges² & commendacyons
 5 she wolde saye. And her euenfonges³ before souper
 bothe of *the* daye & of our lady, befyde⁴ many other
 prayers & pfalters⁵ of Dauid throught *the* yere. And
 at nyght before she wente to bedde she saylled not to
 reforte vnto her chapell, & there a large quarter of an
 10 hour to occupye her in deuocions. No meruayl though
 al this long tyme her knelyngge was to her paynfull,
 and so paynfull that many tymes it⁶ caused in her backe⁷
 payne and dyscase. And yet neuertheles dayly whan
 she was in helth she saylled not to say the crowne of
 15 our lady whiche after the manere of Rome conteyneth
 .lx. and thre aues, and at euery aue to make a knelyngge.
 As for medytacyon she had dyuers bokes in Frenche
 wherwith she wolde occupy herselfe whan she was
 wery of prayer. Wherefore⁸ dyuers she dyde translate
 20 oute of Frenche into Englyshe. Her meruayllous
 wepyngge they can bere wytnes of whiche here before
 haue herde her confessyon whiche be dyuers and many,
 & at many seasons⁹ in *the* yere lyghtly euery thyrde
 daye¹⁰, can also recorde the same tho *that* were present¹¹
 25 at any time, whan she was housfylde whiche was ful
 nye a dosen tymes euery yere: what floodes of teeres
 there yssued forth of her eyes, she myght wel saye.
 Exitus aquarum deduxerunt oculi mei. And
 more ouer to thentente all her werkes myght be more
 30 acceptable and of gretter meryte in the fyght of god,
 suche godly thynges she wolde take by obedyence,
 whiche obedyence she promysed to the fore named fader

dinner (10 a.m.
 on eating days, 11
 on fasting days);
 then she went her
 stations to three
 altars; said her
 diriges and com-
 mendations, even-
 song of the day
 and of our lady,
 beside many
 other prayers
 and psalms;
 at night in her
 chapel she occu-
 pied a large
 quarter of an hour
 in deuotions;

[* A v]
 her kneeling
 often caused in
 her back pain and
 disease. Daily
 when in health,
 she said the
 crown of our lady
 (68 aues) kneeling
 at every aue.

Her French books
 for meditation,

diuers of which
 she translated.

Her weeping at
 confession

(often every third
 day);

when she was
 'housfylde' (nigh
 a dosen times a
 year), floods of
 teares issued from
 her eyes.

That her works
 might be of
 greater merit in
 God's sight,
 she would take
 such godly things
 by obediencie pro-

¹ at xj MS. ² dirige MS. ³ Evinfong MS. ⁴ befydes MS.

⁵ prayers of many pfalters MS. ⁶ tyme that it MS.

⁷ blake MS. by mistake. ⁸ sic. Read with MS. whereof.

⁹ diuerse and many seasons MS. ¹⁰ euery thriday MS.

¹¹ that present were MS.

missed first to bp.
Fitzjames,
then to me.

my lorde of London for the time of his beyng with her. And afterwarde in lyke wyfe vnto me¹ whereby it may appere the dylygent ordre of her foule to god.

Martha's hos-
pitality brought
much 'besynes'
upon her.

Order in the
household;
[* A v, back]

hospitality to
'straungers of
honeste' who visit
the sovereign;
hearing of suitors;
comforting the
needy.

The lady Mar-
garet's statutes
for her household
read 4 times a
year.

She would courage
every of them to
do well;

factions or
'bendes' among
her head officers
she would
'boulte' out,
and reform strife.

Strangers she
would 'of her
veray gentylnes'
entertain accord-
ing to their
degre and
'hauour.'

Fourthe the holy Martha is magnyfyed for her godly² hofpytalyte and charytable delynge to her neygh- 5
bours. Moche besynes there is in kepyng hofpytalyte. And therfore oure lorde sayd vnto her. *Martha martha folicita es & turbaris erga plurima*³. The hof-
holde seruantes muste be put in some good 'ordre. The straungers of honeste whiche of theyr curtesy re- 10
forteth for to vyfite the fouerayne must be confydered. And the futers, also whiche cometh compelled by
necessyte to seche⁴ helpe & focoure in theyr cause, muste be herde. And the poore & nedy, speccially wold be
releued & confortd. Fyrst her owne houshold with 15
meruayllous dylygence & wyfdome this noble prynces ordred prouydyng reafonable statutes & ordynaunces
for them, whiche by her offycers she commaunded to be redde⁵.iiij. tymes a yere. And oftentymes by herself
she wolde soo louyngly courage euery of them to doo 20
well. And somtyme⁶ by other meane⁷ perfonas. Yf
ony faccyons or bendes were made secrete amongest
her hede offycers, she with grete polycye dyde boulte it
oute and lyke wyfe yf ony stryfe or contreuerfy, she
wolde with grete dyscrecyon study the reformacyon 25
therof.

¶ For the straungers, o meruayllous god what payn, what labour she of her veray gentylnes wolde take
with them to bere them maner and company, & intrete euery perfone. And enterteane them accordyng 30
to theyr degre and hauour, & prouyde by her owne
commaundement that nothyng sheholde lacke that myght

¹ afterward to me in likewise MS.

² holy MS.

³ plurima 1509. plurima MS.

⁴ such MS. by mistake.

⁵ redy MS. by mistake.

⁶ and some tyme And some tyme MS.

⁷ meaf MS.

be conuenient for them, wherin she had a wonderfull redy remembraunce & perfyte knowlege.

¶ For the futers, it is not vnknownen how studiously she procured Iustyce to be admynystred by a long season so longe as she was suffred. And of her owne charges prouyd men lerned for the same purpose euenly & indyfferently to here all causes, and admynystre ryght and Iustyce to euery party, whiche were in no small nombre. And yet mete and drynke 10 was denyed to none of them.

¶ For the poore creatures, albeit she dyd not receyue in to her house our sauyour¹ in his owne persone as the bleffyd Martha dyde, she neuertheles receyued theim that dothe represent his persone. Of whome he 15 sayth hymselfe Quod vni ex minimis meis fecistis michi fecistis. Poore folkes to the nombre of .xij. she dayly and nyghtly kepte in her house, gyuyng them lodgyng, mete & drynke &² clothynge, vyfityng them as often as she conueniently myght. And in 20 theyr fykenes vyfityng them & confortyng them, & mynystryng vnto them with her owne handes. And whan it pleased god to call any of them out of this wretched worlde she wolde be presente to se theym departe and to lerne to deye. And lyke wyfe bryng 25 them vnto the erthe, whiche as Bonauenture affermeth is of gretter meryte than yf she had done all this to the selfe persone of our sauyour Ihesu. And the other seruantes and mynystres of our lorde. Whom she herde were of any deuocyon & vertue ful glad she was at al 30 tymes whan she myght gete theym to whome she wolde lyke wyfe shewe the comforte³ that she coude. Suppose not ye that yf she myghte haue⁴ gotten our sauyoure Ihesu in his owne persone, but she wolde as desyrouly and as feruently haue mynystred vnto hym as ever

For suitors, so long as she was suffered, she procured justice to be administered, providing at her own charge men learned to hear indifferently all causes.

Mete and drink denied to no suitor.

[* A vi] Though she did not receive, as Martha did, our Saviour, she received them that represent Him.

Twelve poor folks she kept in her house, giving them lodging, meat and drink and clothing.

In their sickness she ministered to them with her own hands; at their death she would see them depart and so learn to die; she would bring them to the grave. Bonauenture saith that this is of greater merit than if done to the self person of our Saviour.

To devout and virtuous ministers of our Lord she shewed all the comfort she could.

Would she not have ministered to Him as desirously as ever Martha did,

¹ sauyour Criste MS.

² om. MS.

³ shewth comforth MS.

⁴ om. MS.

when thus much
she did 'vntyll'
His seruants for
His sake?

dyde Martha, whan thus moche she dyde vntyll¹ his
seruantes for his sake.

¶ Thus it maye appere some comparifon of *the* bleffid
Martha & of this noble² prynces whiche was the fyrst
promyfed.

5

II The soul of
this noble
prynces may
complain for the
[* A vi, back]
death of her body.
Many lamentable
exclamations in
scripture against
God, because He
seems to fauour
the wicked more
than the good
liuer.
So David :
'It perceith my
stomacke to see
the ease that
synners often
haue.'

For the seconde that is to saye for the complaynyng
& lamentacyon *that* the soule of this noble prynces
myghte make for the dethe of her only³ body. 'It is to
be confydered that oftentymes in scrypture *the* vertuous
and holy faders maketh lamentable exclamacyons 10
agaynste almyghty god, for that he semeth to be more
indulgent and fauourable vnto *the* wycked perfone then
vnto the good lyuer. The prophete Dauid sayth in
this maner. zelaui super iniquos : *pacem pecca-*
torum videns. Quia non est respectus morti 15
eorum nec firmamentum in plaga eorum. That
is to saye it perceth⁴ my stomacke to se the rest & ease
that synners often haue. It is not loked for *the* deth
of them nor none abydyng stroke or punysshemente
falleth vpon them. The prophete Iheremy sayth also 20
complaynyng vpon god. Quare via impiorum pro-
fperatur bene est omnibus qui preuaricantur
et inique agunt. Why dothe the wycked perfones⁵
prospere in theyr way. wele it is with al them that
breke the lawes, and do wyckedly. The prophet 25
Abacuc sayth lyke wyse cryenge vpon god. Quare
respis contemptores et taces conculcantes im-
pio⁶ iustiore[m] fe. why lokest thou fauourably vpon
them *that* despyse the. And sufferest a synner to bere
downe him that is more ryght wyse than he is. And 30
the holy man Iob. Quare ergo impii viuunt sub-
leuati sunt confortati *que* diuitiis. Why then be
the wycked perfones suffred for to lyue. They be set
aloft, and they be comforted with rycheffe.

So Iheremy :
Why doth the
wicked prosper ?

So Abacuc :
Why sufferest
thou a sinner to
bear down him
that is more
rightwise ?

So Job :
The wicked be set
aloft and com-
forted with
'rychesse.'

¹ vnto MS. ² noble noble MS. ³ om. MS. Qu. owne?

⁴ pleafith MS. by mistake. ⁵ perfon MS.

⁶ conculcante nupio 1509. conculcante impio MS.

- ¶ The reason that moueth them thus to murmur
& complayne may be this. There is in almighty god
.ij. vertues specyally commended & magnified thorowe
out al scripiture. That is to say mercy & ryghtwyfnes.
- 5 And bothe these sholde moue hym rather to be fauour-
able vnto the good than vnto *the* badde. Fyrst his mercy
sholde moue him ther to haue pyte and compassyon
where is the gretter cause of pyte. but the greuaunce
trouble and vexacyon of the good persone hath gretter
10 cause of pyte and is moche more pyteous than of the
euyll persone. Wherefore it may be thought that al-
myghty god whiche¹ of his owne proprety is merciful
and redy to gyue² mercy. Deus cui proprium est
misereri. He sholde rather shewe his mercy vpon
15 *the* good than vpon the badde. And here vnto his
ryghtwyfnes also sholde enclyne hym, for of his ryght-
wyfnes he sholde gyue vnto euery persone accordynge
to his deserte. But the good deserueth rather by theyr
goodnes to haue fauoure shewed vnto them then the
20 badde. Wherefore the holy faders feynge in this world
the wycked in prosperyte And the good in trouble & ad-
uerfite make these complayntes and exclamacions aboue
reherfed agaynst almyghty god, and some crye vpon hym
as though he were a slepe. Exurge, quare obdormis
25 domine. Some other threpe *that* he hathe forgotten
theym. Quare obliuiffieris inopie nostre, & trib-
ulationis nostre. Some thynke there is noo god at
all. Dixit incipiens³ in corde suo non est deus.
Some weneth at *the* leest he is absente & asketh where
30 he is. Ubi est deus tuus. In thys condycion was
the bleffyd woman Martha. She knew that our sau-
your Ihesu was so good and mercyfull, And shewed his
goodnes generally to al perfonen, she byleued faythfully
that yf he had be present at *the* dethe⁴ of Lazarus her
35 brother whom for his goodnes he loued so moche, he

Reason for these
complaints.
In God two ver-
tues are specially
commended,
mercy and right-
wiseness;

[* B I]
both should moue
Him to fauour
the good rather
than the bad.
His mercy should
moue Him to pity
the good;

for His property
is to haue mercy.

His rightwiseness
should incline
Him to giue vnto
euery person
according to his
desert.

Seeing the wicked
in prosperity, the
good in aduersity,
the holy fathers
cry vpon God as
though He were
asleep;

or 'threpe' that
He hath forgotten
them.

Some think that
there is no God,

or that He is
absent.
In this condition
was Martha;

she believed that
our Saviour, if
[* B I, back]
present, would
not haue suffered

¹ which is MS. by mistake.

² haue MS.

³ sic 1509. incipiens MS.

Lazarus to die.

wolde not haue suffred hym to deye. And therfore she
sayd vnto hym. Domine si fuiffes hic, frater meus
non fuiffet mortuus. That is to saye Syr yf thou
had ben presente my brother had not ben deed. And

So the soul of this
noble princeas,
joined to the body
as sister and
brother, might
complain for the
death of the body,
of which every
part had been
occupied in God's
service; eyes in
tears of devotion
and repentance;
ears in hearing
God's word and
divine service
daily kept in her
chapel with many
priests, clerks and
chyl dren;
tongue in prayer;
legs in going her
stations;
hands in giving
alms,
dressing the sick,

ministering meat
and drink.
These liberal
hands endured
most grievous
cramps, so that
she cried: O
blessed Jesu, help
me! O blessed
Lady, succour me!
Her pain like a
spear pierced the
hearts of her true
servants,

specially when
they saw death
haste upon so
'gentyll a maystris';

[* B ii]
wept her ladies,
her gentlewomen,
her chamberers,
chaplains and
priests.

in lyke maner *the* soule of this noble prynces whiche 5
had *the* body adioyned vnto it in fauour & loue as
fyfter & brother it myght complayne for the dethe of
the body, fyth¹ euery parte of *that* same body had ben
so occupied in the seruyce of god before. Her eyes in
wepynge & teares somtyme of deuocion somtyme of 10
repentaunce, her eares herynge the worde of god & the
dyuine seruyce whiche dayly was kept in her chapell
with grete nombre of preestes, clerkes and chyl dren to
her grete charge & cost, her tongue occupied in prayer
moche parte of the daye, her legges and fete in vyfyt- 15
ynge the aulters and other holy places goynge her sta-
cyons customably whan she were not let, her handes in
gyuynge almes vnto the poore and nedye, and dreyfynge
them also whan they were fyke and mynystryng vnto
them mete and drynke. These mercyfull and lyberall 20
handes to endure the moost paynful crampes foo gre-
uouusly vexynge her and compellynge her to crye. O
bleffyd Ihesu helpe me. O bleffyd lady focoure me.
It was a mater of grete pyte, lyke a spere it perced *the*
hertes of all her true seruantes *that* was aboute her & 25
made theym crye also of Ihesu for helpe & focoure *with*
grete haboundaunce of teares. But speccially whan they
fawe² *the* dethe so haft vpon her and that she must
nedes departe from them, and they fholde forgo so
gentyll a maystris³, so tender a lady, then wept they 30
meruayllously, wepte her ladyes and kynnewomen to
whom she was full kynde, wepte her poore gentylwomen
whom⁴ she had loued so tenderly before, wept her cham-
berers to whome she was full deare, wepte her chapel-
aynes and preestes, wepte her other true & faythfull 35
¹ fithen MS. ² faye MS. ³ maystris 1509. ⁴ to whome MS.

feruauntes. And who wolde not haue wept that there
 had ben presente. All Englonde for her dethe had
 caufe of wepynge. The poore creatures *that* were wonte
 to receyue her almes, to whome she was alwaye pyteous
 5 and mercyfull. The studyentes of bothe the vnyuerfy-
 tees to whome she was as a¹ moder. All the lerned men
 of Englonde to whome she was a veray patronesse.
 All the vertuous and deuoute perfones to whom she
 was as a lounge fyfter, all *the* good relygyous men and
 10 women whom she so often was wont² to vyfite and
 comforte. All good preeftes and clerkes to whome she
 was a true defendereffe. All the noble men and women
 to³ whome she was a myrroure and exampler of honoure.
 All *the* comyn people of this realme for whom she was in
 15 theyr causes a comyn mediatryce⁴, and toke ryght grete
 dyfpleasure for them, and generally the hole realme hathe
 caufe to complayne & to morne her dethe. And all we
 confyderynge her⁵ gracyous and charytable mynde. So
 vnyuerfally & confyderynge the redynes of mercy and
 20 pyte in our fauyour Ihesu may faye by lamentable
 complaynt of our vnwyfdome vnto him. Ah domine
 fi fuiffes hic. Ah my lorde yf thou hadde ben pre-
 sent and had herde thes⁶ forowfull cryes of her thy seru-
 aunte with the other lamentable mornynge of her frendes
 25 & feruauntes thou for thy goodnes wold not haue suffred
 her to dye, 'But thou wolde haue take pyte and com-
 passyon vpon her. It foloweth in the⁷ gospell by the
 mouthe of Martha. Sed et nunc scio quia quecun-
 que popofceris a deo dabit tibi deus. That is
 30 to faye what so euer thou wyll afke⁸ of god thy fader I
 knowe wel he wyll graunte it vnto the. Who may
 doubte but *the* fone of god of whome saynt Poule sayth.
 In diebus carnis sue preces et supplicationes

All England had
 cause of weeping :
 the poor who re-
 ceived her alms,

the students of
 the universities to
 whom she was a
 mother, all
 learned men of
 England, all de-
 vot persons,
 religious men
 and women,

good priests to
 whom she was a
 defendereffe,
 nobles to whom
 she was a mirror
 and exampler of
 honour, the com-
 mons of the
 realm for whom
 she was a media-
 trice.

All of us may say
 by lamentable
 complaint of our
 unwisdom :
 Ah, Domine, et
 fuiffes hic !

(* B ii, back)

Martha added :
 Whatsoever Thou
 wilt ask of Thy
 Father He will
 grant.

¹ was a MS. ² to whome she was wont MS. ³ of MS.

⁴ was a comyn mediatrice in their causes MS.

⁵ the MS. ⁶ this 1509. ⁷ om. MS. ⁸ asked MS.

If in the days of
His mortality He
was heard

how much more
now when He is
present before His
Father's face?

He hath entered
heaven to appear
before the visage
of His Father for
us.

If in His mortal
body He obtained
forgiveness for
His enemies,

much more shall
He obtain His
asking for her
that had so often
compassion of His
passion,
as this noble
princess.

For His mortal
enemies, many
and 'vylaynes,'
He prayed unde-
sired under the
pains of death;
how much more

[* B III]

now at liberty and
in glory, if we all
pray for this one
soul of this His
faithful servant,
will He have
mercy!

We will not ask of
Him to restore
her body to life,

as He did Lazarus;
we must learn
from her death to
prepare ourselves
to die.

But we shall be-

offerens exauditus est pro sua reuerentia. That
is to saye in the dayes of his mortalite whan he was
mortall here in erthe, yet neuertheles he was herde of
almighty god in his prayer and askyng his fader for
his reuerente behauoure. Who may doubt but moche 5
rather now he shall be herde whan he is in so glorious
maner aboue in heuen. And there presente before the
face of his fader for our cause as sayeth saynt Poule. In
troiuit ipse¹ celum vt appareat vultui dei pro
nobis. He hath entered the heuen to appere before 10
the vyfage of his fader for vs, to shewe the woundes
whiche he dyde suffre for the delyueraunce of vs from
fyn. Yf in his mortall body he prayed & asked for-
gyuenes for his enmyes that crucefied him and cruelly
put hym vnto the dethe. And yet neuertheles he opteyned 15
hys petycyon for them. Moche rather it is to suppose
that he shall opteyne his askyng for² her that had
so often compaffyon of his bleffyd passyon, and dyd
bere it so often in her remembraunce as dyd this
noble prynces. Than for his mortal enmyes whiche 20
were many and but vylaynes, he prayed vndefyred of
ony, he let not³ so to do by the greuous paynes of dethe
whiche he there⁴ suffred. Nowe therfore he beyng in
so grete glorye aboue and at all lyberte, Yf all we call
& crye vpon hym by prayer for this⁵ one soule of this 25
moost noble prynces whiche was his faythfull & true
seruaunt.⁶ Who maye thynke but that he for his infynyte
goodnes wyll haue mercye there vpon. We wyll not
craue vpon hym that he shall restore the body agayne,
to lyfe, as he dyde the body of lazarus⁷, we muste be 30
contente with the dethe of it, & lerne therby to prepayre
our owne bodies to the fame poynt within shorte tyme.
But we shall⁸ with moost entyer mindes beseeche hym to

¹ introiuit in ipsum MS.

² for MS. om. 1509.

³ eny & not lett MS.

⁴ then MS.

⁵ om. MS.

⁶ true lovyng seruaunte MS.

⁷ did lazarus MS.

⁸ must MS.

accepte *that* swete soule to his grete mercy to be partey-
ner of the euerlastyng lyfe with hym & with his bleffyd
fayntes aboue in heuen, whiche I pray you al now¹
affectually² to praye, &³ for her now at this tyme moost
5 deuoutly to say one Pater noster.

sech Him to
accept that sweet
soul to be 'par-
tayer' of ever-
lasting life, and
for her at this
time devoutly say
one *Pater noster*.



FYrst ye haue herde⁴ the goodly⁵ condicions of this
noble prynces whome we dyde resemble vnto the
bleffyd woman Martha. Ye haue herde also in the .ij.
place a pyteous⁶ complaynt of the parte of her soule for
10 the dothe of her body made vnto our fauyour Ihesu.
Nowe wyll I remembre the comfortable answer of our
mercyfull fauyoure agayne vnto⁷ her wherof we all may⁸
be gretely comforted & take cause & matere of grete
reioyfyng. It foloweth in the gospell Dixit ei iesus,
15 refurget frater tuus. That is to saye in Englyfthe.
Ihesu sayd vnto her, thy broder shal ryse agayne. I
said before that confyderynge⁹ the loue and amyte that
is betwyxe¹⁰ the soule & the body they maye be thought
to be as broder and yfster. A trouthe it is the soules
20 that be hens departed out of theyr bodyes, haue neuer-
theles a natural desyre and appetyte to be knytte &
ioyned with¹¹ them agayne, whiche thinge not onely the
theologyens wytnesse, but the phylosophers¹² also. A
grete comforte then it is vnto the soule *that* hath fo
25 longyng desyre vnto the body to here *that* the body
shal ryse agayne. And specyally in *that* maner & forme
of ryfyng, wherof saynt Poule speketh in this wyse.
Seminatur in corruptione: furget in incorrup-
tion.¹³ Seminatur in ignobilitate: furget in
30 gloria. Seminatur in infirmitate: furget in

Ye haue heard the
goodly condicions
(like Martha's) of
this noble count-
ess;

and a piteous
complaint on the
part of her soul
for the death of
her body.
I will now re-
member our
Saviour's comfort-
able answer:
Thy brother shall
rise again.

Soul and body
are as 'broder
and yfster.'

Souls departed
have an appetite
('B III, back)
to be knit to their
bodies again,

as theologians and
philosophers wit-
ness.

A great comfort
it is to the soul to
hear that the body
shall rise again;
especially in that
form wherof St.
Paul speaketh:
Born in corrup-
tion, raised in in-
corruption.

¹ you now all MS.

² effectually MS.

³ om. MS.

⁴ Ye haue herd first MS.

⁵ goddly MS.

⁶ pitiously MS.

⁷ to MS.

⁸ we may all MS.

⁹ aside *that* considering bfore MS.

¹⁰ atwixt MS.

¹¹ with with MS.

¹² filiosophiens MS.

¹³ corruptione MS.

virtute. *Seminatur corpus animale* furget
corpus spirituale. Foure condycyons *the* body
 hathe when it dyeth & is put in to the grounde. Fyrst
 it anone begynneth to putrefye & resolue in to¹ foule
 corrupeyon. The ayre dothe alter it: the grounde 5
 dothe moyste it, the wormes dothe brede of it & fede
 also. Seconde it is vyle & lothely to behold & ryght
 vngoodly to *the* fyght. Thyrd it is vnweldy, & not
 of power to styre itself or to be conuayed from place to
 place. Fourth it is so grosse *that* it occupyeth a rowme 10
 & kepeth a place & letteth other bodyes to be present
 in *the* same place. Agaynst these four *the* bodyes of
 them *that* shall be sau'd shall take at theyr ryfynge²
 agayne .iiij. other excellent gyftes. Agaynst *the* fyrste
 it shall be in *that* condicion *that* neyther³ *the* ayre, ne 15
the water, ne fyre, ne⁴ knife, nor wepen nor stroke,
 nor sekenes shall anoye it. Agaynst *the* .ij. it shall
 ryse bryght & glorious and in *the* moost goodly &
 beauteous manere. Agaynst *the* thyrd it shall be more
 nymble & more redy to be conuayed to ony place where 20
the foule wolde haue it then is ony fwallowe. Agaynst
 the .iiij. it shall be subtyl *that* it shall perce thorowe
 the stone walles without ony anoyauce of *them*.
 This shall be a farre dyfference & a grete dyuerfite of
 her body as she had it before, and as she shall in con- 25
 clufyon receyue it agayne. But yet me thinke I fe
 what the foule of this noble pryncesse may answere
 agayne fomwhat to lesse⁵ & to mynyfhe this confort⁶
 after the same maner that Martha dyde answere vnto
 our fauyour Ihesu. Scio *quia* resurget⁷ in resurrec- 30
 tion in nouissimo die. That is to say I knowe
 well *that* it⁸ shall ryse agayne in the laste daye of *the*

When put into the
 ground the body
 1 putrefies; the
 air alters it, the
 ground moistens it,
 worms breed and
 feed of it;

2 it is 'lothely &
 ryght vngoodly
 to the syght';

3 it is 'vnweldy,'
 not of power to
 stir itself;

4 it is so grosse,
 that it letteth
 other bodies to be
 in the same place.
 The bodies of
 them that shall be
 saved

1 shall not be
 annoyed by air,
 water, fire, knife,
 'wepen,' stroke,
 'sekenes';

2 shall rise bright
 and glorious;

3 more nimble
 than any swallow;

4 'subtyle' to
 'perce thorowe'
 ['B iv]

stone walles with-
 out annoyauce of
 them.

The soul of this
 noble princess
 might less and
 minish this com-
 fort by saying
 with Martha:
 I know that it
 shall rise again
 at the last day,

¹ putrifi in to MS.

² of theyme that shalbe at their reifying MS. ³ nother MS.

⁴ ne the fire nor MS.

⁵ lessen MS.

⁶ comforthe MS. dyfconfort 1509.

⁷ refurgens MS.

⁸ all MS.

- general refurreccyon, but *that* is farre hens, that is long to come. Et spes que differtur¹ affligit animam. And the hope of a thyng delayed tormenteth the soule in the meane tyme. Therefore our fauyour
 5 more comfortable answereth to her agayne & fayth in this maner. Ego sum resurrectio² & vita. That is, I am fayth he the veray cause of rayfyng of the body. And I am also the veraye cause of lyfe vnto the soule.
 As who saye tho³ the ryfyng of the body be delayed for
 10 a feafon, the soule neuertheles shal for the meane tyme haue a pleasaunt & a fwete lyfe. A lyfe full of comfort, a lyfe full of ioye & pleafure, a lyfe voyde of all forow & encombraunce, a lyf not lyke vnto the lyfe of this wretched world whiche is alway entermelled with moche
 15 bitternes, eyther with forowes, eyther with dredes or elles with perylles. In hoc mundo non dolere, non timere, non periclitari impossibile est. Sayeth faynt Austyn. It is impossyble to lyue in this worlde & not to forowe, not to drede, not to be in
 20 peryl. This fame noble prynces yf she had contynued in this worlde, she sholde dayly haue herde & fene mater & cause of forowe as well in herselfe as in her frendes parauen'ture. Her body dayly sholde haue waxen more vnweldy, her fyght sholde haue be derked,
 25 and her herynge sholde haue dulled more and more, her legges sholde haue faylled her by & by. And all the other partyes of her body waxe⁴ more crased euery daye, whiche thynges sholde haue ben mater to her of grete⁵ dyfcomforte. And albeit these thinges had not
 30 fallen vnto her forthwith, yet she sholde haue lyued alwaye in a drede and a fere of them. Dare I say of her she neuer yet was⁶ in that prospyte but the gretter it was the more alwaye she⁷ dredde the aduerfitye. For

but that is far hence.

Hope delayed tormenteth the soul. Our Saviour's comfortable answer: I am the 'veray' cause of raising the body and of life unto the soul.

Though the rising of the body be delayed for a season, the soul meantime shall have a pleasant life, void of encumbrance, not like this world's life 'entermelled' with sorrows, or dreads, or perils.

In this world, saith St Austyn, it is impossible not to sorrow, not to dread, not to be in peril. If this noble princess had continued in this world,

[* B iv, back] her body should daily have 'waxen more vnweldy,' her sight have 'derked,' her hearing have dulled, her legs have failed her; and all other parts have waxen more crasy; at least she should have lived in dread of these things.

In prosperity she always 'dredde' adversity;

¹ differtur 1509. MS.

² refurgens MS. (*gens* erased).

³ thoff MS.

⁴ waxen MS.

⁵ of hir grete MS.

⁶ yett neuer she was MS.

⁷ she alway MS.

at her son's coronation and at prince Arthur's marriage she wept marvellously; at the last coronation, wherein she had great joy, she let not to say that some adversity would follow.

Either she was in present adversity or in dread of adversity to come; daily and hourly perils innumerable might have happened unto her. This life, says St Gregory, compared with life eternal, is death. Therefore they who have tasted that life count this a 'very dethe.'

Lazarus after his resurrection never 'lough,' but was in continual pensiveness.

Were it then a meetly thing for us to desire this noble princess to forgo the joyous life above, to

[* B v] want the presence of the Trinity, to be absent from saints and saintesses, and again to be wrapped in the miseries of this world, the painful diseases of her age, the other encumbrances of this life?

Were this a gentle wish, that whereas

whan the kyng her sone was crowned in all *that* grete tryumphe & glorie, she wepte meruayllously. And lyke wyfe at the grete tryumphe of the¹ maryage of prynce Arthur. And at the laste coronacyon wherin she had full grete Ioye, she let not to saye *that* some 5 aduerfyte wolde folowe, so that eyther² she was in forowe by reason of the present aduerfytes³, or elles whan she was in prosperite she was in drede of the aduerfyte for to come. I passe ouer *the* perylles & daungers innumerable whiche dayly & hourly myght 10 haue happed vnto her wherof⁴ this lyf⁵ is ful. And therfore saynt Gregory sayth. Vita hec terrena eterne vite comparata mors est potius dicenda quam vita. And for that cause who *that* ones hathe tasted the pleasures of *that*⁶ lyfe, this is vnto them a 15 veray dethe for euer after. Example of Lazarus whiche after *that* he was restored to *the* mysferyes of this lyfe agayne, he neuer lough but was in contynuall heynes and penyfyneffe. Now⁷ therfore wolde I aske you this one questyon. Were it⁸ suppose ye al this⁹ confidered 20 a meetly thyng for vs to desyre to haue this noble princes here amongest vs agayn to forgo *the* ioyous lyfe *aboue, to wante *the* prefence of *the* glorious trynnte whom she so longe hathe fought & honoured, to leue *that* moost noble kyngdome, to be absent frome 25 the moost bleffyd company of fayntes & fayntesses¹⁰ & hether to come agayn to be wrapped & endanangered with *the* myferies¹¹ of this wretched worlde, with the paynfull dyfeases of her aege, with the other encomberaunces *that* dayly happethe in this myferable lyfe. 30 Were this a reasonnable request of oure partye, were this

¹ om. MS. ² that euer ather MS. ³ of present aduerfite MS.

⁴ wherefore MS., the last syllable dotted. ⁵ blessed liff MS.

⁶ the MS. ⁷ in euer continuall heynes. Nowe MS.

⁸ it MS.; it not 1809. ⁹ these MS.

¹⁰ & fayntesses om. MS. ¹¹ mysferyes 1509. MS.

a kynde defyre, were this a gentyl wyf *the that* where
 fhe hathe ben so kinde & loung a maystresse vnto us,
 all we fholde more regarde our owne prouffytes then
 her more fynguler wele & comfort? The moder *that*
 5 hathe so grete affeccion vnto her sone *that* fhe wyll not
 fuffre hym to departe from her to his promocyon &
 furtheraunce but alway kepe hym at home, more regard-
 ynge her owne pleasure than hys wele, were not fhe an
 vnkinde & vngentyl moder? yes verayly, let vs therfore
 10 thyne our moost loung maystres is gone hens for her
 promocyon, for her grete furtheraunce, for her moost
 wele & prouffyte. And herin comforte vs, herin reioyse
 ourfelfe & thanke almyghty god whiche of his infynyte
 mercy so gracyously hathe dysposed for her. But ye
 15 wyll fay vnto me Syr yf¹ we were fure of this we
 wolde not be fory, but be ryght hertly glad & ioyous
 therfor². As for fuerte veray fuerte can not be had but
 only by *the* reuelacyon of god almighty³. Neuertheles
 as farre as by fcripture this thyng can be affured, in
 20 thende of this gospel folowingly is made by our fauyour
 a stronge argument almost demonstratyue of this same
 thyng. *the* argument is this. Euery perfone *that*
 putteth theyr full truste in cryst Ihesu, ⁴Albeit they be
 deed in theyr bodyes, yet fshall they neuertheles haue
 25 lyfe in theyr soules, & that lyf *that* neuer fshall haue
 ende. But this noble prynces fhe put her ful truste in
 cryste Ihesu⁴, verayly byleuyng that he was the sone of
 god & came⁵ in to this worlde for *the* redempcyon of
 synners, wherfore it must necessarily folowe *that* albeit
 30 *her* body be deed, *her* soule is in *that* ioyous lyfe *that*
 neuer fshall cease. The fyrste parte of this argument
 foloweth in *the* gospel. Qui credit in me, etiam si
 mortuus fuerit⁶ viuet. That is to say who *that* fully

she hath been so
 loving a 'maye-
 tresse' to us, we
 should regard our
 profit rather than
 her weal?

The mother, who
 from affection
 will not suffer her
 son to depart to
 his furtherance,

were an ungentle
 mother.

Our 'moost lou-
 yng maystres' is
 gone hence for her
 promotion, for her
 most weal and
 profit.

Let us thank God
 who so mercifully
 hath disposed for
 her.

Ye will say:
 Sir, if we were
 sure of this, we
 would not be
 sorry, but right
 glad.

Surety can be had
 only by revelation.
 Yet in the end of
 this gospel 'folow-
 ingly' is made
 almost a demon-
 strative argument
 of this thing.

[* B v, back]
 They who trust
 in Christ, though
 dead in their
 bodies, shall live
 in their souls.
 This noble prin-
 cesse believed that
 the Son of God
 came to redeem
 sinners;

therefore, though
 her body be dead,
 her soul is in that
 joyous life which
 never shall cease.

¹ yf yf 1509. ² therof MS. ³ almyghty gode MS.
⁴ Ihesu Criste MS. ⁵ come MS. ⁶ effeet MS.

The major of our argument proved from Scripture.

Proof of the minor (that this noble princess had faith).

What would not she believe who ordained readers in both universities to teach,

preachers to preach, the doctrine of Christ, who built a college royal to the honour of His name, and left money for another to maintain His faith and doctrine;

who in Westminster abbey, where [^{° B vi}] her body lies, founded three priests to pray for her perpetually; who, as I often heard her say, if Christian kings would have warred on the infidel, would gladly have washed the clothes of the crusaders; who at her death, when the sacrament containing the blessed Jesu was held before

trusteth in cryft Ihesu, albeit they be deed in theyr bodies, they neuertheles shal lyue in theyr soules. But yet we wante a lytell. I sayd more than this. I said *that* lyfe shal neuer haue ende, & for this also it¹ foloweth. Et *omnis*² *qui* viuit & credit in me 5 *non morietur in eternum*. That is to saye euery person *that* hathe this lyfe & this full trust in Ihesu shal neuer dye. So here appereth well *that*³ fyrst parte of our argument. For *the* .ij. part now *that* this noble prynces had full fayth in Ihesu cryste it may appere yf 10 ony wyll⁴ demaunde this questyon of her *that* our sauyour demaunded of Martha, he sayd to⁵ her, Credis hec? Byleuist *thou* this? what is *that* that this gentylwoman wolde not byleue? *she that* ordeyned .ij. contynual reders in bothe *the* vnyuersytes to teche *the* 15 holy dyuynyte of Ihesu, *she that* ordeyned prechers perpetuall to publyshe *the* doctryne & fayth of cryste Ihesu, *she that* buylded a college royall to *the* honour of *the* name of crist Ihesu⁶, & lefte tyll her executours another to be buylded to mayntayn his fayth & doctryne. 20 Befyde al this founded in *the* monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. She *whom*⁷ I haue many tymes herde saye *that* yf *the* crysten prynces wolde haue warred⁸ vpon the enmyes of his faith, *she* wold be glad yet to go folowe 25 *the* hooft & helpe to wasshe theyr clothes for *the* loue of Ihesu, *she that* openly dyde wytnesse this same thyng at *the* houre of her dethe, whiche saynge dyuers here presente can recorde how hertly *she* answered whan *the* holy sacrament contaynyng *the* bleffid Ihesu in it 30 was holden before her, & *the* questyon made vntyl her whether *she* byleued *that* there was verayly *the* sone

¹ it also MS. ² om. 1509. ³ omnis MS. ⁴ the MS.

⁵ om. MS. ⁶ till MS. ⁷ Ihesu Criste MS.

⁸ She whom om. MS. ⁹ warr MS.

of god *that* suffred his bleffyd passyon for her & for all
 mankynde vpon *the* crosse. Many here can bere recorde
 how *with* all her herte & soule she rayfed her body to
 make anfwere there vnto, & confessed assuredly *that* in
 5 *the*¹ sacrament was conteyned cryft Ihesu *the* sone of
 god *that* dyed for wretched synners vpon *the* crosse, in
 whom holly she put her truste & confydence, these
 fame wordes almoost *that* Martha confessed in the ende²
 of this gospels. Ego credidi quia tu es christus
 10 filius dei qui in mundum venisti. That is to saye
 I haue beleued *that* thou art cryft *the* sone of god
 whiche came in to this worlde. And so sone after *that*
 she was aneled³ she departed & yelded vp her spyryte
 in to⁴ *the* handes of our lorde, who may not nowe take
 15 euydent lyklyhode & coniecture vpon this *that* the
 soule of this noble woman, whiche so studyously in her
 lyf⁵ was occupyed in good werkes, & with a faste fayth
 of cryft, & the sacramentes of his chirche, was defended
 in *that* houre of departynge⁶ out from *the* body, was
 20 borne vp in to *the* countre aboue *with* *the* bleffyd
 aungelles deputed & ordeyned to *that* holy mystery⁷.
 For yf *the* herty prayer of many perfones, yf her owne
 contynuall prayer in her lyf tyme, yf *the* sacramentes
 of *the* chirche orderly taken, yf⁸ indulgences & pardons
 25 graunted by diuers popes, yf true repentaunce & teeres,
 yf fayth & deuocyon in crist Ihesu, yf charyte to her
 neyghbours, yf pyte vpon *the* poore, yf forgyuenes of
 iniuries, or yf good werkes be auaylable, as doubtles
 they be, grete lyklyhode & almoost certayne coniecture
 30 we may take by them, & all these *that* foo it is in dede.
 Therefore put we asyde all wepynge & teeres, & be not
 sad ne heuy as men withouten hope, but rather be we

her and the ques-
 tion made 'vntyl'
 her, whether she
 believed that
 there was 'veray-
 ly' the Son of
 God,
 confessed that in
 that sacrament
 was contained
 Christ that died
 upon the crosse,
 in whom 'holly'
 she put her trust
 as Martha con-
 fessed:

I haue believed
 that Thou art
 Christ the Son of
 God.
 Soon after the
 countess was
 'aneled,' she
 yielded up her
 spirit into the
 hands of our Lord.
 Doubtless the soul
 of this noble
 woman, occupied
 through life in
 good works, was
 borne up by angels
 to the country
 above.

For, if the hearty
 prayer of many,
 if her own contin-
 ual prayers, if
 [* B vi, back]
 sacramente, in-
 dulgences and
 pardons granted
 by popes, if re-
 pentance and
 tears, faith and
 devotion, pity,
 forgiveness, good
 works, be avail-
 able, we cannot
 doubt of her state.

Put we aside
 weeping, be not
 sad as men with-
 outen hope, but

¹ that MS. ² thend MS. ³ she aneled MS. (dotted).

⁴ in MS. ⁵ owen liiff MS. ⁶ of hir death & departing MS.

⁷ sic. Qu. mynyftery? ⁸ iff greate MS.

glad and ioyous,
praising and
magnifying our
Lord.

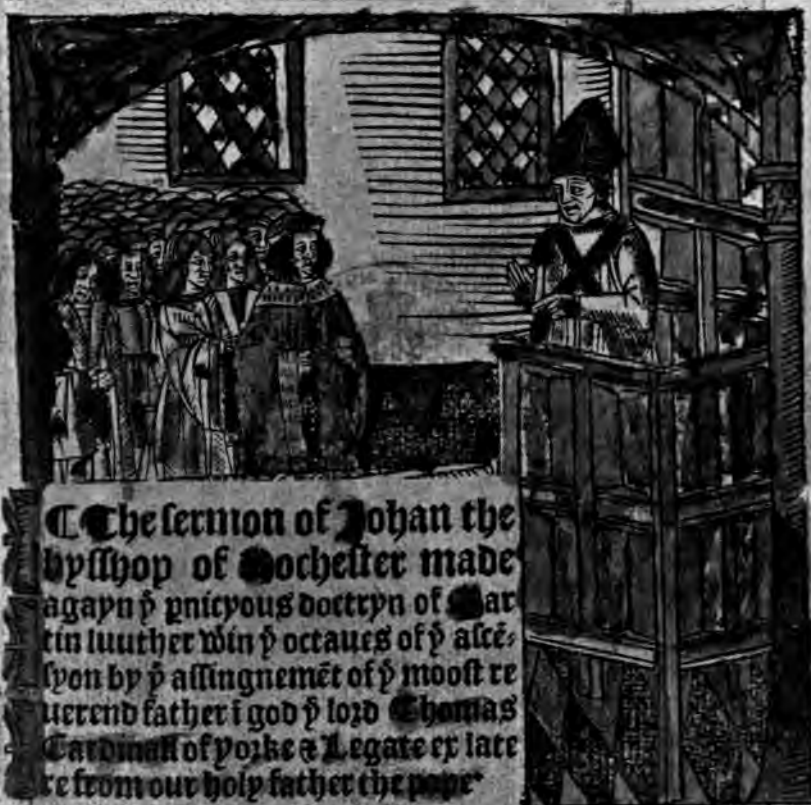
gladde & ioyous, & eche of us herin confort other.
Alwaye prayfyng & magnifyenge the name of oure
lorde, to whome be laude and honoure endlesly. Amen.

Enprinted in Flete
strete at the sygne
of the sonne by
Wynkyn de
Worde.

¶ Thus endeth this lamentable mornyng. En-
prynted at London in Flete strete at the fygne of the
sonne by Wynkyn de Worde.

[Device of Wynkyn de Worde.]





The sermon of Johan the
bysshop of Rocheller made
agayn þe pnyuous doctryn of Mar
tin luther whyn þe octaves of þe asce
syon by þe assingnemēt of þe moost re
uerend father i god þe lord Thomas
Cardinall of yorke & Legate ex late
re from our holy father the pope



*[Woodcut.]

[* A 1]

¶ The sermon of Iohan the byffhop of Rochester made agayn *the* pernicious doctryn of Martin luther *within the* octaues of *the* ascensyon by *the* assignement of *the* moost reuerend father
5 in god *the* lord Thomas Cardinall of Yorke & Legate ex latere from our holy father the pope.

Sermon of Jo. Fisher bp. of Roch. 'agayn the pernicious doctrine of Martin luther within the octaves of the Ascension by assignement of the lord Thomas cardinal of York legate ex latere.

[* A 1, back]

*[Blank.]

¶ Quum venerit paracletus quem ego mit-
tam vobis spiritum veritatis qui a patre procedit
ille testimonium perhibebit de¹ me.

[* A 11]
When the Comforter is come, He shall bear witness of Me.

10 These wordes be *the* wordes of our fauyour Christ Iesu in *the* gospell of Iohan. and red in the seruyce of this present sonday. thus² moche to fay in englyfhe. whan the comforter fhall come. whom I fhall sende vnto you the spyryte of trouthe *that* yffueth from my
15 father. he fhall bere wytnesse of me.

Words of our Saviour in John's gospel, read in the service of this present Sunday.



20

Ull often whan the daye is clere & the sonne fhyneth bryght ryfeth in some quarter of *the* heuen a thyk blacke clowde. *that* darketh³ al *the* face of *the* heuen. & fshadoweth from vs the clere lyght of *the* sonne. and

Often, when the day is clear,

riseth a thyk black cloud,

that darketh all the face of the heaven,

stirreth a hideous tempest and maketh a great lightning, and thundereth ter-

stereth an hydeous tempest. & maketh a grete lyght-
25 nyng. and thonderyth terrybly. fo *that the* weyke

¹ de 1556. om. 1521.

² These bee the wordes of the Ghospel of this daye, taken out of the .xv. of S. Iohn, and bee thus 1556.

³ darkeneth 1556.

ribly, so that
weak souls be put
in great fear.

So in the church,
when the light of
faith hath long
been clear,

hath risen many a
time some black
cloud of heresy,
and stirred such a
tempest, that
many a weak soul
hath miscarried
thereby.
Such clouds were
Arius,

Macedonius,

[* A tj. back]
Jo. Wiclif,
with other moo,
who sore tem-
pested the church.

St Jude calls
them clouds
without the
moisture of
grace.

Now such an-
other cloud is
raised aloft, one
Martin Luther
a frere,

who maketh issue
from him a
perilous light-
ning of wrong
understanding of
scriptures,

thundering
against the pope's
authority,
against general
councils and tra-
ditions.

foules. and feble hertes be put in a grete fere & made
almost desperate for lacke of comferte.

¶ In lyke maner it is in the chyrche of christ. when
the lyght of fayth (*that* shyneth. from *the* spyrytuall
sonne almyghty god) hathe ben clere & bryght a good 5
season. hathe ryfen many a tyme some blacke clowde of
heresy. & stered fuche a tempest & made fuche a lyght-
nyng and so terribly thonderyd that many a weyke
soule hath myscaryed therby.

¶ Suche a clowde loo was Arrius, whiche stered so 10
greate a tempest that many yeres after it¹ vexyd the
chirche of christ. And after hym came many other
lyke clowdes. as Macedonius. Nestorius. Eutices.
Eluidius². Donatus. Iouinianus. Pellagius. Ioan^{nes} wic-
cliff. with other moo. which fore tempested the chyrche. 15
euery³ of them for his tyme. Suche heretykes saynt
Iude in his epistole calleth nubes⁴ sine aqua. que a
vento circumferuntur. *that* is to saye, clowdes with-
outen⁵ the moyfture of grace, whiche be moued with the
blast⁶ of wycked spyrytes. And nowe fuche another 20
clowde is rayfed a lofte. oon Martyn luther a frere. the
whiche hath stered a myghty storme and tempest in the
chirche. and hath shadowed *the* clere lyght of many
scryptures of god. & he maketh yssue from hym a
perylous lyghtnyng. *that* is to saye a false lyght of 25
wrong vnderstandyng of scriptures. which passeth⁷ not
from *the* spyryte of trouth. but from *the* spyryt of errour.
and from the spyryte of this tempest of this⁸ moost
perilous heresy. Ferthermore he terribly thonderyth
agaynst the popes authoryte. agaynst the generall con- 30
celles. agaynst *the* tradycions and ordynaunces left vnto
vs by *the* apostles. agaynst the doctryne of *the* fathers. &
doctours of the chirche. ¶ Our sauour christ therefore

¹ it 1556. is 1521.

² euery one 1556.

⁶ blastes 1556.

² Eluidius 1556. Cluidius 1521.

⁴ nubes 1521. ⁵ without 1556.

⁷ passeth 1556.

⁸ his 1556.

- by his diuynе prouydence forseynge *that* fuche peftylent
 clowdes & tempeftes many fholde aryfe. to *the* graete¹
 trouble & vexacyon of his chyrch. for the tender loue &
 infynyt charite whiche he bereth vnto oure mother holy²
 5 chyrche. dyd promeffe *that* after he had afcended vnto
 his father he wold fend to her *the* holy fpyryte of god.
the fpiryt of trouthe. *that* fholde abyde with her for euer.
 to acertayne her fro tyme to tyme of euery trouthe wher-
 unto bothe fhe & euery chylde of hyrs. *that* is to faye
 10 euery true chriften man fholde gyf affured fayth. & fynally
 to be vnto her in all fuche ftormes a veray comforter. ac-
 cording to *the* begynnyng of this gofpel aboue reherfed.
 *Quum venerit paracletus. quem ego mittam
 vobis. fpiritum³ veritatis. qui a patre procedit.
 15 ille teftimonium perhibebit de me. This hooly
 gofpel gracyoufly offereth vnto vs foure goodly inftu-
 cyons agaynft thefe daungerous tempeftes of herefyes.
 whan fo euer they fortune to aryfe. but fpecyally agaynft
 this mooft pernycionus⁴ tempeft *that* Martyn luther
 20 hath now ftered.
- ¶ The fyrft .iiij. inftuuccyons by the leue of god and
 helpe of this holy fpiryt. fhall vndermyne .iiij. great
 groundes. wher vpon Martyn dothe ftale in maner all
 his articles. & the fourth fhall anfwere to the defence
 25 *that* is made for hym by his adherentes. wherby many
 a weyke foule is in peryll.
- ¶ But byfore *that*⁵ we fhall entere *the* declaracyon
 of them. we fhall make our prayer vnto this holy fpyryte
 of trouthe. *that* in this daungerous ftorme⁶ & perylous
 30 tempeft. he wyll ftaye our hertes with the teftimony of
 his trouthe. *that* we floghter not in *the* catholike doctryne
 of our mother holy chirche.⁷ but fafly byleue fuche
 erudicyons as hath ben deryued vnto vs. from our fau-
 your chryft Iefu by his appoftylles. & theyr fuccelfors.

Christ, forefeeing
 fuch peftilent
 tempefts,

promifed to fend
 the Spirit of truth
 to abide in the
 church,

and ascertain her
 of every truth.

[* A 11]

This gofpel offers
 four goodly in-
 ftuuccions againft
 the 'pernycionus'
 tempeft ftirred
 by Luther.

These inftuuccions
 fhall undermine
 the grounds on
 which Luther
 ftablishes his articles,
 and alfo anfwere
 to the defence
 made for him by
 his adherentes.

Let us pray to
 the Spirit that He
 will ftaye our
 hertes that we
 'floghter' not in
 the doctrine of
 holy church.

¹ greates 1556. ² the holye 1556. ³ fquiritum 1521.

⁴ pernicious 1556. ⁵ om. 1556. ⁶ time 1556. ⁷ chirhe 1521.

the holy byffhoppes & fathers & doctours of the chyrche.
 Every person say For *the* whiche & for grace necessary for you & for me
 their devotion. euery perſone ſaye theyr deuocyon.

First inſtruction.

Promise of the
 Spirit to be our
 comfort in all
 doubtful opinions.
 [* A 11j, back]

1 The inſtructions
 of this goſpell
 pertain to the
 whole church;

2 the pope is head
 of the vniuerſal
 church;

3 Luther hath
 not the ſpirit of
 truth.

I Luther (*de
 captiv. Babyl.*)
 confeſſes that this
 promiſe is made
 to the whole
 church, ſaying,
 if we ſay that any
 place of any
 epiſtle of St Paul
 pertains not to
 the vniuerſal
 church, we take
 away all St
 Paul's authority.

If this is true of
 St Paul, much
 more is it true
 of the goſpels.

The Spirit then
 reſteth in the
 church for ever,

THe fyrſte inſtruccyon is offerd vnto vs of theſe
 fyrſt wordes of the goſpell. Quum venerit
 paracletus quem ego mittam vobis. ſpirit- 5
 um veritatis qui a patre procedit. In *the* whiche
 wordes is promeſt vnto vs *the* ſpyryte of trouthe. to be
 our comforte in all doutefull opinyons *that* may ryſe¹ in
 chryſtes chyrche. ¶ Touchynge this inſtruccyon thre 10
 thynges I wold do. Firſt I wold ſhewe *that* the in-
 ſtruccyons of this holy goſpell pertaineth to *the* vni-
 uerſal chyrche of chryſt. Secondly *that* the heed of *the*
 vnyuerſall² chyrche [*iure diuino*] is the pope. Thyrdly
that Martyn luther (whiche deuydeth³ hymſelfe from this 15
 heed) hath not in him⁴ *the* ſpyryte of trouthe. ¶ For *the*
 fyrſt martyn luther can not denye. but this promeſſe is
 made vnto *the* vnyuerſal chyrche. & ther vnto we ſhall
 bynde hym by his owne reaſon. he ſayth in the booke de
 captiuitate babilonica. Quod ſi demus vnam ali- 20
 quam epiſtolam Pauli. aut vnum alicuius epiſtole
 locum. non ad vniuerſalem eccleſiam pertinere.
 iam euacuata eſt tota Pauli autoritas. *that* is to
 ſay yf we wyll afferme that any one epiſtle of ſaynt
 Paule. or any one place of his epiſtoles. pertaineth not 25
 vnto the vnyuerſal chyrche of chryſt. we take away all
 ſaynt Paules authoritye. ¶ Now yf it be thus of the
 wordes of ſaynt Paule. moche rather this is a trouthe⁵
 of *the* goſpels of chryſt. & of eury place wryten in the
 ſame goſpels. In the vniuerſal chyrche than this holy 30
 ſpyryte of trouthe reſteth. & ſhal contynue vnto *the*
 worldes ende. vt maneat vobiscum in eternum.
 he ſhall abyde in the vnyuerſal chyrche for euer. et

¹ ariſe 1556.

² vnyuerſal 1521.

vniuerſal 1556.

³ denyeth 1521. diuideth 1556.

⁴ is true 1556

docebit vos omnem veritatem. And he fhall¹ in euery doute teche vs *the* trouthe. Thus moche for the fyrst.

¶ Now for the seconde where I sayd that the pope
5 iure diuino is the heed of *the* vnyuerfall chyrche of
christ. whan ye se a tree stande² vpright vpon *the* ground
& his braunches spred a brode. full of leues. & fruyte.
yf *the* sonne fhyne clere. this tree maketh a fhadowe.
in *the* whiche fhadowe ye may perceyue a fygure of *the*
10 braunches. of *the* leues. & of the fruyte. Euery thyng
that is in the tree. hathe somwhat answerynge vnto it
in the fhadowe. And contrary wyse. euery parte of the
fhadowe hath some thyng answerynge vnto it in *the*
tree. A mans eye may leade hym from euery part of
15 *the* tree. tyll³ euery parte of *the* fhadowe. & agayne.
from euery parte of the fhadowe tyll³ euery parte of *the*
tree. answerynge ther vnto. Euery man may poynt any
certayne parte of *the* fhadowe. & say this is *the* fhadowe
of fuche a braunche. & this is *the* fhadowe⁴ of fuche a
20 lefe. & this is *the* fhadowe of the bole of the tree. & this
is the fhadowe of *the* top of *the* tre. ¶ But so it is
that the lawe of Moyse. & the gouernaunce of *the*
synagoge of *the* Iewes. was but a fhadowe of *the*
gouernaunce of *the* vnyuerfall chyrche of christ. So sayth
25 saynt Paule. *vmbram habens lex futurorum bo-*
norum. that is to say the lawe had but a fhadowe of
*thynges for to come*⁵. And *ad corinthios. omnia in*
figura contingebant illis. All theyr gouernaunce
was but a fygure & fhadowe of *the* chyrche. ¶ Now than

30 to my purpose. In the⁶ gouernaunce was twayne⁷ hedes
appoynted. one vnder another. Moyse & Aaron. to con-
dyth that⁸ people thurgh *the* deserte. vnto *the* controy⁹
that was promysed vnto the people. *that* that¹⁰ people

and shall in every
doubt teach us
the truth.

¶ The pope iure
diuino head of the
[* A IIIJ]
universal church.

When the sun
shines we see in
the shadow of a
tree a figure of
the branches, of
the leaves, and
of the fruits.
Every thing in
the tree has some-
thing answering
to it in the
shadow;
every part of the
shadow hath
something an-
swering to it in
the tree.

So the law of
Moses and the
gouernance of the
synagoge were
shadows of the
gouernance of
Christ's church.

By the law
'twayne hedes'
were appointed,
Moses and Aaron,
to lead the Jews
to the promised
country;

¹ and shall 1556.

² fhadowe 1521. fhadowe 1556. ³ to 1556.

⁴ their 1556. ⁵ two 1556. ⁶ to 1556.

⁷ sic, countreys 1556. ⁸ to 1556.

[* A iij], back]
a shadow of our
journey to heaven.
Moses and Aaron
are shadows of
Christ and of his
vicar St Peter.

of the Iewes was a shadow of *the chryften people. & that*
theyr Iorney by *the desert. toward the cowntre promysed*
vnto them *was a shadow of our iourney. thurgh this*
wretched world vnto *the cowntre of heuen. But Moyfes*
& Aaron whiche were *the hedes of that people. wherof* 5
than be they shadow¹ withouten doute they must be
the shadowe of chryfte & of his vycare saynt Peter
whiche vnder christ was also the heed of chryften
people.

Moses and Aaron
were both priests,
Moses made by
God, by Moses
Aaron, who had
cure of the Jews
in the absence of
Moses.
So Christ and St
Peter were priests
of the new law,
Christ made by
His Father,

Peter made by
Christ, who 'com-
mysed' to him in
His absence the
cure of the Chris-
tian people:
pace, pace,
pace.
Moses was
mean between
God and Aaron,
Aaron between
Moses and the
people.

[* B i]
Christ was the
mouth of Peter
towards God,

¶ And wyll ye se this more manyfestly by .iij. lyke- 10
nesses. Fyrste Moyfes & Aaron bothe of them were
preeftes. Moyfes was made by god. & Aaron made by
Moyfes at *the commaundement of god. to whom was*
commytted the cure of the Iewes in the absence of
Moyfes. So christ & saynt Peter bothe were preeftes 15
of the newe lawe. Chryft made by his father all myghty
god as it is wrytten of hym. Tu es sacerdos ineter-
num secundum ordinem Melchisedech. *that is to*
saye thou art a preeft for euer accordyng to the ordre of
Melchisedech. And Peter was made by christ. to whom 20
he commysed in his absence *the cure of the chriten*
people sayenge. pafce oues meas pafce. pafce. pafce.
The second likenes is this. Moyfes was meane bytwene²
almighty god and Aaron for *the causes of the people.*
& Aaron was meane bytwene Moyfes & the people 25
touchyng the causes of god. So scrypture techeth
Exodi .iiij. Almighty god sayd vnto Moyfes spekyng
of Aaron. Ipse loquetur pro te ad populum. &
erit os tuum. Tu autem eris ei in iis que ad
deum pertinent. *that is to saye. he shall speke in thy* 30
stede vnto the people. & thou shalt be for hym agayn.
in thoo³ causes *that pertyne vnto god. wyll ye se how*
christ was the mouthe of Peter towards *almighty god.*
he sayd to saynt peter. Simon Simon ecce sathanas

¹ shadow 1521. shadows 1556.

² betwene 1556.

³ those 1556.

- expetiuit vos, vt cribraret sicut triticum. Ego autem rogauī pro te vt non deficiat fides tua. et tu aliquando conuersus confirma fratres tuos. that is to faye. Simon Simon lo Sathanas hath coueyted
 5 gretly to fyft you as a man fyfteth his wheta. But I haue prayed for the to thentent¹ that thy faythe do not fayle. And thou ones tourned to the stabyll waye conferme thy brethren. So now here wheder chryft was not the mouthe of Peter whan he promoted his caufe.
 10 before almyghty god the father. & prayed for hym that his faythe fholde not fynally peryfhe. And contrary wyfe was not Peter the mouthe of chryft. whan he to the true waye conuerted dyd conferme his brethren. here note well what authoryte was gyuen to Peter vpon them to
 15 conferme all the other of his bretheren in the stabyll waye. ¶ The thyrdelykenes is this. Moyfes ascended vnto the mounte to fpeke with almyghty god. and Aaron remayned behynde to instructe the people. Dyd not chryft lykewyfe ascend vnto his father vnto the grete
 20 mounte of heuen? And to what entent I praye you? Saynt Poule telleth. vt appareat vultui dei pro nobis. to appere before the face of almyghty god for vs. & there to be our aduocate as fayth saynt Iohan. And dyd not Peter remayne behynde to teche the peo-
 25 ple. the whiche our fauyour commytted vnto his charge. lyke as Aaron was lefte for to do the people of the Iewes. whan Moyfes was aboue in the mount with god. ¶ Thus euery man maye fe how that shadowe & this thyng agreeth & anwereth one tyll² another fully & clerly. But
 30 now let vs pause here a whyle. I wyll conftitue this fygure yet by another dede of chryft in the gospel. So it was. that the Iewes were tributaries vnto the romaynes. & for that tribute³ the heed of euery houfholde dyd paye a certayne coyne called didrachma. So whan they that

and charged him
 'ones tourned to
 the stabyll waye'
 to confirm his
 brethren.
 Christ was the
 mouth of Peter
 when He prayed
 that his faith
 should not perish;

Peter was the
 mouth of Christ
 to confirm his
 brethren.

Moses went up to
 the mount to
 speak with God,
 Aaron remained
 behind to instruct
 the people.
 Christ ascended
 to the great mount
 of heaven to
 appear before God
 for us;

Peter remained
 behind to teach
 the people.

[* B 1, back]

See how clearly
 that shadow and
 this thing agree.

The Jews being
 tributary to the
 Romans, the head
 of every house-
 hold paid a
 didrachma as
 tribute;

¹ the intent 1556.

² to 1556.

³ tribute 1521. tribute 1556.

when the 'gaderers' of this tribute came to St Peter, our Saviour bad him go to the sea, where in a fish's belly he should find a stater (a double didrachma), which he should pay for himself and for Christ.

Our Saviour commanded this to be paid for no moo, but only for Him and for St Peter, and thereby 'quyted' all the residue. What more evident to shew that Peter was head of Christ's household?

The fathers' testimony to this interpretation.

Aug. qu. lxxv. *didrachma capitulum solutio.*

St Austyn says: When our Saviour commanded the double tribute to be paid for Himself and for Peter,

[* B 4]

He did 'quyte' all the residue of the apostles, for they were contained in Him as their Master. After our Saviour they were contained in Peter, for Christ made him head of them all.

were *the* gaderers of this trybute came to saynt Peter. our fauyour bad hym go vnto the see. And tolde hym *that* in a fyffthes bely there he fhold fynde staterem. whiche was a double didrachma. and bad hym paye *that* vnto *the* gaderers. bothe for hymselfe and for christ. 5
Marke here *that* this trybute was heed money payed for them *that* were heedes and gouernours of houfholdes. & christ commaunded this to be payed for no moo. but onely for hym & for saint Peter. & therby quyted all the refydue. Ioyne this facte of *the* gospell vnto *that* 10
fygure byfore¹. & what can be more euydent to fhewe *that* Peter vnder christ was *the* heed of al *the* houfhold of christ. But yet thyrdly let vs here *the* testimony of some father of *the* chyrche *that* this is *the* veray meanynge of *the* gospell. Saynt Austyn in the boke of 15
questyons of *the* newe & of *the* olde² testament *the*.lxxv. questyon sayth in this maner. *didrachma capitum solutio intelligitur.* the payment of this money was heed money payde for the heedes. And after foloweth. *Saluator quum pro se et Petro dari iubet. pro 20 omnibus exoluiffe videtur. quia sicut in saluatore erant omnes causa magisterii. ita & post saluatorem in Petro omnes continentur. ipsum enim constituit caput eorum.* that is to saye. whan our fauyour commaunded this double trybute. to be payed 25
for hymselfe & for Peter. & in so commaundyng he dyd quyte all the refydue of the apostles. for all they were conteyned in hym. bycause he was theyr mayfter. And as al they were conteyned in our fauyour. So after our fauyour all they were conteyned in Peter. For 30
christ made hym *the* heed of them all. Here note of saynt Austyn *that* saynt Peter bycause³ he was heed of theym all. & all they were conteyned in hym. therefore this trybute *that* was payed for hym was payed for them al. But yet by an other scrypture whiche I reherfed 35

¹ before 1556. ² and olde 1556. ³ because 1556.

before. Saynt Austyn proueth *that* all *the* other apostles were conteyned in saynt Peter. Simon Simon. ecce sathanas expetiuit vos. vt cribraret sicut triticum. Ego autem oraui¹ pro te. vt non deficiat fides tua. et tu aliquando conuersus confirma² fratres
 5 tuos. that is to say. Symon Symon. loo sathanas hath coueyted to fyft you as a man fysteth whete. but I haue prayed for the *that* thy saythe fhall not fayle. & thou ones conuerted to *the* stable waye. do conferme thy
 10 brethren. Upon *the* whiche wordes faint Austyn saythe. Christ dyd not praye for Iames and Iohan & for the other. but he prayed for saynt Peter in whome the resydue was conteyned.

St Austyn again proves that all the apostles were contained in St Peter by the words : I have prayed that thy faith shall not fail, and when thou art converted, confirm thy brethren :

He prayed not for James and John and the other, but for Peter in whom the residue was contained.

¶ Confyder now how eche of these testymonyes
 15 conferme & strengthe³ one another. Fyrste the fygure & shadow of *the* olde lawe. Secondly *the* testymony of the gospels answerynge vnto *the* same. Thirdly *the* declaracyon of saynt Austyn vpon *the* same. And here I brynge but one doctour. whose testymony in the balaunce
 20 of any trewe christen mans herte. me thynketh sholde weye downe Martyn Luther. But saynt Ambrose spekynge de didrachmate calleth it also capitulum solutionem. that is to say heed money. And of saynt Peter he saythe. Petra enim dicitur. eo quod primus in
 25 nationibus fidei fundamentum posuerit. & tanquam saxum immobile totius operis christiani compagem. molemque contineat. that is to saye. Peter is called petra. bycause⁴ that he fyrste amonge *the* gentyles dyd establyfhe *the* grounde of our sayth. & as a
 30 stone not easy to be remoued. he conteyneth in hym & stayeth all the frame & gretnes of the worke of christ. And saynt Gregory saythe. Certe Petrus apostolus primum membrum sancte et vniuersalis ecclesie est. Paulus. Andreas. Ioannes quid aliud quam

These testimonies of the law, the gospels, and of St Austyn, strength one another.

[* B ij, back]

In the balance of any Christian heart St Austyn should weigh down Luther.

St Ambrose of St Peter : He is called petra, because as a stone he stayeth all the frame of Christ's work.

St Gregory : Peter is the chief member of the universal church, Paul and Andrew

¹ rogavi 1556.

² confirma 1556. confirma 1521.

³ strengthen 1556.

⁴ because 1556.

and John were
heads of certain
and singular
people.

St Hierome:
Peter was one
chosen out of
twelve, that he
being their head
occasions of
schism should be
taken away.

[* B ii]

St Cyprian of
Peter's con-
fession:

Peter, on whom
the church was
for to be builded;

which it could not
be, unless he were
head and chief
member of the
church.
These doctors
learned, holy,
workers of mira-
cles.

Chrysostom calls
St Peter head
of the apostles,

mouth of the
disciples, top
and head of all
the college.

Origen: See what
was said of our
Lord to that great

figularium plebium sunt capita. that is to saye.
Peter is *the* chiefe membre of the vnyuersall chyrche.
Paule & Andrew. & Iohan what els be they. but heedes
of certayne & synguler people. wherby it appereth that
as they were chiefe euery man of *the* people *that* they 5
had cure of. So saynt Peter was chiefe of the vnyuer-
fall chyrche. Saynt Hierome also sayth spekyng
of Peter. Propterea inter duodecim vnus eligitur.
vt capite constituto. schismatis tolleretur oc-
cassio. that is to say *that*¹ Peter was one chosen out 10
amongest² twelue *to thentent³ that he beyng theyr
heed al occasyons of schyfmattyke⁴ dyuyfyon sholde be
take⁵ away. Saynt Cypriane forthermore sayth. spekyng
of Peter whan he dyd confesse cryst Iesu to be the sone
of god. Loquitur illic Petrus super quem edifi- 15
canda fuerat ecclesia. *that is to saye* there speketh
Peter vpon whome the chyrche was for to be buylded.
But how shold *the* chyrche be⁶ buylded vpon hym yf he
were not the heed and chiefe⁷ membre of the chyrche.

¶ All these be of the latyn chyrche. holy fathers. 20
all men of grete lernynge. all men of synguler holynes.
whose vertuous lyuynge be confirmed⁸ by myracles
bothe done in theyr lyfes & after theyr dethe. Of grekes
lyke wyse. Chrysofome after *that* he hath prayfed
saynt Paule speketh of saynt Peter sayenge. quod ipse 25
qui fuit apostolorum caput talis fuit. *that is to*
saye *that* saynt Peter whiche was *the* heed of *the* apof-
tles was fuche another and often he called saynt Peter
eximium apostolorum. et os discipulorum ac
verticem collegii. that is to saye *the* chiefe of *the* 30
apostles and mouthe of the dyscyples & the top and heed
of all the college. And Orygene saythe. Magno illi
ecclesie fundamento petreque solidissime super

¹ om. 1556. ² amonge 1556. ³ the intent 1556.

⁴ schismaticall 1556. ⁵ taken 1556. ⁶ bee 1556. he 1521.

⁷ chiefe 1556. cheft 1521. ⁸ confirmed 1556. conformed 1521.

quam christus fundauit ecclesiam fuam. vide
quid dicatur a domino. Modice fidei quare
dubitasti. *that* is to say. Se what was sayd of our lorde
to that grete¹ fundament of the chirche and moost

foundament of
the church and
most stable stone :

5 stable stone. O man of lytle faythe why dydest thou
doute. ¶ Yf all these so many testy'monyes bothe of
grekes and latyns fhall not counterpease agaynst one
frere. what reafon is this? I trust there is no true
cryften man but that he wyll be moued with the testi-

O man of little
faith, why didst
[* B III, back]
thou doubt?
Shall not these
testimonies of
Greeks and Latins
counterpease
against one frere?

10 monye of all these. specyally whan they be grounded
of so playne & euydent a fygure of *the* olde lawe. and
of so clere a lyght of the holy gospels. ¶ But here
Luther wyll saye that he can not conceyue duos summos.
Of *the* whiche I meruayle gretly. Sithen it is many-

Luther will say,
he cannot conceive
duos summos.

15 lest that Aaron was called summus in scrypture. & yf he
were summus sacerdos & Moyfes was no whit benethe
hym. than must they two eyther of them be summus.
one of them vnder another in comparyson of the other
people. So as saynt Paule maketh many hedes sayenge.

Yet Moses and
Aaron were either
of them *summus*.

20 Caput mulieris vir. caput viri christus. christi
vero deus. Se here be thre heedes vnto a woman. god,
chryft, & hyr hufbande. & yet befylde al these she hath
an heed of hyr owne. It were a monstrosus fyght to se
a woman withouten² an heed. what comferte sholde hyr

St Paul gives
a woman three
heeds, God, Christ
and her husband;

and beside these
she has a head of
her own.

25 hufbande haue vpon hyr. Yf than one woman not
withstandynge she hathe an heed of hyr owne to gouerne
hyr accordynge to the wyll & pleafure of hyr hufband.
yet she hath hyr hufbande to be hyr heed & chryft
to be hyr heed. and god to be hyr heed. How moche

A woman hath a
head of her own,
and hath also her
husband.

and Christ, and
God, to be her
head.

30 rather our mother holy chyrche which is the spoufe of
christ. hath an heed of her owne. *that* is to saye the
pope. and yet neuerthelesse chryft Iesu hyr huf-
bande is her heed. & almyghty god is hyr heed also.
¶ But now let vs retourne to our instructioun.

So the church
hath a head of her
own (the pope),
yet Christ her
Husband is her
head, and God
also.

35 Thus than ye vnderstande how that in *the* vnyuerfall

¹ great 1556. geete 1521.

² without 1556.

The Spirit of truth
abideth in the
[^o B IIIJ]
church, whose
head under Christ
is the pope.
The Spirit of
Christ is not in
Martin Luther.
As in the natural
body the spirit
gives life only to
the members
which are joined
to the head; so in
the mystical body.
This wretched
man hath divided
himself from the
vicar of Christ;
how then can he
have in him the
Spirit of truth,
specially when he
'all to raggeth'
the head of
Christ's church, to
whom by his
religion he hath
vowed obedience?

chyrche of chryfte remayneth the spyryte of trouthe
for 'euer. and *that* the heed of this chyrche *the*
pope is¹ vnder chryft. By this breuely it may appeere
that the spyryte of chryft is not in Martyn luther. The
spyryte of euery naturall body gyueth lyfe noo forther. 5
but to the members & partes of the same body. whiche
be naturally ioyned vnto the heed. And so lykewyse
it must be² in the myftyall body of our mother holy
chirche. ¶ For asmoche than as this wretched man
hath deuyded hymfelfe from the heed of this³ body. 10
whiche is the vycare of chryft, how can he haue in hym
the spyryte of this body whiche is the spyryte of
trouthe. & speccially whan he hath deuyded hymfelfe
with fuche pryde, arrogancye, & presumpcyon. whiche
is moost odyous vnto this holy spyryte. and so dyf- 15
pytyously. so presumptuously. so malyciously contem-
neth & setteth at nought. & all to raggeth the heed of
chrystes chyrche. to whome as to his chefe⁴ spyrytuall
father. by the reason of his relygyon he hath vowed and
promest obedience. How can this man haue in hym 20
the spyryte of god this holy spyryte of trouthe. And
here I make an ende of the first instruccyon.

Second
instruction.

¶ Here foloweth the seconde instruccyon
agaynst the pernycious doctry-
ne of Martyn luther⁵.

25

∴ () ∴

¹ is the pope 1556. ² me 1521. be 1556.
³ his 1521. this 1556. ⁴ these 1521. chiefe 1556.
⁵ The seconde instruction 1556.



Or the seconde instructioun [* B iii], back]
the next wordes enfeweth.
 Ille testimonium per-
 hibebit de me. that is to
 saye. And he shall bere
 wytnesse or gyue euvidence of
 me. what meruaylous vertue
 what wonderfull operacyon

The Spirit shall
 beare witness of
 Christ.

is in *the* bemes of the sonne whiche as we se this tyme
 10 of *the* yere spred vpon the grounde dothe quyen &
 make lyfely many creatures the whiche before appered
 as deed. who that vewed and beheld in the wynter
 season *the* trees whan they be wydred and theyr leues
 fhaken from them and all the moyftour fhronke in to
 15 *the* rote & no luft of grenenes nor of lyfe appereth out-
 wardly. yf he had had none experyence of this mater
 before he wold thynke it an vnlyke thyng *that* the
 same trees fholde reuyue agayn & be so lustely cladde
 with leues & floures as we now se them. And yet this
 20 is done by the subtyll operacyon and secrete workynge
 of the sonne bemes spred vpon *the* grounde.

The sunbeams at
 this season
 quicken many
 creatures which
 before appeared
 dead.
 Who that saw in
 winter the trees
 'wydred' with no
 lust of 'grenes'
 nor of life, would
 expect (without
 experience) the
 same trees to be
 so lustily clad
 with leaves and
 flowers as they
 are?

Neuerthelesse not euery beme of *the* sonne hath
 this vertue. It is a trouthe *the* bemes of the sonne in
 wynter be lyght as they be now this tyme of the yere
 25 but *that* lyght is so faynt and feble that it gyueth no
 lyfe. for than we fholde haue herbes and trees to growe
 as well in wynter¹ as they now do this tyme of the yere.
 The cause of this weykenes is. for the sonne shooreth
 so lowe by the grounde that his bemes thanne fklanteth
 30 vpon the grounde and dothe not rebounde nor double
 in theymselfe agayne towardes the sonne. and this is
 the cause of this weykenes. *Ye se whan a bowle is
 throwen fklantlynge vpon a wall it flydeth forwarde &
 reboundeth not bakwarde dyrectly agayne to hym that
 35 was the thrower. but whan it is dyrectly cast agaynst a

Sunbeams in
 winter are feeble
 and give no life,

because the sun
 then 'shooreth' so
 low by the ground
 that his beams
 'fklanteth' vpon
 the ground and
 doth not double
 towards the sun.

[* B v]
 A bowl thrown
 'fklantynge'
 against a wall
 slideth forward
 when directly
 cast,

¹ wynte 1521.

it rebounde
directly.

So the sunbeams
now beat directly
upon the ground
and rebound
directly with
greater strength
and fuller light.

For every virtue
'gadred togyder'
is more strong.

A single thread is
nothing so strong
as a double, nor a
single beam as
one bowghted in
itself by reflexion;

whence ariseth a
heat which is the
chief worker of
life.
Yet we are not
sure that a tree is
alive 'to than' we
see it bud.

So the spiritual
Sun, almighty
God, works upon
the spiritual earth
man's soul or the
church.

[* B v, back]
His beams spread
on our soules cause
the fruit of good
workes,

when faith's
'fklender' light
is strengthened by
the rebounding of
hope and heat of
charity.

wall with a grete vyolence than it dothe dyrectly re-
bounde agayne. In this maner it is of the sonne bemes
the more nye that *the* sonne draweth vnto vs now this
tyme of the yere *the* more dyrectly his bemes bete vpon
the grounde & the more dyrectly they rebounde & 5
retourne agayne towardes *the* sonne. And by the reason
of the nyenesse of beme to beme ryfeth a greter strengthe
in *the* beme and a more full lyght. quia omnis virtus
vnita fortior est. that is to fay. For euery vertue *that*
is gadred togyder is more stronger. ¶ A fengell threde 10
is nothyng so stronge as is¹ a double, nor a fyngle
beme of the sonne is nothyng so myghty as whan it is
doubled & bowghted in it selfe by reboundynge and
reflexyon. Furthermore of these two ryfeth an hete &
a warmenes the whiche is *the* pryncypal worker of lyfe 15
in euery creature. But for all this we be not yet sure
that any tree is alyue to than we se some puttyng
forthe of buddes or lefes out of the same tree.

¶ This example yf ye perceyue it maye enduce vs
to conceyue how wonderfully the spyrytuall sonne 20
almighty god worketh by his spyrytuall and inuysyple²
bemes of his lyght spred vpon *the* soule of man or vpon
the chyrche. bothe whiche is called in scrypture a
spyrytuall erthe. Dominus dabit benignitatem
et terra nostra dabit fructum suum. That is to 25
faye. our lorde shall gyue his gracyous influence and
our erthe shall yelde fruytfull workes. The bemes of
almighty god spred vpon our foules quyeneth³ them
& causeth this lyfe in vs and the fruyte of good workes.
Fyrst they caufe the lyght of faythe but this is a veray 30
fklender lyght withouten⁴ *the* reboundynge of hope and
the hete of charyte. faythe withouten⁵ hope is a fklender
beme & of a lytle power. But Ioyne vnto hym hope

¹ in 1521. is 1556.

² inuisible 1556.

³ q turned upside-down 1521. quickenethe 1556.

⁴ without 1556.

⁵ withoute 1556.

whiche reboundeth vp to god agayne ad ea que non-
videntur. & than is he moche stronger than he was¹
byfore. For nowe this is a² doubled and boughted in
it felfe and gadred more nye vnto himfelfe³ & made
5 more valyaunt and mighty than it was before. Before
it was lyke vnto the faythe *that* faynt Peter had whan
christ bad hym come to hym vpon *the* see. he beleued
his mayfter but he had no veray fast hope *that* he
myght walke there. He was not stronge in his faythe
10 & therefore our sauour sayd vnto hym. Modice fidei
quare dubitasti. But of *the* stronge faythe *that*
hath a confydence & hope adioyned. therunto he sayth
in another place. Si habueritis fidem sicut granum
sinapis dicetis monti huic. transi hinc et transibit.
15 That is to say. yf ye had faythe lyke vnto a corne of
mustard fede ye shold commaunde this mountayn to
remoue hymfelfe & it shold by your faythe auoyde.
this is a grette fayth & hath also confydence & hope
adioyned therwith. A corne of mustard fede is veray
20 lytle but it hath a gret vertue compact and gadred in
it. So whan the bemes of faythe & hope be ioyned
togyder in one poynt than it is of myghty power. The
bemes of the sonne whan by reflexyon of a brennyng
glasse they be gadred togyder. they be so myghty *that*
25 they wyll set tynder or clothe on fyre. And lykewyse
it is of the bemes of the⁴ faythe & hope whan they be
ioyntly compacte and vnyte togyder. Yf a man had
fuche a faythe and confydence than he myght com-
maunde a gret mountayne to remoue for his pleasure
30 and this were a myghty faythe. Neuerthelesse yf a
man had fuche a faythe yet yf he wanted the hete of
charyte he were but as a deed tree. For faynt Paule
sayth. Si habuero omnem fidem ita vt montes
transferam charitatem autem non habuero nihil
35 sum. yf I haue all faythe he *that* speketh of all leueth

By the rebound of hope faith is doubled, and boughted in itself and made more valiant; before it was as St Peter's little faith when bidden to walk on the sea.

Of strong faith adjoined to hope our Saviour said:

If ye had faith like a corn of mustard seed, ye should command this mountain and it should avoid.

A corn of mustard seed hath a great virtue compact in it. The beams of faith and hope, joined in one point, are of great power; as the sunbeams gathered by a burning glass kindle tinder. [° B vi]

Yet even faith and hope united,

such as could remove mountains,

without the heat of charity were dead.

¹ was 1556. ² om. 1556. ³ it felfe 1556. ⁴ om. 1556.

St Paul said: If by my faith I may remove mountains and want the heat of charity, I am but as a dead stock.

St James: Faith withouten works is dead.

The Spirit shall bear witness of Christ the true Light.

The heat of charity spread in our hearts giveth evidence that the light of faith is 'lyfely';

[* B vi, back]

without charity a man with never so much light of faith is as a dead tree.

If the sun shine never so bright on a tree, if it bud not, it is not alive.

So are our souls dead without the 'sterynge hete to fruytfull workes.'

This instruction subverteth Luther's ground of justification by faith alone, not by the sacraments.

none vnspoken of. yf I haue all faythe he faythe & fo myghty faythe *that* by my faythe I maye remoue at my commaundement grete mountaynes, yet yf I want the hete of charyte I am nothyng but as a deed stoke a tree withouten¹ lyfe. And therefore saynt Iames sayth. 5 Fides sine operibus mortua est. Faythe withouten¹ the fruyte of good workes is deed. To this purpose our instruccyon saytha. Ille testimonium perhibebit de me. *that* is to saye he shall bere wytnesse of me. Of whom? of christ. what is christ? Lux vera que 10 illuminat omnem hominem venientem in hunc mundum. *that* is to saye the true lyght *the*² whiche enlyghtneth euery creature commynge into this world. who shall bere wytnesse or gyue eydence of this lyght? the spyryte of god. Quia charitas dei diffusa est in 15 cordibus nostris per spiritum sanctum qui datus est nobis. *That* is to saye *the* hete of the charyte of god is spred 'in our hertes by the holy spyryte *the* whiche is gyuen vnto vs. hete of charyte gyueth eydence that that lyght is lyfely. Haue a man neuer 20 fo moche lyght of faythe onlesse he haue also this hete of charyte sterynge his soule and bryngyng forthe lyfely workes he is but a deed stock & as a tree withouten³ lyfe. For as I sayd though the naturall sonne shyne neuer fo bryght vpon a tree. yf this tree haue in it no 25 grenenes nor puttyng forthe of budde & leses this tree is not aloue. So whan *the* bemes of *the* spirytual sonne be spred vpon oure soules yf we fele not the sterynge hete to fruytfull workes our soules be but deed.

¶ But now to what purpose serueth this instruccyon? 30 To this. it subuerteth one grete grounde of Martyn luther whiche is this *that* faythe alone withouten³ workes dothe Iustifye a synner. vpon *the* whiche ground he byldeth many other erroneous artycles & speccially *that* the sacramentes of chriftes chirche dothe not Iustifye 35

¹ without 1556.

² om. 1556,

³ withoute 1556.

but onely faythe. A perylous artycle able¹ to subuerte
all *the* order of the chirche. but touchynge these sacra-
mentes the kynges grace our fouerayne lorde in his
owne perfone hath with his pen so substauncyally
5 foghten agaynst Martyn luther *that* I doute not but
euery true chrishten man *that* shal rede his boke shal
fe those blessed sacramentes clered & delyuered from
the fklaunderous mouthe & cruel tethe *that* Martyn
luther hath fet vpon them. wherin al englond maye
10 take grete comforte and speccially al those *that* loue
lernynge. Plato faythe. Tum beatas fore respubli-
cas quando aut philosophi regnent aut reges
philosophentur, That is to saye. than shal comen
welthes be blessed whan eyther those *that* be philoso-
15 phers gouerne, or elles those that gouerne gyue them to
phylosophy. And scrypture exhorteth prynces to *the*
same sayenge. Et nunc reges intelligite erudimini
qui iudicatis terram. that is to say And now ye
that be kynges studye to haue vnderstandynge. & ye
20 that take vpon you *the* Iudgements of *the* worlde in-
forse you to haue lernynge.

¶ But now lette vs retourne to our mater agayne.
For this grounde he bryngeth faynt Paule in dyuers
places sayenge that a man is iustified by his fayth
25 onely withouten² workes. Neuerthelesse faynt Austyn
fayth that faynt Paules wordes were mysconceyued in
the begynnynge of the chyrche for the whiche as he
faythe *the* other apostles in theyr epystoles studyeth to
the contrary parte. But some here thynketh that
30 Martyn luther lytle regardeth faynt Austyn. And a
trouthe it is. but yet that is a foule presumpcyon. let
hym at *the* leest beleue *the* other apostles whome with-
outen³ manyfest herefy he can not denye. Saynt Iames
fayth. Ex factis iustificatur homo & non ex fide
35 *tantum*. A man is iustified by his dedes and not

Touching the sacraments the king's grace hath so substantially 'foghten' against Luther, that every Christian reading his book shall see the sacraments delivered from Luther's 'fklaunderous' mouth and cruel teeth.

All England, specially all lovers of learning, may take comfort, as Plato saith: Commonwealths shall be blessed when philosophers

[S C JJ govern or those who govern give themselves to philosophy.

Scripture says: Ye kings, enforce you to have learning.

Luther quotes St Paul to prove that man is justified by faith without works.

St Austyn says that the other apostles guarded against the misconception of St Paul's words.

But Luther little regards Saint Austyn; a foul presumption. Let him at least believe the apostles, whom he cannot deny without heresy. St James: a man is justified by his deeds and not

¹ habile 1556.

² without 1556.

³ withoute 1556.

by his faith alone. by his faythe alone. whiche thyngge saynt Iames dothe
not onely faye but also proueth it by dyuers wayes.
The devils have
faith, yet are not
justified. One is this. Demones credunt et contremiscunt.
The deuylles he saythe hathe faythe & yet no man
maye saye *that* the deuylles be iustified by theyr 5
faythe. How many that lyue in horryble synne *that*
yet haue *the* faythe of chryst Iesu & wolde rather dye
'renye' their or they shold renye theyr faythe. *but for all that they
[* C i, back] be not iustified. But yf onely faythe dyd iustify
faith, but for all that are not
justified. bothe they and the deuylles also shold be iustified. 10
The example of
Abraham cited
both by St Paul
and St James Seconde *the* same example *that* saynt Paule vseth vnto
the Romaines to proue *that* faythe iustified a synner
withouten¹ workes. *the* same vseth saynt Iames to *the*
contrary. the example I meane of Abraham as there
appereth in *the* same place. But ye than wyll faye. 15
Sir, be these
apostles one contrary to another. To this
saynt Austyn saythe that nay forsothe. But *that* saynt
Iames onely contrareth that *that* may² be construed &
myftaken in saynt Paule. For saynt Paule meaneth³
of the workes *that* gothe before faythe. & saynt Iames 20
meaneth³ of the workes that folowe after *the* faythe.
Saynt Paule meaneth that *the* worke of cyrcumcyfyon
or of other workes of the lawe was not necessary for the
iustifyeng of Abraham to go before his faythe but his
faythe withouten⁴ them dydde iustifye hym. Saynt 25
Iames meaneth of the fruytfull workes that folowe after
faythe the whiche gyue euydence of a lyfely faythe and
these iustifyeth a man. and these he saythe yf Abraham
hadde not had. he had not ben iustified yf Abraham
had not ben redy to offre vp his sone Isaac at the com- 30
maundynge of god he hadde not ben iustified. but
bycause he was so redy therfore he saythe. Abraham
ex operibus iustificatus est. That is to faye. Abraham
was iustified by his workes. wherfore saynt Iames

if Abraham had
not been ready to
offer up his son,
he had not been
justified.

Abraham was
justified by works,
says St James,
not against St
Paul, but against

¹ withoute 1556. ² contraryeth that maye 1556.
³ meameth 1521. meanethe 1556. ⁴ without 1556.

- speketh not agaynst¹ saynt Paule but agaynst the myfunderstandynge and myfconceyynge of hym. Of the whiche myfconceyynge saynt Peter also speketh in his second epistle sayeng "In quibus sunt quedam
 5 *difficilia intellectu que indocti et instabiles deprauant sicut et ceteras scripturas ad suam ipsorum perditionem.* That is to saye in the epistles of oure ryght dere broder Paule be some thynges harde to be conceyued whiche the vnstable
 10 myndes dothe² misconstrue lyke as they do many other scriptures to theyr owne dampnacyon. Thus ye may see that dyuers other haue misconstrued saynt Paule byfore this as nowe dothe Martyn luther to his owne peryll and dampnacyon.
- 15 ¶ But here one thyng I merueyle moche of Martyn luther specyally that he saythe that in all scripture there is no more testimony agaynst hym but this one place of saynt Iames. for it is not to be doutyd but many moo maye be brought. And fyrst oure sauour
 20 in the gospell of Luce saythe. *Date eleemosynam & ecce omnia munda sunt vobis.* That is to saye. gyue ye almes and all thynges shal be clene vnto you. what is this clenness but the iustifyenge of oure foules the whiche is promest³ for the workes of almes. yf I
 25 beleue neuer so moche and yf I releue not the poore in theyr necessitye I shal not atteyne vnto this clenness. Ferthermore in the gospell of mathew. *Si remiseritis hominibus errata sua remittet & vobis pater vester celestis. Quod si non remiseritis hominibus errata sua nec pater remittet vobis errata vestra.* That is to saye. yf ye do forgyue vnto them
 30 that hathe greued you theyr offences⁴ your father in heuen shal do lykewyse to you. and yf ye do not forgyue to men whiche hath greued you theyr offences

the misunderstanding of him.

St Peter: in the epistles of our
 [* C 4] right dear
 'broder' Paul be some things hard to be conceived, which unstable minds misconstrue to their own damnation;

as Martyn Luther now doth to his own peril.

He says that in all scripture only this one place of St James may be brought against him.
 Yet our Saviour says: Give alms and all things shall be clean to you, i. e. your souls shall be justified.

And again: If ye forgive men their offences, your Father in heaven shall do likewise unto you.

[* C 4, back]

¹ agaynst 1521. agaynst 1556. ² doe 1556.

³ promised 1556. ⁴ offences 1521. offences 1556.

Again: If we
work not the will
of almighty God,
we shall not be
justified.

Again: Unless
your justice (of
works) be more
better than was
that of the Jews,
ye shall not enter
into heaven.

Again: All that
heareth my words
and doeth not
thereafter, is like
unto a man that
built upon an
unsure ground.

St Paul: Not
hearers of the law
shall be justified,
but workers
thereafter.

[* C 14]

St James: Be ye
workers of the
word of God, and
not hearers only.

St Paul: If ye
live after the flesh
ye shall die; if
by the Spirit ye
mortify the works
of your flesh, ye
shall live.

nor your father shall not forgyue to you youre offences
done agaynst hym. Ouer this he saythe in *the* same
gospell. *Non omnis qui dicit mihi domine*
domine intrabit in regnum celorum. sed qui
facit voluntatem patris mei. that is to say. yf we 5
worke not the wyll of almyghty god *the* father we shall
not be iustified nor entre in to the kyngdome of heuen.
Besydes these in the same gospell. *Nisi abundauerit*
iusticia vestra plusquam scribarum & phariseorum
non intrabitis in regnum celorum. That is to 10
saye. onlesse your iustyce or your maner of lyuynge be
more better and ample than was *the* iustyce and lyuynge
of *the* Iewes and pharasees ye shall not entre in to the
kyngdom of heuen whiche is to be vnderstanded
de iusticia operum. of the iustyce of workes. as clerly 15
appeereth of all *that* foloweth. Besydes this he saythe.
Omnis qui audit verba mea hec & non facit ea
similis erit viro stulto qui edificauit domum
suam super arenam. That is to saye. All *that*
hereth these my wordes & worketh not thereafter is 20
lyke vnto an vnwyse man that buyldeth his house vpon
an vnure ground. And saynt Paule also sayth. *Non*
auditores legis sed factores iustificabuntur. *that*
is to saye. Suche as onely be herers of *the* lawe of god
shall not be iustified *but *the* workers¹ thereafter. And 25
saynt Iames saythe. *Estote factores verbi et non*
auditores tantum fallentes vosmetipsos. *that* is to
saye be ye workers of the worde of god and not onely
the herers for than ye disceyue yourselfe. & saynt Paule
agayne saith. *Si secundum carnem vixeritis mori-* 30
emini. Si² spiritu facta carnis mortificaueritis
viuetis. *that* is to saye. yf ye lyue after *the* workes of
your fleshe ye shall dye. but yf ye mortyfye in you by
spyryte³ the workes of youre fleshe ye shall lyue. And

¹ workes 1521. workers 1556.

² Vi 1521. Si 1556.

³ the sprite 1556.

fynally faynt Paule fayth resoluyng his owne sentence.
fides que per dilectionem operatur. that is to
faye. Faythe whiche is wrought by loue. accordynge to
the whiche faynt Iames fayth. Vides quoniam fides
5 cooperabatur operibus illius : ex operibus fides
consummata est. That is to faye. Thou seest how
that faythe helped his workes and how of the workes¹
his faythe was made perfyt. By all the whiche testi-
monyes ye may playnely se that not onely faythe
10 suffyeth but also loue and workes be requyred to *the*
iustfyenge of our soules. And thus moche for the
seconde instruccyon.


St Paul: Faith
working by love.

St James: Faith
helped his works;
of his works faith
was made perfect.

Therefore not
faith only, but
also love and
works, be required
for justification.

¶ Here foloweth the thyrd instruccyon
agaynst Martyn luther².

Third instruction.

15  Owching *the* third instruccyon
it foloweth in *the* gospel.
Et vos testimonium per-
hibebitis. quia ab initio
20 mecum estis. That is to faye.
& ye shal bere wytnesse by-
cause ye be conuersaunt with
me fro³ *the* begynnyng. To
whom shal they bere wytnesse. but vnto *the* vnyuerfall
chirche of chryst? Theyr wytnesse than muft be allowed
25 of euery true chriten man. ¶ Of these wordes & of the
other aboue reherced. it shal appeere *that* more testimony
muft be admytted for sufficyent authoritye. than only
that that is wryten in the byble. whiche one thyng yf
we may establyfhe. it wyl cast downe a grete nombre
30 of Martyn luthers artycles. But for this we muft con-
fyder *that* these .iiij. perfonen of whome this gospell hathe
made mencyon. though all theyr workes be vndiuyded

[* C H, back]

Ye also shall bear
witness, because
ye have been con-
uersant with Me
from the begin-
ning.

To whom shall
they bear witness,
but to the church?

Other testimony,
than only what is
written in the
Bible, must be
admitted for
authority.

The three Per-
sons, though their
works be vnde-

¹ worker 1521. workes 1556. ² *The thirde instruction* 1556.

³ from 1556.

seuered,' haue at
three several
times instructed
man.

The Father taught
our elders by the
prophets.

Our fathers here
are the Jewes,
whose carnal
father Abraham
is ours spiritually.

The prophets
spoke many
'moo' things un-
written than their
[^a C iv],
prophecies
written; their
tradition, 'cabala',
of equal authority
with their writ-
ings.

The Son in-
structed man by
the apostles,

who left many
things by mouth,
not written in the
Bible.
St Paul bids the
Thessalonians
keep the eru-
ditions learnt of
him 'other' by
mouth, or else by
writing.

& vndefeuered one from another. but ioynly go to
gyders¹. yet scripture assigneth thre feuerall tymes vnto
these .iij. perſones, in the which they haue instructeth
man. of the trouth necessary to be byleued. First
almighty god the fader instructed our elders by his
prophetes: as saint Paule sayth. *Multipharium
multisque modis olim deus loquens patribus in
prophetis.* that is to saye. Almyghty god the fyrst per-
sone in the godhed many dyuers wayes instructed our
fathers by his prophetes. saint Paule meaneth here by 10
our fathers the Iewes. of whom we spiritually descended.
for Abraham that was theyr carnal fader is oures also
spiritual. Now almighty god the father taught them
by his prophetes. whose prophecies all be it they be
wrytten in scrypture. yet was there many moo thynges 15
which they spoke vnwriten that was of as grete
authoryte. as that that was wrytten which the mayster
of Iewes calleth cabala. which is deriued fro man to
man. by mouthe onely & not by wrytynge. After this
the second person the sone of god our sauour christ 20
Iesu was send² by his father into this worlde to instructe
man. bothe by hymselfe & by his apostles. the which
were conuerſaunt with hym (as the gospel here sayth) fro
the beginning. These bleſſid apostles left vnto vs also
many thynges by mouthe. which is not written in the 25
byble. This thyng may appeere by saynt paule. whiche
cam after them & was not present whan christ saye³ these
wordes vnto them in .ij. epistole ad theſſalonicenſes⁴.
State & tenete traditiones quas didicistis. siue per
fermonem siue per epistolam nostram. that is to 30
say. be ye constaunt & kepe those instruccions & eru-
dicyons that ye haue lerned of vs. other by mouth⁵, or
els by wrytyng. yf saynt paule (that was latter⁶ than the

¹ together 1556. ² sente 1556. ³ sayde 1556.

⁴ the seconde Epistle to the Theſſalonians 1556.

⁵ bouth 1521. mouth 1556.

⁶ later 1556.

other apostles) to whom these wordes were sayd of
 chriſt. wyl haue his tradycions obserued & kept. as
 wel those *that* he tolde them by mouth. as those *that*
 he wrote with his penne. why ſhall not lykewyſe the
 5 tradicions¹ of al *the* other apoſtles be of lyke
 ſtrengthe to make fayth & to bere wytnesse of *the*
 trouthe. Here ye may ſe by expreſſe ſcripture of faynt
 paule *that* we be bounde to byleue many mo thynges²
 than be wrytten & put in *the* byble. we ſhall conferme
 10 this by Origene which is an auneynt doctor & to whome
 in this poynt grete fayth is to be gyuen. He in *the*
 boke of nombres omelia³. v. fayth. *Set in ecclesiasticis*
obſeruatiōibus ſunt non nulla que omnibus
facere neceſſe eſt. nec tamen ratio eorum omni-
 15 *bus patet. Nam quod verbi gratia genua flecti-*
mus orantes. et quod ex omnibus celi plagis ad
ſolam orientis partem conuerſi fundimus ora-
tionem. non facile puto cuiquam ratione comper-
tum. Sed & eucharistię. ſeu percipiende ſeu quo
 20 *ritu geritur. explicande vel eorum que geruntur*
in baptiſmo. verborum. geſtorumque. et ordi-
num. atque interrogationum. et reſponſionum.
quis facile explicet rationem. Et tamen hec
 25 *omnia operta licet et velata portamus ſuper*
humeros. quum implemus ea et exequimur. vt
a magno pontifice chriſto et a filiis eius tradita
et commendata ſuſcepimus. That is to ſaye. But
 in the obseruancyes of *the* chyrche be many thynges
 whiche is necessary for vs to do and yet *the* reason why
 30 that⁴ we ſo do is not open to al men. As in example.
 whan *that* we make our prayers knelynge and whan
 amonges all the other places⁵ of heuen we choſe⁶ the eest
 parte towards *the* whiche we make oure prayer I thynke

If St Paul's
 traditions were to
 be kept, why not
 those of the other
 apostles?

The ancient
 doctor Origen
 confirms this,

who says: In the
 obseruances of the
 church be many
 things necessary
 to be done, and
 yet the reason of
 them is not open
 to all men.

[* C iv, back]

e. g. We kneel
 towards the east:

¹ tradicions 1521. traditions 1556.

² thynhes 1521. thinges 1556. ³ Homilia 1556.

⁴ why 1556. ⁵ places 1556. ⁶ chuse 1556.

Words, gestures,
questions, an-
swers, in the
sacraments.

Yet all these we
bear covered on
our shoulders,

when we execute
them according to
the traditions of
the great Bishop
Christ.

[* D 1]

Unwritten tra-
ditions left to the
church by Christ
and the apostles.

The Spirit was
sent to abide with
the church for
ever, to teach us
the truth against
all 'floghteryng
doutfulness.'

The Spirit speaks
to us by the fathers
and doctors of the
church.

not that the reason of this is lightly known to any man. Of *the* obseruancyes also and rytes *that* we vse aboute *the* sacramente of *the* alter to be consecrate. or elles of *the* sacramente of baptyme¹ to be minystrid whoo can expresse the reason of al those wordes. gestures. orders. 5
questyons. answers *that* there be accustomed. And yet neuerthelesse al these we bere couered & hyd vpon our fholders whan *that* we do perfourme and execute them accordynge to *the* tradicions & erudicyons whiche we haue receyued commended vntyll² vs by *the*³ grete 10
byfshop chryft & by⁴ his chyl dren⁵ the holy apostles. Of the whiche wordes of Origine it clerly dothe appere. that many fuche tradicyons were left vnto chrysten⁶ people by chryft & his apostles⁶. *the* whiche we must folowe notwithstandynge they be not wryten in scrypture. To 15
the whiche purpose I myght also⁷ brynge the testymonyes of Damascene Demofe. Augustine. Hierome. and other moo.

¶ Thyrdly *the* thyrd persone in *the* trynity *that* is to saye *the* holy spiryte of trouth was sent fro *the* other 20
twayne to abyde with vs for euer. And to be as a comforter contynuell in chrites chirche. whan *the* stormes & tempestes of heresy es do aryse. & agaynst al floghteryng doutfulness to teche vs *the* veray certayne trouthe. where vnto we fhold rest. After *that* the apo- 25
stles were departed from vs the holy spyryte dyd & dothe remayne & shall remayne with vs vnto the worldes ende. but by whome I pray you speketh he vnto vs? by whome techeth he vs any trouth? by whome elles but by *the* fathers & doctours of *the* chyrche. by theyr 30
mouthes this holy spyryte techeth vs euery trouthe. Non enim vos estis qui loquimini. fed spiritus patris vestri qui loquitur in vobis. *that* is to faye.

¹ baptyfme 1556.

² vnto 1556.

³ that 1556.

⁴ om. 1556.

⁵ the chrysten 1556.

⁶ apostles 1521. Apostles 1556.

⁷ om. 1556.

- It is not ye that speke, but the holy spyryte of your father whiche dothe speke within you. Saynt Basyll whan he was baptised. a wonderful lyght was sene aboute hym. which is not to be doubted. but *that* it was a senfyble
 5 token of *the* holy goost. And lyke wyfe saynt Ambrose (whyles he was endytynge of *the* .xliij. psalme) a lyght was sene aboute his heed in maner of a shelde. whiche by lytle & lytle entred in at his mouthe in veray token of the spyryte of god. And so lykewyfe 'it was of the
 10 other. Wherefor it is not to be doubted but in suche holy bishoppes and doctours of *the* chirche *the* holy goost dothe speke. but moche rather in councelles whan many of them were assembled togyder¹. For euer as the stormes and tempestes of hereyes dyd aryse. so they
 15 were at length oppressed² & conuyned by this holy³ spyryte. spekyng in *the* mouthes of *the* fathers & doctours of *the* chirche. Somtyme by generall councelles and assemblies of many byshoppes togyder. ¶ In *the* counsel of Nicene⁴ was cccix. bishoppes in whome
 20 the holy goost spake to *the* confutacyon of an herefye *that* than fore vexed *the* chirche. After that in the counsell of constantynoble was assembled .c.l. bishoppes. & in them the holy goost spake to the destruccyon of an other herefye *that* than rose in the chirche. In the counsell kept in
 25 Epheso in a grete cyte of Afye so named were assembled CCC. byshoppes⁵ in whome than the holy spyryte spake to the confoundynge of another herefye that was a losfe. & so continually frome tyme to tyme euer as these clowdes arose and made any grete tempestes. & began to lyghten
 30 and shewe a fals lyght of myconfstruyng of scryptures. this holy spyryte was redy by these fathers to enforme *the* vnyuersal chyrche of *the* certayn trouthe. ¶ Se than I saye what we haue to conferme those thynges that be

Light seen about
St Basil at his
baptism.

Light entered in
at the mouth of
St Ambrose in
token of the Spirit.

[* D 1, back]

Much more does
the Spirit speak
in councils.

Hereules con-
vinced by the
Spirit speaking in
the fathers.

Councils of Nice,
of Constantinople,

of Ephesus.

When the clouds
and storms of
heresy arose, the
Spirit was ready
to inform the
church.

Evidences of
church doctrine:

¹ together 1556. ² were they at length suppressed 1556.

³ om. 1556.

⁴ Nece 1556.

⁵ yfshoppes 1521. Byshoppes 1556.

1 the prophets
and their cabala;

2 the apostles and
their unwritten
traditions;

3 the fathers in
their writings and
[* D ij]
in councils.

If there were a
fourth person in
the Trinity, we
might be in doubt
'wheder' Martin
Luther had met
this spirit.

As there are but
three persons, and
the Holy Spirit
ascertains us of
every truth,

we may be sure
that Luther hath
not this Spirit,

when he cuts away
traditions, coun-
cils, doctrine of
the fathers, the 7
sacraments, free
will.

He must have
some other spirit,
a spirit of error.

taught vs by the chyrche. Fyrst the prophetes that were instructed by *the* father almyghty god. and also theyr Cabala. that is too faye theyr secrete erudycyons not wryten in the byble. Secondly the apostles. whiche were instructed by oure sauoure chryst Iesu. and also theyr tradycyons not wryten in the byble. Thyrdely the holy fathers and 'doctours of the chyrche. that were enformed by the holy spyryte of trouthe. aswell in theyr expofcyons of scryptura. as also by theyr general affembles and counceyles had here to fore.

¶ Yf there were a fourth person in the trynity. or another spyryte to be sent vnto vs from almighty god we myght yet be in some¹ doute wheder² Martyn luther had met with this spyryte by the waye and conueyed hym from vs. But fythen we be assured that¹ there is no moo but .iij. perfoncs in the godhede. of whome this gospell maketh mencyon. and that euery one of them hath done his dylygence to instructe vs of *the* trouthe. And ferthermore. that there is none other holy spyryt preter spiritum veritatis but this³ spyryte² of trouthe. and he also shall abyde with vs for euer & acertayne vs of euery trouthe. we may be sure *that* Martyn luther hath not this spyryte whan he dothe teche vs agaynst the trouthe that hathe be⁴ taught vs by this spyryte⁵. For he cutteth awaye the tradycyons of 2¹ the apostles. and refuseth the general councelles. and contemneth the doctryne of the holy fathers and doctours of the chyrche. and laboureth to fubuerte all the ordynauce of the chirche. & namely the .vij. sacramentes. and taketh awaye the fredome of mans wyll. and affermeth 3¹ that al thyng faylleth⁶ by neceffyte contrary to all *the* doctryne of chriftes chirche. we may be sure therfore *that* he hath some other wretched spyryte. some spyryte of errour & not *the* spyryt of trouthe. saynt Paule sayth,

¹ om. 1556.
⁴ been 1556.

² whether 1556.
⁵ holy sprite 1556.

³ the 1556.
⁶ falleth 1556.

- In nouiffimis *temporibus* difcedent quidam a fide. attendentes spiritibus erroris. et doctrinis demoniorum. *that is to fay. In the latter dayes of *the* chirche some fhall go from *the* true faythe of chriftes
- 5 chirche & gyue hede to *the* fpirytes of errour & to the techynge of *the* deuyll. And here note this worde (difcedent). For faynt Paule faythe in an other place. Erit difceffio primum. *that* is to faye. Before *the* comynge of antichryft there fhall be a notable difceffyon
- 10 & departyng fro¹ *the* faythe of *the* chirche. And it is not vnyke to be at this fame tyme by *the* occafyon of this mooft perylous heretyke. ¶ Here Martin luther for his fhrewed brayne wyll some thyng wrastell agaynft vs. He wyl fay that *the* councelles fomtyme erre. & that
- 15 the doctours full often difagre. And as they erre & difagre at one tyme or in one place fo maye they do in an other. and therefore he fayth he is bounden² to byleue none of them all. To this maye be answered *that* this reason strayneth not. as it fhall well appeere in lyke.
- 20 The prophetes fomtyme left vnto themfelfe dyd square from *the* trouthe. Nam prophetie spiritus non semper prophetarum mentes irradiat. That is to fay *the* fpiryte of prophecye dothe not alway fhyn bright vpon the myndes of the prophetes. As in
- 25 example kynge Dauid purpofynge to buylde the temple to almyghty god counselled with the prophete Nathan wheder he fhoulde perfourme his purpose ye or naye. And the prophete Nathan bad hym goo in hande with it. and do all that he intended in his herte for³ to do.
- 30 Omnia que in corde tuo sunt fac. dominus tecum est. That is to faye. do all that thou intendest in thy herte, for oure lorde god is with the. yet he was⁴ deceyued. it was not foo as he fayd. *Shall we nowe for this dyfceyte truste none other thyng

[* D ¶, back]
In the latter days,
saith St Paul,
some shall give
heed to the teach-
ing of the devil.

Before the coming
of Antichrist
there shall be a
notable 'dif-
ceffyon.'

Luther for his
shrewd brain will
something
wrastell against
us. He saith:
councils some-
times err, there-
fore he is bound
to believe none of
them.

This reason
straineth not.

Prophets did
sometimes 'square'
from the truth.

e. g. Nathan bad
David go in hand
with the temple;

yet he was de-
ceiued.

[* D ¶¶]
Shall we then
trust none other

¹ from 1556.

² bound 1556.

³ om. 1556.

⁴ was he 1556.

thing that Nathan
said?
St Peter con-
fessed Christ to be
Son of the 'lyuely'
God,

yet a little after
dissuaded Christ
from His passion.

Shall we because
of this error refuse
to believe his first
saying?

Prophets and
apostles fallible;

so are the doctors;
yet their occa-
sional errors will
not justify us in
denying their
authority
generally.

If councils not
gathered in
meekness in some
article were 'per-
myfied to goo
amyffe', shall we
damn the residue?

that this prophete Nathan sayd befyde this? god for-
bede. Lykewyfe of the apostles. saynt Peter whan he
sayd to chriſt. Tu es *christus filius dei viui. that*
is to say. Thou arte chriſt *the* ſone of the lyuely god. he
ſpake this by reuelacyon. and here our ſauyours prayſed 5
hym & ſayd. Beatus es petrus bariona. *that* is to
ſaye. Thou art bleſſed Peter *the* ſone of Iohan. *within* a
lytle after he dyſſuaded our ſauyours from his paſſyon
and ſayd. Abſit a te domine. *that* is to ſaye. Not ſo
good lorde. and in this he ſayd wrong. Shal we nowe 10
bycauſe he ſayd wronge this ſeconde tyme not byleue
his fyrſt ſayenge? *that* were not reaſonable. Almighty
god ſuffred *the* prophetes and the apoſtles alſo ſomtyme
to erre to thentent *that* we myght knowe they were but
men. And whan they ſayd trouthe *that* that they¹ had 15
of god. & whan they ſayd otherwyſe than trouthe *that*
that² came of themſelf. And ſo lykewyfe I ſaye of the
doctours. though they ſomtyme erred. bycauſe we myght
knowe that they were men. & that than they were left
to themſelfe. we ſhal not therfore denye them generally. 20
And *the* councelles alſo thoughe ſome one of *the* laſt
councelles whiche perauenture was not gadred in *that*
mekenes & charyte *that* was expedient though one of
them (whiche thyng I wyl not afferme) in ſome artycle
were permyfied to goo amyffe. Shold we therfore damne 25
al *the* refydue? It were no reaſon. And this may ſuf-
fyſe for *the* third inſtruccion.

[* D 11j, back]

*¶ Here foloweth *the* fourth inſtruccion.³

¹ trueth, that they 1556.

² then trueth, that came 1556.

³ *The fourth instruction* 1556.



5

He fourth & the¹ fynall instruction taketh away the defence that may be layde for Martyn luther by his adherentes. which defence also may soone ouerthrowe the weyke soules whan they shal here it. Theyr defence

The fourth instruction taketh away the defence laid for Luther by his adherents.

- standeth in thre poyntes. Fyrst they saye that Martyn
 10 luther is a man depely lerned in scripatures. groundynge
 all his opinyons vpon the same. a man of relygyous
 lyfe. & fuche one *that* for his lernynge and vertue hath
 many adherentes. Secondly they saye *that* he hathe a
 faste mynde in² god. and spareth for no mans authoryty
 15 to speke the trouthe. in so moche *that* he hath ex-
 communicate the pope for he thynketh in his owne con-
 fycence *that* those *that* folowe not his doctryne be not
 of the chyrche catholyke. Thyrdly he hath a merueyl-
 lous feruent zeale to god for *the* whiche he dothe labour
 20 to conuert all *the* world to his opinyon. thynkyng
 assuredly to do a specyal sacrefyce & pleasure to god
 therby. This whan a weyke soule hereth he is in
 peryll anone to gyue faythe vnto it. & to mystrust the
 doctryne of *the* chyrche. For who may thynke but
 25 fuche a man is in *the* ryght way. But herfore³ to this
 the rest of the gofpell *that* enfeweth dothe answere
 clerly. It foloweth. hec locutus sum vobis. vt
 non scandalizemini. absque synagogis facient
 vos. Sed venit hora vt omnis qui interficit
 30 vos arbitretur obsequium se¹ prestare deo. That
 is to saye. This I haue tolde you before to *the* entent
that ye shal not quale in your fayth. for they shal
 deuyde you from theyr synagoges. & *the* tyme shal
 co^me *that* euery man *that* mordereth you shal thynke
 35 *that* he dothe therby⁴ grete seruyce vnto god. These

They say :

1 He is lerned in scripture, religious, virtuous ;

2 he has a fast

mind in God, spares for no man's authority to speak the truth, has excommunicate the pope ;

3 his zeal for God makes him labour to convert all the world to his opinion.

Weak souls hearing this are in peril anon to mistrust the doctrine of the church.

This I have told you before to the entent that ye shall not quail in your faith ; every man that murdereth you shall think that he doth God service.

[* D iv]

¹ om. 1556. ² of 1556. ³ therefore 1556. ⁴ therby doth 1556.

These words apply
not only to the
Jews or to the
early persecutors;

but also to the
time of the here-
tics.
This last persecu-
tion
1 was longer than
the other twain;
the persecution of
the Jews was soon
at a side; heretics
shall abide till
Antichrist comes;

2 is more perilous,

for heretics colour
their heresies
with scripture;

3 Jews and tyrants
slew the body,
heretics slay the
soul.

When thou, Chris-
tian man, hearest
that Luther is
learned in scrip-
[* D iv, back]
ture, reputed vir-
tuous, and hath
many great ad-
herents, think
that many such
have been before
in the church.

wordes maye be taught¹ of some to pertheyne only vnto
the tyme of the Iewes. which dyd expell the apostles
out of theyr synagoges. or to the tyme of the tyrauntes.
whiche dyd flee moche christen people in the begin-
nyng of the chyrche. But yf that were a trouthe. than
these wordes shold be no generall instruccyon for the
vniuerfall chyrche. whiche thyng we gadred agaynst
luther at the begynnyng of our sermone. wherfore
moche rather they pertheyn vnto the tyme of the here-
tiques. First bycause this perfecucion lenger continued
than the other twayne. for the perfecucion of the Iewes
was soone at a fyde. and the perfecucions² of the
tyrauntes had his course for a season. but the heretykes
hath persecuted the chyrche from the ascencion of christ.
& shal do vnto the comyng of antichryst. Forther
more the perfecucion of the heretykes is & was euer-
more perylous. for as for the Iewes & the tyrauntes they
were manyfest enemyes vnto chryst & abhorred his
scripturs. but these heretykes pretend a specyall fauour
vnto chryst. & coloure all theyr heresyfes with his scrip-
tures. The Iewes & the tyrauntes whan they had slayn
the bodies of christen men. yet they sent theyr soules
to euerlastyng glorye. but the heretykes misconstruyng
the scriptures of god. by theyr false doctryne. & errony-
ous opinyons & pestilent heresyfes doth³ flee the foules of
chrysten people. & send them to euerlastyng damnacyon.
Wherfore these wordes must rather be vnderstanded of
the perfecucion that was made by the heretykes. Now
than chrysten man. whan thou hereft that Martyn
luther is a man of grete lernyng. & hath grete redynes
in scriptures. and is reputed of ver⁴tuous lyuyng. and
hathe many grete adherentes. thynke that many suche
hath ben before hym⁴ in the chyrche of chryst. that by
theyr lernyng and mistakyng of scriptures hathe
made suche tempestes in the chyrche byfore this tyme.

¹ thought 1556. ² perfecution 1556. ³ doe 1556. ⁴ om. 1556.

- ¶ How tempested one grete heretyke Arrius with his heresye *the* chirche of christ. how gret a murder of foules made he? was not he a man of grete lernynge. of synguler eloquence. of vertuous lyfe in outwarde
 5 apparence. & all his opynyons he grounded vpon scrypture. and so dysceyued many a foule. Saynt Hierome faythe. Arrius vna scintilla in Alexandria fuit. sed quia non cito extincta est. totum orbem populata est flamma eius. That is to saye. In *the*
 10 cyte of Alexandre Arrius was but one sparkle. but bycause this sparkle was not soon quenched *the* flam¹ that rose of it raged thorough all *the* world. & a longe tyme vexed *the* chirche of christ. and ouerthrewe foules innumerable. tyll at *the* length by *the* holy spyryte of
 15 trouth. whiche is *the* comforter of chriftes chirche spekyng as I sayd before in *the* mouthes of *the* fathers & doctours of *the* chirch this heresye was conuynced and playnly put a fyde. ¶ But after this tempest rose vp another clowde² in contynent. one called Macedonius.
 20 *that* vexed *the* chirche lykewyse. & after hym Nestorius. after hym Eutices. & so forthe storme after storme one vpon other. so *that* affone as one storme was pacified *the* wycked spyrytes rayfed vp another incontynent. Saynt Austyn remembreth .lvij. capital heresies. *that*
 25 after *the* ascencyon of our sauour christ. at sondry tymes. lyke so many clowdes & stormes rose in *the* chyrche. whiche fynally were conuynced by the ³holy spiryte of trouthe. And euery of these herytykes grounded his heresye vpon scrypture. and many of
 30 theym were men of fell wyttes. of depe lernynge. of myghty reafon. & of pretended vertue. & had *the* propre fayth⁴ to wrye & to torcasse *the* scryptures. to make them apparent for theyr erronyous opinions. Fynally theyr lyfe lernynge. & handlyng of scryptures. were
 35 fuche *that* they had many grete adherentes & fautours.

Arrius, who tempested the church, was learned, eloquent, virtuous in outward appearance, and grounded his opinions on scripture.

St Hierome saith: Arrius was but one sparkle in Alexandria, yet the flame that rose of it raged through the world,

until the Spirit,

speaking by the fathers, convinced this heresy.

Heresies of Macedonius, Nestorius, Eutyches,

raised up by wicked spirits. St Austyn remembers 57 capital heresies finally convinced by the Holy Spirit.

[° D v]

Every heretic appealed to scripture.

Many heretics, of fell wits, deep learning, pretended virtue, able to 'wrye & torcasse' the scriptures, led astray bishops and princes.

¹ flame 1556. ² clowne 1521. cloud 1556. ³ feate 1556.

Therefore our
Saviour must
warn Christians,

that they might
not quail in their
faith; having the
Spirit of truth as
their Comforter.

Christ bids us,

when clouds of
heresy darken
the heaven,

to be constant in
believing as holy
[* D v, back]
church believeth.

Luther hath ex-
communicate the
pope.

O madness in-
tolerable!

as wel of *the* byffhoppes. as of *the* emperours. & of¹
other chryften prynces also. which were abused by them.
Therefore it was necessary *that* our sauyour christ Iesu
for *the* grete inestimable goodnes & for the tender loue
that he bereth to his chirche. sholde leue instructioun
& warnynge to all chriстен people & to his vneuerfall
chirche of this persecucioun and so dyd he² sayenge.
Hec locutus sum vobis vt non scandalizemini.
I haue tolde you saythe he these thinges before. bycause
ye shal not quale in your saythe. what hath he tolde I
vs byfore? This. that *the* spyrit of trouthe shal remayne
in *the* chyrche for euer. & *that* in all fuche stormes &
tempestes he shal be a comforter vntyl³ vs. O chriстен
man here this gracious warnynge of our sauyour christ.
marke well what he saith. I haue warned you sayth I:
he of these thynges before. bycause *that* whan they fal
ye shal not be ouerthrowen in your soules by them. as
though he sayd. whan ye shal se *the* stormes aryse.
whan ye shal behold *the* thicke⁴ black clowdes aloft.
that shal darken al *the* face of *the* heuen. & shadow⁵
from you *the* clere light of *the* sonne. & shewe a false
glysteryng light *that* yffueth out of *the* clowde. from
the spirite of *the*⁶ tempest. & ye shal here terryble⁶ com-
minacyon of theyr thonderynge. Be ye than constant
in your saythe. byleue as dothe your mother holy²⁵
chirche. lyfely & put your trust in *the* spyryte of trouthe.
whiche shal be your comforter vnto *the* worldes ende.
¶ Ferthermore whan *thou* hereft chriстен man *that*
Martyn luther hath a faste mynde in god & letteth for
no mans authoryte to speke *the* trouthe. & reputeth all³⁰
theym *that* folowe not his doctryne to be deuyded from
the chirch catholyke. in so moche *that* he hathe ex-
comunycate *the* pope. O wonderfull presumpcion. O
madnes intollerable. knowe this for certayne. *that* all

¹ ol 1521. of 1556.

² he did 1556.

³ vnto 1556.

⁴ chick 1521. thick 1556.

⁵ that 1556.

⁶ the terrible 1556.

- the other heretykes thus dyd. they dyd repute theme-
 self & theyr adherentes only to be of the chyrche catho-
 lyke. and rekeneth¹ all other *that* folowe² not theyr
 opinions to be deuyded from the chyrche. So dyd the
 5 Nouacyanes³ in Rome exclude the catholyke preeftes &
 byffhoppes from theyr chyrches. So dyd the Arrianes
 in grece lykewyse. So dyd the Donatystes in Affrycke.
 Neuerthelesse the chyrche of christ is but one vna.
 sancta. catholica. et apostolica. this chyrche is one
 10 hauynge one heed the pope. whiche is the vycare of
 christ. of whome it is called vna. And though there be
 in this chyrche many fynners. yet for the holy sacra-
 mentes *that* reneweth & repareth fynners dayly. & for
 the holy spyryte *that* contynually remayneth in it. it is
 15 called sancta. *that* is to say holy. And for bycause⁴ it
 is not lymyt to any certayne nacyon. but it is comen
 to all nacyns. therefore it is called catholica. *that* is to
 faye vnyuerfall. And fynally bycause it is deryuyed
 from the apostles. & specyally from the prynce of the
 20 apostles faynt Peter. therefore it is called apostolica. *that*
 is to faye apostolyke. This onely chyrche is the spoufe
 of chryft. all other fembles *that* be not of this chyrche
 be synagoges of fathanas & concylyables of the deuyll.
 *And therefore christen man be not astonied. though
 25 they do excomunycate & deuyde the true chryftyanes
 from theyr synagoges. For our sauyour hathe gyuen
 vs warnynge hereof before sayenge as it foloweth in
 the gospels. absque synagogis facient vos. *that* is
 to faye. they shal excomunycate you and deuyde you
 30 from theyr synagoges. Thyrdly chryften man whan
 thou hereft *that* Martyn luther hathe so grete a zeale
 to god. & thynketh in his confeyence *that* he is bounden⁵
 to do this *that* he dothe. & weneth *that* in so doynge he
 pleaseth god & dothe a specyall seruyce vnto god. & all

Other heretics
 reckoned all that
 followed not their
 opinions to be
 divided from the
 church.

So the Novatians,

Arrians,

Donatists.

Yet the church is
 but one (having
 one head the
 pope), holy (be-
 cause of the
 sacraments and
 the Holy Spirit),

catholic (because
 it is not 'lymyt'
 to any nation),

apostolic (because
 derived from St
 Peter).

This church is
 the spouse of
 Christ, all other
 'semblies' are
 'concylyables of
 the deuyll';
 [* D vi]
 wherefore we
 need not be
 astonied though
 they excommuni-
 cate true Chris-
 tians.

If thou hearest
 that Luther thinks
 that he is bound,
 to do this *that* he
 doth,

¹ rekened 1556.

² folowed 1556.

³ Nonacyanes 1521. Nouatians 1556. ⁴ because, 1556.

⁵ bound 1556.

nevertheless be strong in thy faith; for our Saviour hath warned the church: Every man that shall murder you shall ween that he doth God service.

So the Arians raged against the catholics not only infecting souls,

but also murdering bodies.

So the Donatists: whosoever set at nought their hard words (*verbo*), were constrained with harder strokes (*verberibus*) [[¶] D vi, back] to follow their pleasures.

The Wickliffites put up a bill of articles to the lords in parliament,

moving them to slay their adversaries.

If Luther had the pope and those whom he calls

the foules *that* by his false doctryne he fleeth and murdereth, he recommytteth them vnto almyghty god: yet neuerthelesse be stronge in thy faythe and se *that* in this poynt our fauyour hath also warned *the* chirche sayenge. Sed venit hora *quando* omnis *qui* interficit vos arbitretur obsequium se prestare deo. That is to saye. the tyme cometh whan euery man *that* shall murder you. shall weene *that* he dothe acceptable seruyce vnto god. But yf thus the other heretykes dyd not before. than thynke *that* Martyn luther is somewhat. 1^o Dyd not thus the Arrianes? dyd not they furyously rage agaynst the catholyke byffhoppes and preeftes. whiche dyd refyste theym: and not only by theyr pestylent errours they infected *the* foules of men but also caused greate murders of bodies. Dyd not thus 1^o *the* Donatystes of whome saynt Austyn saythe ad Bonifacium. Quicunque dura illorum verba contempserant, durioribus verberibus quod iuebant facere cogebantur. innocentium qui eos offenderant domus. aut deponebantur ad solum. 2^o aut ignibus cremabantur. *that* is to saye. who so euer set at nought theyr hard wordes. they were constrained with harder strokes to folowe theyr pleasures. *that*¹ houses of *the* good christians. eyther were throwen downe to *the* grounde, or elles were brente with fyre. 2^o And after foloweth. quod plurimi cedibus eorum extincti sunt. *that* is to say. & many was² slayne by their murders. Dyd not thus *the* discyples of wycliffe. all be it *that* for fere of the temporall lawes they durst flee no man. yet put they vp a byll of artycles vnto *the* 3^o temporall lordes in *the* parlyament season mouynge them to flee theyr aduersaryes *that* refysted agaynst theym. And what suppose ye Martyn luther & his adherentes wolde do. yf he³ had the popes holynes & his fauourers. whom he calleth so often in derisyon papistas papastro. 3^o

¹ The 1556.

² were 1556.

³ they 1556.

& papanos. & papenfes in his daunger. I fere me
that he wolde vse no more curtesy with them than he
 hath done *with* theyr bokes. *that* is to say with *the*
 decretalles which he hath bren. And so lykewyfe I
 5 fere me that he wold bren them or any other chriften
 man *that* he thought myght let his opinions to go for-
 warde. And yet in so doying he wold thinke *that* he
 dyd grete feruyce vnto god.

papastroes in his
 danger, I fear me
 he would burn
 them, as he did
 the decretals.

Thus ye may se *that* these heretykes. all be it they
 10 had grete redynes in scripatures & were fell wytted men¹.
 & depely refoned. and had also pretens of vertuous lyfe.
 & had a greter² zeale thynkyng in theyr conscyence
that they were bounden³ to do afmoche as they dyd.

These heretics,
 though ready in
 scripture, fell-
 witted, deeply
 reasoned, with
 pretence of vir-
 tuous life,

yet were they difceyued. & by *the* holy councelles &
 15 fathers of the chirche conuynced of theyr erroneous
 opinyons. And why maye not lykewyfe Martyn
 luther be deceyued as all they⁴ were before hym. &
 specyally sythen he wanteth the spiryte of trouthe. *the*
 whiche all they wanted. For yf they had had *the*

yet were deceived.

20 spyrte of trouthe they shold not haue erred in miscon-
 ceuyng *the* scriptures. I saye not but *that* they were
 redy in scripatures. & coude bryng *the* scriptures
 merueylously to theyr purpose. & frame them curfledy
 to theyr opinyons. but for lacke of the spiryte of trouthe
 25 they misconstrued these scriptures. & as saynt peter
 saythe. Deprauabant. or as saynt Paule saythe. Inuerte-
 bant, they tourned *the* wronge syde of the scriptures
 outwarde. folowyng theyr owne brayne and phantafye
 led by the spyrte of errour and ignoraunce as it foloweth.

[* D vii]
 Why may not
 Luther also be
 deceived, as he
 too wanteth the
 Spirit of truth?

They were ready
 in scriptures,

but misconstrued
 them for lack of
 the Spirit;

they turned the
 wrong side of the
 scriptures out-
 ward.

30 Hec omnia facient vobis quia non nouerunt
 patrem neque me. *that* is to saye. All this they shal
 do vnto you. bycause they knowe not my father nor
 me. Yf they had had the spyrte of trouthe. this
 spyrte sholde haue led them to the true knowlege of

¹ fell wytte mend 1521. fel witted men 1536.

² great 1556.

³ bound 1556.

⁴ al the other 1556.

Heretics want the true knowledge of the prophets and apostles,

because they have not the Spirit of truth.

So Luther.

Four instructions in this gospel :
I The Spirit was sent to be 're-fyaunt' for ever in the church,
[* D vij, back]

a Comforter against storms of heresies, 'acertaynyng' us the very truth.

1 This instruction pertains to the universal church ;

2 of which the pope is the head,

3 from whom Luther has divided himself.

II The heat of charity giveth evidence of the 'lyfely' light of faith ; this instruction undermines Luther's doctrine of justification by faith without works.

the father and of the sone. *that is to say. to the true knowledge of the prophetes by whome¹ almyghty god the father spake. & to the true knowlege also of the apostles. by whome the sone our sauour christ Iesu spake. but because they had not this spiryte of trouthe whiche was sent from the father & from the sone. therefore they were ignoraunt of them bothe. & by that ignorance they fell to these inconuenientes. And so lykewyse hath now done Martyn luther. ¶ Now than here I make an ende. I haue remembred vnto you accordynge to my promesse foure instruccyons that be offred vnto vs of this gospel gracyoufly. Fyrst that the holy spyrty which is the thyrd persone in the diuynyte was sent from the father almyghty god & from his sone our sauour christ Iesu. to be the spyrte of trouthe. re-lyfyaunt for euer in the chirch of chryft. & to be as a comforter fro tyme to tyme agaynst al stormes & tempestes of heresyfes. acertaynyng vs in the tyme of euery doutfulnes the² veray trouthe where vnto we shal holde & kepe vs. By the occasyon of this instruccyon I shewed .iiij. thynges. Fyrst that this instruccyon & all the hole gospell perteyneth to the vnyuerfall chirche of christ. whiche thyng I proued by Luthers owne wordes. Second that the heed of this vniuerfall chirche was the pope vnder chryft. whiche one poynt taketh awaye one grete grounde of Martin luther & shaketh fore many of his erroneous artycles. Thyrd that Martyn luther dyuydyng hymself from the heed of this body can not haue in hym this spyrty of trouthe. For the second instruccyon I shewed that the hete of charyte spread in our hertes by the holy spyrte of god gyueth eydence of the lyfely lyght of faythe. fhynynge vpon our soules from our sauour christ. by the whiche instruccyon was vndermyned an other grete grounde of Martyn luthers. whiche is that onely faythe dothe 3*

¹ om. 1521.

² of the 1556.

iustifye a synner withouten¹ workes. For the thyrd
instruccyon I shewed *that* the erudycyons left vnto the
chirch by the holy² apostles. bereth vnto vs testimony
of the faythe of chryft. & what thyng we fhall byleue
5 in his church³. where also was losed another grounde of
Martyn luther. whiche wyll not admyt any other testi-
mony. but onely that *that* is wrytten in scripiture.
Agaynst whome I proued that he must beydes the
scripatures wrytten. receyue also the tradycyons of the
10 apostles not wrytten. ouer this the councelles generall.
in whome the holy goost dyd speke {and the interpreta-
cyons of scripatures made by the holy byfhoppes and
doctours of the chyrche. by whose mouthes the thyrd
persone in the godhede the spyryt of trouthe spake and
15 speketh. enformyng the chirche for this tyme lyke as
dyd the father almighty god by his prophetes before. &
as dyd his sone the second persone by his apostles.
For the fourth instruccyon I shewed you *that* the de-
fence which is⁴ made for Martyn luther by his adherentes
20 wherby many weyke foules be ouerthrowen. is clerly
take⁵ away by the moost louynge & moost gracyous for-
warnynge of our sauour christ as ye haue herde in the
ende of the gofpell. And yet eftsones for his moost
excellent charyte he warneth all his christen people
25 sayenge and repetyng. Hec locutus sum vobis. vt
quum venerit hora eorum reminiscamini quia
hec dixi vobis. That is to saye. These thynges I
haue⁶ tolde you to thentent *that* whan the daungers
shall befall yet ye maye remembre *that* I before dyd
30 warne you of them. who *that* thus often warned wyll
yet gyue faythe to Martyn luther. or⁷ any other such
herytyke rather than too⁸ christ Iesu & vnto the spyryte
of trouthe. whiche is left in the chyrche of chryft vnto
the worldes ende. specyally to enforme vs of the trouthe.

III The erudi-
tions, left by the
apostles, bear
witness what we
shall believe;

Luther will only
admit the testi-
mony written in
scripture.

I proued that he
must also admit
oral tradition,

general councils,

[* D viij]
and the interpreta-
tions of scrip-
ture made by
doctors of the
church, by whom
the Spirit speaks
now,

as the Father by
prophets, the Son
by apostles.

IV The defence
made for Luther
is taken away by
our Saviour's
forewarning.

Whoever thus
warned will give
heed to Luther or
to any other such
heretic, rather
than to Christ
and the Spirit of
truth,

¹ without 1556. ² om. 1556. ³ charyte 1521. ⁴ was 1556.
⁵ taken 1556. ⁶ haue I 1556. ⁷ or to 1556. ⁸ to 1556.

'gothe fer wyde
from the streyght
waye.'

this man gothe fer wyde from the streyght waye. &
neuer lyke to entre in to the port of euerlastynges
whiche all we desyre & coust to come vnto. to
whiche he brynge vs qui cum patre et spiritu sancto
viuit¹ et regnat deus per omnia secula seculorum. Amen

¶ Imprynted by Wynkyn de Worde.

[D viij, back, a full-page cut.]

[Colophon of the reprint:]

*In printed at Lōdō by Robert
Caly, within the precinct of the late disol-
ued house of the graye Freers, nowe
conuerted to an hospital, called
Christes hospitall.*

M.D.LVI.]

¹ viuet 1521.







¶ A spirituall consolacion,

written by Iohn Fyflher Bishoppe of Rochester, to hys sister Elizabeth, at suche tyme as hée was prisoner in the Tower of London. Very necessary, and commodious for all those that mynde to leade a vertuous lyfe: Also to admonishe them, to be at all tymes prepared to dye, and seemeth to hée spoken in the pèrson of one that was sodainly preuēted by death.

2. Corinthians. vj.

*Beholde now is the acceptable tyme,
now is the day of saluation.*

Mathew. xxiiij.

*Watch therefore, for ye knowe not what
houre your Lorde doeth come.*

[* A j, back. Blank.]

¶ A spirituall consolacyon,
written by Iohn Fyffher Bishop
of Rochester, to his sifter
Elizabeth.

[* A 4j]

- 5 **S**ifter Elizabeth, nothing doth more help effectually to get a good and a vertuous life. Then if a foule when it is dull and vnlustie without devotion, neyther disposed to prayer, nor to any other good worke, may be sturred or quickened agayne by fruiteful meditacion. I haue therefore deuised vnto you this meditation that followeth. Praying you for my sake and for the weale of your owne foule, to reade it at fuche tymes as you shall feele your selfe most heauie and slouthfull to doe any good worke. It is a maner of lamentacion and forowfull complaynyng made in the person of one that was hastily preuented by death, (as I assure you euery creature may be) none other suretie we haue, liuing in this world heere. But if you will haue any profite by reading of it, threë things you must do in any wise.
- 15 First when you shall reade this meditation, deuise in your mynde as nigh as you can, all the conditions of a man or woman sodaynlye taken and rauyshed by death: and thynke wyth your selfe that yee were in the same condition so hastily taken and that incontinent you must néedes dye, and your foule depart hence, & leaue your mortall bodie, neuer to returne again for to make any amendes, or to doe any releafe to your foule after this houre.
- 20 Secondly, that yee neuer reade thys meditation but

Sister Elizabeth, nothing doth more help to a vertuous life, than to stir by meditation the soul 'vnlustie' without devotion.

I pray you to read this meditation, when you feel most slothful to do any good work. It is a lamentation in the person of one hastily prevented by death.

[* A 4j, back]
To profit by reading it you must

I devise in your mind the conditions of one 'sodaynlye' ravished by death, and suppose the case your own;

2 read it alone by yourself

at leisure,

else it shall anon
lose quickness in
stirring your soul
when you would
ratherest have it
stirred;

[* A 11j]

§ before reading
you must pray
for God's grace.

Alas, alas, I am
unworthily taken,

I must leave this
body;

but whither I
shall go,

God knoweth, for
I know not.
What if I shall
be damned in the
[* A 11j, back]
perpetual prison
of hell,

where men ever
desire death,
yet never die?

To lie on a soft
bed one year were
much weary:
how weary then
to lie in fire years
without number!

alone by your selfe in secrete maner, where you maye
most attentyue therevnto. And when ye haue the be
leasure without any let of other thoughtes or buziness
For if you otherwyse behaue your selfe in the readir
of it, it shall anon lose the vertue and quicknesse
stirring and mouing of your soule when you would
ratherest haue it sturred.

*Thirdly, that when you intende to read it, yo
must afore lifte vp your minde to almightie God, an
beseech him that by the helpe and succour of his grac
the readyng thereof may fruitfully worke in your soul
a good and vertuous life, according to hys pleasure an
say, Deus in adiutorium meum intende, Domin
adiuvandum me festina. Gloria patri &c. Lau
tibi domine rex eternæ glorie. Amen.

Alas, alas, I am vnworthily taken, all fodayn!
death hath assayled me, the paynes of his stroake be f
fore and gréeuous that I may not longe endure them
my last houre¹ I perceiue well is come, I must now leaue
this mortall bodie, I must nowe departe hence out o
this world neuer to returne againe into it. But whethe
I shall goe, or where I shall become, or what lodgyn
I shall haue this night, or in what company I shall fa
or in what countrey I shall be receiued, or in wha
maner I shall be entreated, God knoweth for I know
not. What if I shall be dampned in the perpetual
pryson of hell, where be paines endeleffe and withou
number. Gréeuous it shall be to them that be dampned
for euer, for they shall be as men in moste extream
paynes of death, euer wifhing and desirynge death, and
yet neuer shall they dye. . It should be nowe vnto mé
much wearie, one yeare continually to lye vpon a be
were it neuer so soft, how weary then shall it be to ly
in the most painefull fyre so many thousand of yeare
without number? And to be in that most horrible com

¹ home.

- pany of diuils moft terrible to beholde, full of malice and crueltie. O wretched and miferable creature *that* I am, I might fo haue liued and fo ordered my lyfe by the helpe and grace of my Lorde Chrift Iefu, *that* this 5 houre might haue bene vnto mée much ioyous & greatly defired. Many bleffed & holy Sayncts were full ioyous and defirous of this houre, for they knewe well that by death their foules fhould be translated into a new life : To the life of all ioye and endleffe pleafure,
- 10 *from the* freights and bondage of this corruptible body, into a very libertie and true freedom *among the company of heauen, *from* the miferies & gréeuances of this wretched world, to be aboue with God in comfort inestimable *that* can not be spoken ne thought. They were
- 15 affured of *the* promifes of almightie god which had fo promifed to all them that bée hys faithfull feruauntes. And fure I am that if I had truly & faithfully ferued him vnto thys houre, my foule had bene partner of thefe promifes. But vnhappy & vngracious creature that I
- 20 am, I haue bene negligent in hys feruice, and therefore now my harte doeth wafte in forowes féeing *the* nighneffe of death, and confidering my great flouth & negligence. I thought full little thus fodainly to haue bene trapped ; But (alas) now death hath preuented me, and
- 25 hath vnwarily attached mée, & fodainly oppreffed mée with his mightie power, fo that I know not whither I may turne mée for fuccour, nor where I may féeke now for helpe, ne what thing I may doe to get any remedy : If I myght haue leaſure and ſpace to repent mée and
- 30 amende my lyfe, not compelled *with this fodayne ſtroake but of my owne frée will and libertie, and partly for the loue of God, putting aſyde all flouth and negligence. I might then ſafely dye *without* any dread, I might then be glad to departe hence and leaue my
- 35 manifold miferies & encombraunces of this world. But how may I think that my repentance or mine amende-

I might haue ordered my life ſo that this hour might haue been to me much joyous. Many ſaints knew that by death they ſhould be translated to a life of joy and freedom to be aboue with God.

[* A liij]

They were aſſured of the promiſes made to God's true ſervants.

If I had ſerved Him faithfully, my ſoul had been partner of theſe promiſes ; but I have been negligent,

little thinking thus ſuddenly to have been trapped.

I know not whither to turn for ſuccour.

If I might haue leiſure to repent [* A liij, back] of my own free-will,

I might die without dread.

Before this stroke
I was cold in
God's service;
how may I think
that I now repent
for love of God,
and not for fear of
punishment?

The merchant
would not cast
his goods out of
the ship, unless
compelled by the
storm.

So I, without
this tempest of
[* A v]
death, might not
have cast alouth
from me.
Would to God
that I might have
'respite' to serve
Him of free will.

But death will
give no respite,

for ransom or
prayers.
No pity may
restrain him, not
if I and my lovers
shed tears as
many as there are
drops in the sea.
When opportunity
was, I would not
use it.

My soul might
have been clothed
with good works
innumerable;

[* A v, back]
I must now come
to God's presence
laden with sin.

ment commeth now of myne own free will, sith I was before thys stroake so colde and dull in the seruice of my Lord God. Or howe may I thinke that I doe this more rather for his loue, then for feare of his punyfhement, when if I had truelye loued hym, I should more quickly and more diligently haue serued him heeretofore? Mée féemeth now that I caste away my slouth and neglygence compelled by force. Euen as a Merchaunt that is compelled by a greate tempest in the sea to cast his merchandice out of the Shippe, it is not to bée supposed that hée would cast away his ryches of hys owne free will, not compelled by the storme? And euen so lykewyse doe I if thys tempeste of death were 'not now rayfed vppon mée, it is full like that I would not haue cast from me my slouth and negligence. O I woulde to God that I might nowe haue some farther respet, and some longer tyme to amend my self of my free will and libertie. O if I might entreat death to spare me for a season, but that will not bée, death in no wise will be entreated, delay he will none take, respet: he will none giue, if I would giue him all the ryches of this worlde, no if all my louers and friends would fall vppon their knées and pray him for mée. No if I & they would weepe (if it wer so possible) as many teares as there be in the seas droppes of water, no pietie may restrain him. (Alas) when oportunitie of tyme was, I would not vse it well, which if I had done, it would nowe bée vnto mée more precyous then all the treasures of a Realme. For then my soule as nowe should hane béene cloathed wyth good werkes innumerable, the which shuld make mée not to be afhamed when I should come to the prefence of my 'Lorde God, where now I shall appeare loaden with synne myserably, to my confusyon & fhamé. But (alas) to negligently haue I lettéd passe from me my tyme not regardyng howe: precious it was, ne yet howe muche spirituall riches I

- might haue gotten therein, if I would haue put my diligence and studie thervnto. For assuredly no déede that is be it neuer so little, but it shall be rewarded of almightie God. One draught of water giuen for the
 5 loue of God, shall not be vnrewarded: And what is more easie to be giuen then water. But not onely déedes, but also the leaft wordes and thoughtes shall be in likewise. O how many good thoughtes, déeds, and workes might one thinke, speake, and doe, in one day?
- 10 But how many more in one whole yere. O (alas) my great negligence, O (alas) my foule blindnesse, O (alas) my finfull madnesse that knew this well, and would not put it in effectuell execution. O if now all the people of this world were present héere to see &
 15 know the perillous condition that I am in, & howe I am 'preuented by the stroake of death, I would exhort to take me as an example to them all, & while they haue leasure and time to order their liues and caste from them sloth and idlenesse, & to repent them of their misbehauior towards God, and to bewaile their offences, to multiplye good workes, and to let no tyme passe by them vnfruitfully. For if it shall please my Lorde God that I might any longer liue, I would otherwyse exercise my self then I haue done before. Now I wishe that I
 25 may haue time and space, but rightuously I am denied. For when I might haue had it I would not well vse it: And therefore now when I would well vse it, I shall not haue it. O ye therefore that haue and may vse this preçious tyme in your libertie, imploy it wel, and be
 30 not to wastfull thereof, leaft peradventure when you would haue it, it shall be denied you likewise, as now it is to mee. But now I repent me full fore of my great negligence, and right much I forow that so little I regarded the wealth & profit of my 'foule, but rather
 35 tooke héede to the wayne comfortes and pleasures of my wretched bodie. O corruptible bodie, O stinking carion,

No good deed,
 not even one
 draught of water
 giuen for the love
 of God, shall go
 unrewarded;

nor even good
 wordes or thoughtes.

O my foul blind-
 ness, who knew
 this and would
 not put it in
 execution.
 If all the world
 were present to
 know how I am
 prevented by the
 stroke of death,
 [* A vi]
 I would warn
 them by my ex-
 ample, to repent
 in time of their
 misbehaviour
 toward God.

If I could liue
 longer, I would
 otherwise exercise
 myself than I did
 before.

When I might
 haue had time,
 I would not well
 use it; now when
 I would well use
 it, I shall not
 haue it.
 You that haue
 preçious time in
 your liberty,
 employ it well.

I sacrificed the
 [* A vi, back]
 wealth of my soul
 to the pleasures
 of my body. O
 stinking carion!

O rotten earth,
whose appetites I
have followed.

So quickness of
sight and hearing,

nimbleness and
beauty, are but
lent for a season,

as a wall of earth
painted and gilt;

at last the colour
falleth, the gilt
falleth away, and
the earth plainly
sheweth itself.

My body, in
youth, thou
[^c A vii]
appeared fresh
and lusty;
but now the
naughtiness un-
derneath sheweth
itself;

it is black, cold,
heavy, like a lump
of earth; sight is
darkened, hearing
dulled, the tongue
'faltereth.'

Corruption was
thy beginning
and is thy con-
tinuance;

naught ever came
from thee but
corruption, to
corruption thou
returnest.

[^c A vii, back]

O rotten earth to whom I haue serued, whose appetites I haue followed, whose desire I haue procured, now doest thou appeare what thou arte in thy own likenesse. That brightnesse of thy eyes, that quicknesse in hearing, that lyuelinesse in thy other ^{Senses} fences by naturall warme-nesse, thy swiftnesse and nimblenesse, thy fayrenesse and bewtie. All these thou hast not of thy self, they were but lent vnto thee for a season, euen as a wall of earth that is sayre painted without for a season with freshe and goodly colours, and also gylted with golde, it appeareth goodly for the tyme to suche as consider no deeper then the outward crafte thereof. But when at the last the colour falleth, and the giltting falleth away, then appeareth it in hys owne lykenesse. For then the earth playnely sheweth it selfe. In lykewise my wretched bodie for the time of youth it appeareth fresh and lustie, and I was deceyued with the outward bewtie thereof, little considering what naughtinesse was couered vnderneath: but now it sheweth it selfe. Now my wretched bodye, thy bewtie is faded, thy fayrenesse 2 is gone, thy lust, thy strength, thy lyuelinesse all is gone, all is fayled: Nowe arte thou then returned to thyne owne earthly colour: Nowarte thou blacke, colde, & heauie, lyke a lumpe of earth: Thy sight is darkened, thy hearyng is dulled, thy tongue faltereth¹ in thy mouth, and corruption issueth out of euery parte of thee: Corruption was thy beginnyng in the wombe of thy mother, and corruption is thy continuance. All thyng that euer thou receyuest, were it neuer so pre- cious, thou turnest into corruption, and naught came 3 from thee at any tyme but corruption, and now to corruption thy selfe returnest: altogethyer ryght vile & lothly art thou becom, wher in apparance before thou wast goodly, but the good lines was nothing els but as a painting or a giltting vppon an earthen wal, vnder 'it 3

¹ sic for faltereth.

- was couered with stinking & filthy matter. But I looked not so déepe, I contented my self with the outward painting, & in *that* I tooke great plesure: For all my studie & care was aboute thée, either to apparel thee with some cloathes of diuers colours, eyther to satisfie thy desire in pleasaunt fightes, in delectable hearinges, in goodlye smelles, in fundrie maner of tastings & touchings, either els to get thée ease and rest aswel in sléepe as otherwise. And prouided therfore pleasaunt and delectable lodgings, and to eschue tediousnesse in all these, not onely lodgings but also in apparell, meates and drinkes procured many and dyuers chaunges, that when thou wast weary of one, then mightest thou content thy self with some other. O (alas) this was my vaine and naughtie studie whervnto my wit was ready applied, in those things I spent the most part of my dayes. And yet was I neuer content long, but murmuring or grudging euery hour for one thing or other. And what am I now *the* better for all this? what reward may I loke for of all my long seruice? Or what great benefites shall I receiue for all my great studie, care, and diligence? Nothing better am I but muche the worse, much corruption and filth my foule thereby hath gathered, so that now it is made full horrible & lothely to beholde. Rewarde get I none other then punishment, either in Hell euerlasting, or at the least in Purgatorie, if I may so easily escape. The benefites of my labour are the great cares and sorowes which I now am wrapped in: May not I thinke my wit to haue ben well occupied in this lewde and vnfruitful buisnesse? haue not I wel bestowed my labour about this seruice of my wretched bodye? hath not my tyme bene well employed in these miserable studies, wherof now no comfort remaineth, but onely sorow & repentance. (Alas) I heard full often that such as shuld be dampned, should gréeuouslye repent them selues, and take more
- I looked not so deep;
- my care was for clothes of diuers colours, pleasant sights, sounds, smells, tastes.
- I provided delectable lodgings,
- changes of apparel, of meates and drinks.
- In these things I spent most of my days, never content long.
- What am I the better for my long service?
- I am much the worse; my soul hath gathered filth.
- My reward is in hell, or at least in purgatory.
- Of my studies only repentance remaineth to me.
- I knew that the damned would repent, taking

more displeasure
of their misbe-
haviour than they
ever had pleasure.
[* A viii, back]
But their repent-
ance would come
too late.

May all others
beware by my
example, and pre-
pare themselves
against death
better than I have
done.

Vain now are
delicacy of meates
and drinks,

pride of apparel,

unclean lusts of
the stinking
flesh,

pleasures as of the
sow, wallowing
herself in the
'myerie' puddle.
The pleasures are
gone, leaving my
body nothing
better, my soul
[* B j]
much worse.

O lewd body,

O 'sachell' full of
dung, now must I
answer for thy
lewdness.

My immortal soul
needs not clothing,
meat and drink,

gold and silver,
houses and beds.

Thou, O corrupti-
ble body, daily
needest botching
up with meat and
drink.

displeasure of their misbehaviour then euer they had
pleasure before. And yet that repentance then should
stande them in no 'steede, where a full little repentance
taken in tyme might haue eased them of all their paines.
This I heard and read full often, but full little héede or
regarde I gaue thervnto, I well perceyued it in my selfe
but all to late I dread me. I woulde that now by the
example of me all other might beware, and avoyde by
the gracious helpe of God these daungers that I now
am in, and prepare them selues against the houre of
death better then I haue prepared me. (Alas) what
auayleth mee nowe anye delicacie of meates and drinks
which my wretched bodie insatiablen dyd deuoure?
What auayleth my vanitie or pryde that I had in my
selfe eyther of apparel or of any other thing belonging
vnto me? what auayleth the filthie and vncleane de-
lightes and lustes of the stinking flesh, wherein was
appearance of much pleasure, but in very déede none
other then the Sow hath, wallowing hir self in the
myerie puddle. Now these pleasures be gon my body
is nothing better, my foule is much the worse, and
nothyng re'mayneth but sorow and displeasure and *that*
a thousand fold more then euer I had any pleasure before.

O lewde bodie & naughtie which hast brought me to
this vtter discomfort, O dyrtie corruption, O sachell full
of dunge, now must I goe to make answere for thy
lewdnesse, thy lewdnesse I say for it all commeth of
thee. My foule had nothing néede of such things as
was thy desire, what néede my foule that is immortall,
eyther cloathyng or meate or drink? what néede it any
corruptible gold or siluer? what néed it any houses or
beddes, or any other things *that* appertayneth to these.
For thee O corruptible body which lyke a rotten wall
dayly néedeth reparacons¹ and botching vp with meate
and drinke, and defence of cloathyng against colde and

¹ sic.

- heate was all thys studie and diligence taken, and yet now wylte thou forsake mee at my most néede, when accompt and reckoning of all our misdéedes must be gyuen before the throne of the Iudge most terrible.
- 5 Now thou wilt refuse me and leaue mee to the icoperdie of 'all this matter. O (alas) many yeares of deliberation fuffice not before so great a Iudge to make answer which fhall examyne me of euerie idle word that euer paffed my mouth. O then how many idle wordes, how
- 10 many euill thoughtes, howe many déedes haue I to make anfwere for, & fuch as we set but at lyght, full greatlye fhall be weyed in the prefence of hys most high maieftie. O (alas) what may I doe to get some helpe at thys most daungerous houre? Wher may I féeke for succour?
- 15 Where may I reforte for any comforte? My body forsaketh me, my pleasures be vanyfhed away as the smoke, my goods will not goe wyth mee. All these worldly things I must leaue behinde mee: if any comforte fshall be, either it muste bee in the prayers of my
- 20 friendes, or in myne own good déeds that I haue done before. But as for my good déedes that shoulde be auayleable in the fight of God: (alas) they bée fewe or none that I can thynke to bee auayleable, they must bée donne pryncipallye and pure-
- 25 ly 'for his loue. But my déedes when of their kynde they were good, yet did I linger them by my folly. For eyther I did them for the pleasure of men, or to auoyde the fhamme of the world, or els for my owne affection, or els for dreade of punifhment. So that feldome I dyd
- 30 any good déed in that puritie and streightnesse that it ought of ryght to haue bene done. And my misdeedes, my lewde déedes that be fhamefull and abhominable be without number, not one day of all my lyfe, no not one houre I trow was so truly expended to the pleasure of
- 35 God, but many deeds, words, and thoughtes, miscaped me in my lyfe. (Alas) little trust then may I haue vp-

Now thou forsakest me at my most need, before the throne of the Judge,

[* B J, back]

who will examine me for every idle word.

Words, thoughts and deeda, such as we set but at light, shall be weighed in His presence.

Where may I seek for succour?

Worldly things I must leave;

my friends' prayers or my own good deeda must be my comfort. Good deeda to be available must be done for love of God.

[* B JJ]

My deeda, when good in their kind, were 'lingered' by my folly, done from bad motives.

My misdeeda be without number.

As for prayers of friends, many of them are in the same need that I am in;

their prayers will not profit others. Many of them are negligent;

[* B ij, back]
and why should they be more friendly to me than I have been to myself?

Saints in heaven will be mindful of such as have honoured them before;

but I had special devotion to but a few, and coldly sued for favour even to those few.

I meant indeed at this time to have commended my soul to their prayers;

but death hath prevented me. I have no hope but in God's mercy.

[* B iij]

I should have been in a readiness against the coming of death.

pon my déedes. And as for the prayers of my friendes such as I fhall leaue behynde mée, of them manye peradventure bée in the same néede that I am in. So that where they owne prayers myght profytte them selues, they can not so profite an other. And many of them will bée full neglygente, and some forgetfull of mée. And *no meruaile, for who shoulde haue béene more friendly vnto mée then myne owne selfe. Therefore I that was most bounden to haue done for my selfe, forget my owne weale in my lyfe tyme, no meruaile therefore if other doo forget me after my departing hence. Other friendes there be by whose prayers soules may be holpen, as by the blessed and holy faints aboue in heauen, which verely will be myndfull of such as in earth here haue deuoutly honored them before. But (alas) I had special deuotion but to a fewe, & yet them I haue so faintly honored, and to them so coldly sued for fauour, that I am ashamed to aske ayde or helpe of them. At thys tyme in déede, I had more effectuallye ment to haue honored them, & more diligently to haue commended my wretched soule vnto their prayers, and so to haue made them my special friendes: but nowe death hath preuented me so, that no other hope remayneth but onely in the mercye of my Lord God, to whose mercy I doe now offer my selfe, beséeching him not *to looke vppon my desertes, but vppon his infinite goodnesse and abundaunt pietie. (Alas) my dutie had bene much better to haue remembered this terrible houre, I shoulde haue had this daunger euer before my eyes, I shoulde haue prouided therefore, so that now I might haue bene in a more readynesse against the comming of death, which I knew assuredly would come at the last, albeit I knew not when, where, or by what maner, but well I knewe euery houre and moment, was to him indifferent, and in his

- libertie. And yet my madnesse euer to be forowed.
 Notwithstanding thys vncertaintie¹ of his comming,
 and the vncertaintie of the tyme thereof, I made no cer-
 tayne nor fure prouision against this houre. Full often
 5 I tooke great studie and care to prouyde for litle
 daungers, only bicause I thought they might hap, and
 yet happed they neuer a deale. And but tryfles they
 were in comparifon of this, how much rather fould I
 haue taken study and care for this fo great a daunger
 10 which I knew wel muft neceffarily fall vn'to mee once.
 For thys can not be efchued in no wyfe, and vppon
 thys I ought to haue made good prouifion : For in this
 hangeth all our wealth, for if a man dye well, he fhall
 after his death nothing want *that* he would defire, but
 15 his appetite fhall be faciate in euerie poynte at the full.
 And if he dye amiffe, no prouifion fhall auayle him that
 euer he made before. This prouifion therefore is moft
 effectually to bee ftudied, fithens this alone may profit
 without other, and without thys none can auayle. O
 20 yee that haue tyme and fpace to make your prouifion
 against the houre of death, defarre not from day to day
 lyke as I haue done. For I often did thinke and pur-
 pofe with my felf that at fome leafure I would haue pro-
 uided, neuertheleffe for euery tryfelous buzineffe I put it
 25 afide, and delayed this prouifion alway to an other tyme,
 and promysed with my felfe that at fuche a tyme I
 would not fayle but doe it, but when that came an
 other buzineffe arofe, and fo I deferred it agayne vnto
 an other tyme. And fo (alas) from time to tyme, that
 30 now death in the mean tyme hath preuented mee, my pur-
 pofe was good, but it lacked execution : My will was
 ftrayghte, but it was not effectuell, my mynde well in-
 tended, but no fruite came therof. All for bicaufe I
 delayed fo often and neuer put it in effect, that, that I

Death's coming
was certain, yet I
made no certain
provision against
it.

Little dangers,
which happed
never a deal, I
provided against,

but not against
this great danger,
[* B II], back]
which can in no
wise be 'eschued.'

If a man die well,
he shall want no-
thing after death ;

If he die amisse,
nothing shall
auail him.

O ye that haue
time, provide
against the hour
of death.

I often purposed
to provide against
it, yet put it aside
for every 'tryfel-
ous buzineffe.'

[* B III]

And now death
hath prevented
me ;

my will was
straight, but not
effectual.

¹ sic. Read *certaintie*.

Neither building
of colleges, nor
making of
sermons, nor alms-
giving, will help
us, unless we
prepare to die.

Many have been
disappointed as I
am now.

I ever intended
to make sure,
[* B iiij, back]

yet am now taken
sleeping, when I
reckoned myself
to be in most
health.

Therefore delay
not, nor trust
overmuch in
your friends;
do for yourself
while you may.

'Recounte' your-
self as dead, your
soul in purgatory
till the ransom be
paid by suffering
there or by your
friends' suffrages
here.

Be your own
friend, pray, give
alms, do penance
for your own soul;
[* B v]

or look never that
others will do
these things for
you.

had purposed. And therefore delay it not as I haue done, but before all other buzineffe put this first in fuertie, which oughte to bée chiéefe and princypall buzineffe. Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet anye other manner of buzynesfe fhall helpe you without this.

Therefore first and before all things prepare for thys, delaye not in any wyfe, for if you doe, you fhall be deceyued as I am now. I read of manye, I haue hearde of manye, I haue knowne many that were difappoynted as I am nowe. And euer I thought and fayde, & intended, that 'I would make sure and not be deceiued by the fodayn comming of death. Yet neuertheleffe I am now deceyued, and am taken fléeing, vnprepared, and that when I leaft wéened of his comming, and euen 1 when I reckoned my felfe to be in most healthe, and when I was most buzie, and in the middest of my matters. Therefore delaye not you any farther, nor put your trust ouer much in your friends: Trust your felfe while ye haue fpace and libertie, and doe for your felf 2 now while you may. I would aduyse you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to fende me longer lyfe. Recounte your felf as dead, & thinke that your foules were in pryfon of Purgatorie, & that there they 2 must abyde till that the Raunfom for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done héere in earth by some of your speciall friendes. Be you your owne friend, doe you these suffrages for your owne foule, whether they be praiers or 3 almes déedes, 'or any other penitentiall paynefulnesfe. If you will not effectually and hartely doe these thinges for your owne foule, looke you neuer that other will doe them for you, and in dooyng them in your own persons, they fhall be more auayleable to you a thoufand folde 3.

then if they were done by any other : If you followe this counsayle

If you follow this counsel,

and doe thereafter, you be gracious and bleffed, and if you doe

you be blessed ;

5 not, you fhall doubtlesse

If not, you shall repent,

repent your follyes,

but to late.

but too late.



[* B v, back]

Bp. Fisher in the
tower A.D. 1535.

*¶ The wayes to perfect¹
Religion made by Iohn Fyffher, Byshop
of Rochester, being Prysoner in the
Tower of London.

Sister Elizabeth,
I would gladly
write something
to your further-
ance in religion.

Without the love
of Christ religion
cannot be to you
savory.

For love maketh
every work easy;
without love right
easy labour ap-
peareth painful.

This may appear
by the life of
hunters, which is
more painful
[* B vi]
than that of 're-
ligious' persons,
yet the desire to
find their game
sustains them.

All true Christian
souls are hunters,
whose office is to
hunt for Christ
Jesu.
For Scripture says
He will be found
of them that seek
Him.

Sifter Elizabeth gladlye I would wryte vnto
some thing that myght be to the health of y
foule and furtheraunce of it in holye Relyg
But well I knowe that without some fe
in the loue of Christ, Relygion can not
to you sauerie, nor anye worke of goodn
can bee delectable, but euerie vertuous déede fl
séeme laborious and paynefull. For loue mak
euerie worke appeare easie and pleasaunt, though it
ryghte displeasaunt of it selfe. And contrariwyse ry
easie labour appeareth gréeuous and paynefull, w
the foule of the person that doeth the déede, hath
desire ne loue in doing of it. This thing may
appear by the lyfe of hunters, *the* which out of dot
is more laborious and painfull ^{then} is the lyfe
relygious persons, and yet nothing fustayneth them
theyr labour and paynes, but the earnest loue and har
desire to fynde theyr game. Regard no lesse my wr
ing, good sifter, though to my purpose I vse the exam
of hunters, for all true christian foules be call
Hunters, and their office and ductie is to séeke an
hunt for to fynde Christ Iesu. And therefore scriptu
in many places exhorteth vs to séeke after him,
affureth that he will be found of them that dyligentl
séeke after him. Inuenietur ab hijs qui querun
eum.

¹ perfect.

That is to say, he will be founde of them that feeke hym, well happy are all those that can fynde him, or can haue any sent of him in this life here. For that sent (as Saint Paule faith) is the sent of the verie lyfe.

Happy are those who have 'sent' of Him in this life;

- 5 And the deuout foules where they feele thys sent, they runne after hym a pace. *Curremus in odorem vnguentorum tuorum.* That is to say, we shall runne after the sent of thy fwéete oyntmentes. Séeyng then all deuoute foules maye bée called Hunters, I will farther
10 prosecute the comparyson made before betwene the lyfe of the Hunters and the lyfe of the relygious persons after this maner.

devout souls feeling this 'sent,' run after Him apace.

[* B vi, back]

A comparifon betweene the lyfe of Hunters, and the lyfe of religious persons.

15

What lyfe is more paynefull and laborious of it self then is the life of Hunters¹ which most early in the mornyng breake their sléepe and ryfe when other doe take their

The hunter rises early,

- 20 rest and ease, and in his labour he may vse no playne high wayes and the softe grasse, but he must treade vppon the fallowes, runne ouer the hedges, & creepe thorowe the thicke busshes, and crye all the long day vppon his dogges, and so continue without meate or
25 drinke vntill the verie night dryue him home, these labours be vnto him pleasaunt and ioyous, for the desire & loue that he hath to see the poore Hare chafed with dogges. Verely, verely, if hée were compelled to take vppon hym such labours, and not for thys cause, he
30 would soone be wearie of them, thinking them full tedious vnto him: neither would he ryfe out of his bed so soone, ne faste so longe, ne endure these other labours vnlesse he had a verie loue therein. For the earnest

uses no plain high ways and soft grass, but passes over fallows, hedges, bushes, cries all day long upon his dogs, continues without meat or drink till night drives him home; yet these labours are to him joyous for the desire that he hath to see the hare chased with dogs.

[* B vii]
If he were compelled to take upon him these labours, he would soon be weary of them.

¹ Hunters.

The hunter thinks
all his pains but
pleasures.

Without love no
labour can be
comfortable.
Love of his game
makes the hunter
careless of worldly
honour,

worldly goods,

and of the pleasures
of his flesh.

His soul is
'busied' to know
[* B vii, back]
where the poor
hare may be
found;

in all other things
he is dull and
unlusty;

there is no office
so vile that he
refuseth; he will
bathe his dogs'
feet, anoint their
sores, cleanse
their stinking
'cannel.'

If 'religious'
persons were as
earnest to serve
Christ, as hunters
are to see a course
at a hare, their
life should be to
them a very joy.
For their pains
are those of the
hunter; fasting
and crying, forsaking
honours, riches,
and pleasures,
humble service
and charitable
dealing.
[* B viii]

desire of his mynd is so fixed vpon his game, that all these payns be thought to him but verie pleasures. And therefore I may well say that loue is the principall thyng that maketh anye worke easie, though the worke bee right painefull of it selfe, & that without loue no labour can be comfortable to the doer. The loue of this¹ game deliteth him so muche that he careth for no worldye honour, but is content with full simple and homely aray. Also the goodes of the world hee seeketh not for, nor studieth howe to attayne them. For the loue and desire of his game so greatly occupyeth his mynde and harte. The pleasures also of his flesh he forgetteth by wearinesse and wasting of his bodie in earnest labour. All his mynde, all his soule, is busied to knowe where the 'poore Hare may be founde. Of that is his thought, and of that is his communication, and all his delight is to heare and speake of that matter, euerie other matter but this, is tedious for him to giue eare vnto, in all other things he is dull and vnlustie, in this onely quicke and stirring, for thys also to be done, there is no office so humble, ne so vyle, that he refuseth not to serue hys owne dogges hym selfe, to bathe theyr feete, and to annoynte them where they be sore, yea and to cleanse theyr stinking Cannell where they shall lye and rest them. Surely if religious persons had so earnest a mynde and desire to the seruice of Christ, as haue these Hunters to see a course at a Hare, their lyfe should be vnto them a verie ioye and pleasure. For what other be the paynes of religion but these that I haue spoken of. That is to say, much fasting, crying, and comming to the quire, forsakyng of worldly honours, worldly riches, and fleshly pleasures, and communication of the world, humble seruice, & obedyence to his soueraigne, & charytable² dealing to his² sifter, which payns in euerie pointe, the Hunter taketh and sustayneth

¹ *sic.* Qu. his?

² Qu. hir?



- more largely for the loue that he hath to his game, then
doeth many religious perfons for the loue of Chrif. For albeit, the relygious perfon ryfeth at mydnight,
which is painefull to hyr in verie déede, yet fhée went
5 before that to hyr bedde at a conuenient houre, and
alfo commeth after to hyr bedde agayne. But the
Hunter ryfeth early, and fo continueth foorth all the
long day, no more returning to his bed vntill the verie
night, and yet peraduenture he was late vp the night
10 before, and full often vp all the long nightes. And
though the religious woman faft vntill it be noone, the
which muft be to hir paynfull, the Hunter yet taketh
more payn which fafteth vntill the verie night, forget-
ting both meate and drink for the pleafure of his game.
- 15 The religious woman fingeth all *the* forenoone in the
quier, and *that* alfo is laborious vnto hir, but yet *the*
hunter fingeth not, but he cryeth, halloweth, & fhooteth¹
all the long day, & hath more greater pains. 'The
religious woman taketh much labour in comming to the
20 quyer and fitting there fo long a feafon, but yet no
doubt of it more labour taketh the Hunter in running
ouer the fallow and leaping ouer *the* hedges, & créeping
thorow the bufhes then that can bée. And would to
God *that* in other thyngs, that is to fay, touching
25 worldly honours, worldly ryches, worldly pleafures,
would to God that the relygious perfons many of them
might profite as much in myndfulneffe in féeking of
Chrif, as the Hunter doeth in féeking of his game, &
yet all theyr comforte were to common and fpeake of
30 Chrif, as the Hunters hath all theyr ioye to fpeake of
the poore Hare, and of their huntynge. And further-
more, would to God *the* religious perfons would content
them felues with the humble feruice done to their foue-
raigne, and with charitable behauiour vnto their fifters,
35 and with as good a harte and mynde as the Hunters
- A 'religious' person rises at midnight,
but went to bed in good time and returns to bed.
- The hunter rises early and lies down late;
he is often up all night.
- The 'religious' person fafts till noon, the hunter till night.
- The 'religious' woman singeth all the forenoon, the hunter 'halloweth' all the long day.
[* B vill, back]
The 'religious' woman fits long in the 'quyer,' the hunter runs over the fallow, leaps hedges, creeps through bushes.
- Would to God that 'religious' persons would seek Christ with as little concern for worldly honours, riches, pleasures,
as the hunter seeks his game; that their comfort were to 'common' of Christ, as his is to speak of the hare.
- Would to God that 'religious' persons would content themselves with humble service to their sovereign,

¹ Sic for *shouteth*.

as hunters have a
good heart to
serve their
hounds.

[* C J]

It is more reason-
able to serve
reasonable crea-
tures than dogs;
to speak of Christ
than of worldly
matters;

to seek after Him
than

after the hare.

' Religious '
persons do not
observe their
game;

they lack love.

The love of game
makes all pains
pleasant to the
hunter.

[* C J, back]

Love of God's
service should
make their life a
paradise to the
religious;
without love it
must be weary.

Considerations
whereby you,
dear sister,

may attain God's
love.

First considera-
tion.

God of His own
free will did
create you of
naught.

acquit them to serve their hounds. I wisse it is a thin
much more reasonable to love and serve reasonable
creatures made to the Image of almighty God, rather
then to love and serve dogges which be unreasonable
creatures. And rather our dutie were to speake of
Christ, and of things belonging to his honour, then of
the vaine worldly matters which be but very trifles in
deede. And also with more attentive mynde we
shoulde seeke after our sauiour Christ Iesu, to know
our very comforte in him, wherein resteth the great
merite of our soules. Then the Hunters shoulde seeke
after the Hare, which when they haue gotten, they haue
no great gaine thereby. But as I sayde the cause why
that so many religious persons so diligently pursue not
the wayes of religion as doe the hunters, is the want of
the obseruation of their game, which is nothing els but
the lack of love. For verely as I thinke the earnest
love and hartie desire of game maketh all labours and
paynes pleasaunte and ioyous vnto the Hunter. And
if there were in religious persons as great fauour and
love to the service of God, as be in Hunters to the
game all their lyfe shoulde bee a verie Paradise and
heavenly ioye in this worlde. And contrariwise without
this seruor of love it can not bee but painful
wearie, and tedious to them. My purpose therefore
deare sister is to minister vnto you some common con-
siderations which if you wil often resorte vnto by due
remembraunce, & so by diligent prayer call vpon a
mighty God for his love, you shall now by his grace
attain it.

The first consideration.

THE first consideration may be this: First con-
sider by your owne mynde and reason, that a
mighty God of his owne singular goodnesse
free will dyd create you and make you of naught



- whervnto he was not bounde by any necessitie, nor
drawen by any commoditie that might ryse vppon him
by your creation. No other thing moued him but his
verie goodnesse and speciall fauor *that* he bare vnto you,
5 long or euer he did make you. This good sifter take
for a very truth & firmly beleue it, for so it 'is in verie
déede innumerable creatures more then euer were made
or euer fhall be made, hee myght haue made if it had
bene so pleasing vnto him. For how many suppose you
10 maryed men and maryed weomen haue bene and fhall
be héereafter in thys world, that neuer had ne neuer
fhall haue any children, yet they full gladly would
haue had, and by possibilitie of nature might haue had
many, if it had so pleased almightie God to haue made
15 and to haue giuen vnto them children. But all those
be lefte vnmade, and amongest them he myght haue
leste you also vnmade, and neuer haue put his hande to
the making of you, if he had so would. Neuerthelesse
as I sayde it pleased his goodnes herein to prefer you of
20 his special fauour *that* he bear vnto you, leauing vnmade
other moe innumerable, electing you, & appointing you
to be made, refusing & setting apart all them which wold
peraduenture haue considered his speciall grace & fauour
more louingly then you hitherto haue don. And wold
25 haue studied more for his plefure and 'seruice then euer
you did, and you occupie the roome and place that some
of them might haue occupied by lyke fauour, as
almightie God hath fhewed vnto you. Ah deare sifter
howe much should this one consideration moue you to
30 the earnest loue of thys our so gracyous a Lorde, that
thus hath appoynted and chofen you to bée his crea-
ture, before so many other where hée might haue taken
any of them at his pleasure, & repelled you, and left
you as naught, without any maner of being.
- Nothing but His
goodness moved
God to create you.
- [* C 4]
He might have
made innumera-
ble creatures
more than ever
were made.
He might have
given children to
many married
people now child-
less.
- But those He left
unmade, as He
might never have
put His hand to
the making of
you.
- But it pleased His
goodness to elect
you, leaving un-
made many who
might have been
more grateful
than you have
been.
- [* C 4, back,
- Love then this
gracious Lord,

who might have
left you as naught,
without any man-
ner of being.

Second considera-
tion.

The second confideration.

Some creatures
have a goodly,
others an un-
goodly being.
A 'margarite'
goodlier than a
pebble,

a 'fesaund' than
a serpent,
a pretty fawn
than a foul toad,
[* C iiij]
a reasonable soul
than a brute.
God might have
transformed each
of these into the
nature of any
other.

Of stones He
might make men,

of men stones, as
Lot's wife.
Me or you he
might have made
a stone or toad,

or the loathliest
of creatures.

Had you been
made an owl, or
[* C iiij, back]
ape, or toad, how
deformed you
should have been.

Thank God who
has made you to
His very likeness.

THe fecond confideration is this, where ther
manye maner of beings, some creatures h
a goodly béeyng, some haue an vngoodly
ing. It is a more goodly beinge Margarit
a precious stone, then of a peble stone, of the fayre bri
golde, then of rustie yron, of a goodly Fesaund the
a venemous Serpent, of a prettie Faune then of a f
Toade, of a 'reasonable foule, then of an vnreason
beast. And it is not to be doubted but almightie
might haue giuen to any of them, what being so
he woulde, & might haue transformed eche of tl
into the nature and kynde of any of the other at
pleasure and will. For of the stones he might m
men, as in the gospel our sauour doeth affyr
potens est deus de lapidibus istis fuscitare fil
Abrahe. Almightie God is of power to make of tl
stones the children of Abraham. And contrariwise
might of men haue made stones as the wife of Loth
turned into a salt stone. And in likewise me or you
any other man or woman, he might haue made a fix
or a Serpent, or a Toad, for his pleasure. There is
creature so foule, so horrible, or so vngoodlie, but
might put you in the same condition that the n
loathly of them be put in, and them, in contrariwise
might haue put in the same condition that you be
Confider now by your reason, that if you had b
made in the lykenesse of an Owle, or of an 'Ape, or
a Toade, howe deformed you shoulde haue bene, and
howe wretched & myserable condition. And tha
your Lord God *that* hath giuen you a more excel
nature, yea, such a nature as excelleth in noblenesse,
dignitie, all other bodilie natures: For it is made to
verie lykenesse and Image of almightie God: wherev
none other bodilie creature doth reach néera. Metal



ne stones be they neuer so precious, neyther herbes nor
Trées, neither Fyffhes, ne foules, neyther any maner of
beaſt be they neuer ſo noble in their kinde, doeth
attayne to this high poynte of nobleneſſe to haue in
5 them the Image and lykenefſe of almightie God, but
only man. For as much then as our lord God, might
haue giuen this excelent dignitie to other innumerable
creatures, as to beaſtes, to Foules, to fiſhes, to trées, to
herbes, to mettalles, to ſtones. And hathe not ſo done
10 but before all thoſe hath elected and choſen you to
beare hys Image & lykenefſe, & to bee indued with a
reaſonable ſoul, how much ſhuld his louing dealing
moue you to enforce¹ your ſelfe with all the ſtrength and
power of your harte & mynde, to loue him therfore
15 agayne.

No herb or tree,
ſaſh, ſowle or
beaſt,

was made in
God's likenefſe,
but only man.

God might haue
giuen this dignity
to them, or to
metals, or to
ſtones;

but He has choſen
you rather,

[* C III]

and thereby bound
you to loue Him
with all your
heart and mind.

The third conſideration.

THe third conſideration is this, that where not-
withſtanding this great and excelent giſt you
neuertheleſſe by the reaſon of originall ſinne
20 wherewith you were born of your mother into this
world, had loſt the great inheritaunce aboue in heauen,
and purchaſed euerlaſting imprifonment in hell, he of
his great and ſingular goodneſſe had prouyded you to
be borne within the precinctes of Chriſtendeome, where
25 you haue bene inſtructed in the doctrine of hys fayth,
and receyued the holy Sacrament of baptiſme, and haue
beene made a chriſtian woman, whereby you dyd
receyue agayne your inherytaunce before loſt, and haue
eſcaped² the moſt horrible daunger of euerlaſting damp-
30 nation. Howe manye ſuppoſe you in all the worlde
that bee not inſtructed in this lawe and fayth of
Chriſt, ne haue not receyued the holy Sacrament of
Baptiſme, both noble men & women, both Knightes
and Princes, which haue great wiſdome and reaſon, and

Third conſidera-
tion.

By originall ſin
you had loſt
heauen and pur-
chaſed euerlaſting
imprifonment in
hell;

but by God's
goodneſſe you
were born in the
precincts of Chriſ-
tendom and by
baptiſm haue
recovered your
loſt inheritaunce.

Many knightes
and princes, or
[* C III, back]
great wiſdom,
know not the
faith of Chriſt
nor haue been
baptiſed.

¹ enforce.

² eſcaped.

Many of these, if taught, might more heartily serve Christ than you do.

He hath provided for you before all these, making you partaker of the graces that belong to the Christian people.

Let this loving preferment stir you to love your Lord God, who has called you, while He suffers many passing you in virtue to periah.

[* C v]

As you cannot recompense His goodness, enforce yourself to love and thank Him.

many fuche as peraduenture if they were taught : woulde more readilye applye their myndes to Christ fayth then you doe, and more hartily serue him, hono and loue hym, then euer you did. And yet loe th graciously hath hée prouyded for you before all the and hath appointed you to be a Christian woman, to be partaker of all those graces and benifites that l long vnto the Christian people, which bée so many a fo great, that it passeth the wittes of men, not onely number, but also to think? And héere good sifter d déepely confider in your foule, howe much this loui preferment of our Lorde God should sturre you to lo him agayn, when he suffereth so innumerable a mul tude of men and women to perishe & to be lost i euer, amongest whom many do passe you in all natur vertues, both of bodie and foule, and also wou farther passe you in profiting in the lawe of Christ, they were receyued therevnto, and yet I say he suffere them to perishe euerlastingly and perpetuallie to dampned to: And for your safegarde hath provided hys singular goodnesse & mercy towards you, for t whiche sithens it is not possible of your parte to reco pence, whie shall you not with all your power enfor your selfe to loue hys most gracious goodnesse agair and after your possibilitie to gyue vnto him most humil thanks therefore.

The fourth Consideration.

Since your baptism you have many times fallen into deadly sin.

[* C v, back]

THe fourth consideration is this, that where fitte that tyme of your baptism and that you we made a christian woman, you haue many tym vnkindely faulne into deadly sinne, and broken h lawes and commaundements, setting at naught all tho benifites which he before had giuen to you followi your wretched pleasures, to the great dyspleasure ar contempt of his moste 'highe maiestie. And yet l

- furthermore did not strike you, ne yet reuenge him selfe vppon you rigorously, punishing the transgressors & breakers of his lawe, as he might and shoulde by his rightuoufnesse haue done. But contrariwyfe he did
- 5 long spare you by his excelent mercy, and mercifully he did abyde your returne to hym againe by sorowfull repentaunce, and asking of him mercy for your abhominable offences. And where you so dyd with good hartie mynde at any tyme, he receyued you to his grace, and
- 10 by the Sacrament of pennaunce you were taken into his fauour again, and so yet escape the horrible paynes of Hell due for your outrageous vnkindnesse: No reason may iudge the contrarie but *that* you of good ryght haue deserued them for your foule presumption, in
- 15 breaking of *the* lawes of your Lord God: and preferring your wretched appetites before hys pleasure, and following your owne wilfull desires before his most high commandements. (Alas) what miserable condition shoulde you now haue bene in, if he so incontinent after your
- 20 offences had striken you by death, & had sent you *to the horrible payns of hell*, where you shuld not onely for a time haue bidden but for euer, & *without* all remedy. No praers of your frinds, no alms déeds, ne such other good works shuld haue releued you. Ah,
- 25 sifter imprint déepely in your foule this inestimable mercy of your Lorde God shewed vnto you through his most gracious & merciful abiding for your return to him by true repentance & asking of his mercy. For innumerable¹ foules of men & weomen for lesse offences
- 30 then you haue done, lye now in *the* prison of hel, & shal there continu without end: which if they might haue had as great sufferance as you haue had, & so long leasure to repent them, they woulde haue taken more sorowfull repentance then euer you tooke, & doe now
- 35 more sorowfully repent them then euer you did, but

He did not strike you ' rigorously,'

but spared you to repent,

and took you again into His fauour by the sacrament of penance.

You have deserved the pains of hell,

which you must have suffered if God had stricken you incontinent
[* C vi]
after your offences.

No prayers or alms of your friends should have relieved you. Imprint deeply on your soul God's mercy in abiding your return;

for many lie in the prison of hell for less offences than you have committed; who, if they had been respited as you have been, would have taken more sorrowful repentance.

¹ innumerable.

They now repent
too late.

God's loving
sufferance towards
you comes of a
singular love
shewn to you by
Him,

[* C vi, back]

and should pierce
your heart,
moving you to
love Him again.

Fifth considera-
tion.

Peradventure
after repentance
and forgiveness
you have fallen
again into sin,

presuming on
God's mercy,

defiling your soul,
making it more
ungoodly than the
sow wallowing in
the miry puddle,

or than the stink-
ing 'carion' of a
dead dog.

[* C vii]

Yet God hath
stirred you to for-
sake your sin and
to enter the holy
'religion,'

whereby (after the
sentence of holy
doctors) your soul
is restored to its
first innocency.

that as now can not profit them, for that sorow & re-
pentance is now to late. But to my purpose, how may
you think that this louing sufferance & gracious shid-
ing of your amendment & merciful accepting of your
sorows & repentance, for your great sins commeth not
of a singular loue shewed vnto you by your lord god
before all them. And shall not this consideration
pearse your harte, and moue you muche to loue him
again.

The fifth consideration.

10

THe fifth consideration is this : Peradventure after
that thus by your repentance & askyng mercy,
you were taken to this grace of your God, yet far
more gréeuously, and farre more vnkindly you fell
again to sinnne¹, and kepte not the purpose and pro-
myse that before you did make, but more without
fame and dread of hys hyghnesse, tooke your libertie
in your sinfull wayes, abusing his gentlenes, & presum-
ing vppon hys mercie, not regarding any benefite or
kindenesse shewed by his most excelent goodnesse vnto
you before, so defiling your soule by innumerable wayes,
and makyng it filthie & more vngoodly then is the
Sowe that waltereth hir self in the foule myrie puddle,
and more pestilently stinketh in the sight of God, then
is the stinking carion of a dead dogge, being rotten
'and lying in a ditch, yet neuertheles for all these mis-
behauiors, your Lord God of his farre passing goodnes
hath called you agayne from your sinfull life, and hath
graciouly stirred your soule to forsake your sin, & to
leue this wretched worlde, & to enter the holy relygion.
Wherby after the sentence of holy doctors, your soule
is made as cleane as it was at your baptisme, and
restored agayne to the puritie and cleanness of your
first innocencie : And not onely that, but also hee hath

¹ sic.

- appointed you to be of the number of them, that he assigned for his best beloved spouses. And what high point of singular favour is this? How many women farre better then you, be left behind in this world
- 5 not called to this high dignitie, nor admitted to this most speciall grace? When the noble King Asuerus as it is written in the scripture commaunded many faire young maydens to be chosen out, and to be scene vnto with all things *that* might make them faire and beautiful
- 10 full and pleasaunt to his sight, to the intent that they at all tymes when it should like him to appoynte any of them to come to his presence and to be his spouse, they might be *the* more readie. This thing no doubt of it, was to them *that* were thus chosen a comfort, that
- 15 they were preferred before other, and also euerie one of them might lyue in hope to come to *the* kings presence, & haue some likelihood to be accepted for his spouse in so much *that* all other but they were excluded. In like maner it is with religious women. All they by
- 20 the gracious calling of the great king of heuen be gathered into Gods religion and disseuered from thother secular women that be of the world, there a season to abide, vntill they be sufficiently prepared by the holy sacraments, and the holy obseruacions of religion to
- 25 come to his gracious highnesse presence, and to be brought into his secret chamber aboue in heauen, there to abide with him in endles ioy and blisse. Blessed is that religious woman, that so doth prepare her selfe for this litle time that here she shal tarry by prayer, by
- 30 meditation by contemplation by teares of deuotion, by hartie loue & burning desyre *that* after this transitory life she may be admitted to the most excellent honor & not with shame & rebuke be repelled therfro, when *the* day shal come.

He hath assigned
you for His spouse,

a dignity denied
to many women
far better than
you.

Asuerus ordered
young maidens to
be chosen out and
seen unto with all
things that might
make them pleasant
to his sight.

[* C vii, back]

Each of those thus
chosen had some
likelihood to be
accepted for the
king's spouse.

'Religious'
women are by the
King of heuen
disseuered from
secular women,

and prepared by
the sacraments to
appear in His
presence, there to
abide in bliss.

Blessed is that
'religious' woman
who so prepares
herself now by
prayer and tears,

[* C viii]

that after this life
she may be admitted
to that most excellent
honour.

Sixth considera-
tion.

The sixt confideration.

He who asks your
love deserves it
more than any
other, whether
you will give or
sell it.

If you give it, you
should give it to
one who is worthy
of it for goodliness
of person,

prowees, wisdom,
gentle manners;
for deformity is a
great let to love.

Christ is all
goodly,

[* C viii, back]

having made so
many goodly
creatures; the
rose, lily, violet,
peacock, 'feas-
saunt,' popingaye,

received their
goodliness of Him.

The spouse in
Canticles de-
scribeth Him as
white and red,
chosen out
amongst thou-
sands.

His beauty does
not fade as that of
other men, lusty
to-day, to-morrow
withered.

THe sixt confideration that you call wel to yo
remembrance, who it is *that* doth thus exhor
you for to loue, verely he is *that* perfon that
eyther you wil fréely giue your loue, or els sell yo
loue, he is moft worthie to haue it aboue all othe
First if ye were of that mynd to giue your loue free,
were good yet there to bestow it, that you shoul
choofe fuche a one, as both in goodlineffe of perfon,
also in prowesse & wifdom and good gentil maners m
be worthie your loue. For if there be any deformit
in him whom you would loue, it is an impediment a
great let for to loue hym; But in our fauour Chri
the fonne of God is no deformitie, for hee is all goodl
and furmounteth all other in goodlyneffe: And the
fore of hym the Prophet 'Dauid affyrmeth in th
maner. Speciosus forma pre filiis hominum
that is to fay, he is goodly before the chyldren of me
And of truth much goodlie must he néedes be that ha
made so many goodly creatures. Behold the Rose, tl
Lillie, the Vyolet, beholde the Pecoakes, the Feasaur
the Popingaye: Behold all the other creatures of th
world: All these were of his making, all there beaut
and goodlineffe of hym they receyued it. Wherfo
this goodlineffe describeth that he him self must néed
of necessitie be verie goodly & beautifull. And for th
in the booke of Canticles the Spouse describeth h
goodlineffe saying: Dilectus meus candidus &
rubicundus, electus ex millibus. That is to fay
hee that I loue is whyte and redde, chofen out amonge
thousanda. And this beautie and goodlines is n
mortal, it can not fade ne perish as doeth the goodl
neffe of other men, which lyke a flower to day is fres
and lustie, and to morrowe with a little sickneffe
withered and vanifheth away. And yet it is sensib

- to the goodlineſſe of *mans nature, for the which alſo he is more naturallie to bée beloued of many. For lykenefſe is the grounde of loue, lyke alway doeth couet like: and the néerer in lykenefſe that any perſon bée, the ſooner they may bée knit together in loue. The ſame lykenes he hath & you haue, like body and lyke ſoule, touching his manhood, your ſoule is alſo like vnto him in his godhead: For after the Image & ſimilitude of it, your ſoule is made. Furthermore of his might and power you may bée likewiſe a certayne ſeaſon. He made this world by the onely commaundement of his mouth, and gaue to the herbes and all other creatures their vertue, & might that they haue. And may alſo by his power ſaue & dampne creatures eyther to liſte them vp in bodie and ſoule into heauen aboue, or els to throw them downe into euer during payns of hell. If ye doubt of his wiſdom behold all this world, and conſider how euery creature is fet with an other, and euery of them by him ſelfe, how the heauens are apparelled with ſtarres, the ayre with *Foules, the water with Fiſhes, the earth with herbes, trées & beaſtes, how the ſtarres be clad with light, the Foules with feathers, the fiſh with ſcales, the beaſtes with heare, herbes & trées with leaues, & flowers with ſent, wherein doth wel appear a great & merueilous wiſdom of him that made them. Finally his good & gentill maner is all full of pleaſure & comfort ſo kinde, ſo friendly, ſo liberall & beneficiall, ſo pittious and mercifull, ſo readie in all oportunities, ſo mindfull & circumſpect, ſo dulcet & ſwée in communication. For as ſcripture ſaith. Non habet¹ amaritudinem conuerſatio vel tedium conuictus² illius, Sed letitiam et gaudium.³ That is to ſay, hys maners be ſo ſwée & pleaſant, that the conuerſation of him hath no bitterneſſe, yea, his company hath no loathſomneſſe, ne

[* D]

Like covets like;

you are like Him,
touching His
manhood, both in
body and ſoul;
your ſoul is alſo
made after the
image of His god-
head.

He made the
world by the com-
maundment of His
mouth;

He may ſave in
heaven or damn
in hell.

His wiſdom is
ſeen in the order
of the world,

in ſtars and fowls
and fiſhes, in trees
[* D], back]
and beaſts.

His gentle manner
is friendly and
beneficiall,

dulcet and ſweet.

His conuerſation
hath no bitterneſſe.

¹ licet (Wisd. 8 16). ² conuictas. ³ gaudium.

You may say:
How may I love
that I see not?

You must prepare
yourself against
[° D ij]
the time when
you may see Him,

that you be not
excluded with the
unwise virgins,

which exclusion
is more grievous
than 10,000 helles,
as Chrysostom
saith.

Seventh con-
sideration.

If you will not
give your love
[° D ij, back]
freely, but sell it,
even so none is so
worthy of it as
Christ; if any
will give you
more for it than
He, I will not be
against it, take
your advantage.

wearines in it, but all gladnes and ioye. Here per
aduenture you will say vnto me, how may I loue *tha*
I see not, if I might see him with all *the conditions* y
speak of, I could *with* all my hart loue him. Ah goo
fister *that* time is not come yet, you must as I said now
for *the* time prepare your self in cleannesse of bo'di
and soule, against *that* time, so that when that tym
commeth, you may be able and worthie to see him, o
els you shall be excluded from him with the vnwif
virgins of whom *the* gospel telleth *that* they were shu
out from his presence with great shame & confusion
because they had not sufficiently prepared themselves
Therefore good fister for this time be not negligent to
prepare your selfe with all good workes, that *then* you
may be admitted to com vnto his presence, from *th*
which to be excluded, it shall be a more greuous
payne, then any paine of hell. For as Chrysostom
sayth. Si decem mille gehennas quis dixerit
nihil tale est quale ab illa beata visione excidere,
that is to saye, if one would rehearse vnto mee tenn
thousand helles, yet all *that* should not be so great paine
as it is to be excluded from the blessed sighte of th
face of Christ.

The seuenth consideration.

THe seuenth consideration is this: wher now i
appeareth vnto you, that if you will giue you
loue freelye there is none so worthy to haue it as Iest
the sonne of the virgin Mary. I will further shewe
vnto you that if you will not freely giue it, but you
will looke peraduenture to haue some thing agayne, yet
there is none so well worthie to haue it as he is, for if
an other will giue more for it then he, I will not be
agaynst it, take your aduantage. But sure I am there

¹ duerit (αἰρεῖς Chrys. in ep. Philipp. c. 4 hom. 13 4 p. 302^b)
² exadere.

is none other to whome your loue is so deare, and of so
 greate price as it is vnto him, nor any that will come
 nigh vnto that, *that* he hath giuen or wil giue. If his
 benifits and kyndnesse shewed towardes you, wherof I
 5 speak somewhat before, were by you well pondered,
 they be no small benifites, and especially *the* loue of
 so great a prince, and that he would thus loue you, and
 preferre you before so many innumerable creatures of
 his, and that when there was in you no loue, and when
 10 you could not skill of loue: yea, and that, that more
 is, when you were enimie vnto him yet he loued you,
 and so wonderfully that for your loue and to wafhe
 you from sin, and to deliuer your soule from the ex-
 treame perrill he shed his most precious bloud, and
 15 suffered the most shamefull, the most cruel, and the
 most painefull death of the crosse, his head to be perced
 with thornes, his handes and féete to bee thorough
 holed with nayles, his side to be launced with a speare,
 and all his most tender bodie to be torne and rent with
 20 whippes & scourges. Beléue this for a very truth good
 fiter, that for your sake he suffered all, as if there had
 bene no moe in all the world but onely your selfe,
 which I will declare more largely vnto you in the next
 confideration following. Beléue it in the meane tyme
 25 certainly, for so it is in déede, and if you beléue it
 not, you doe a great iniurie and shewe a full vnkinde-
 nesse vnto him that thus muche hath done for you.
 And if this beliefe truly settie in your harte, it is to
 me a meruaile if you can content your heart without
 30 the loue of him, of him I say, *that* thus déerely hath
 loued you, and doeth loue you still. For what other
 louer will doe thus much for your loue? What creature
 in all the world will die for your sake? what one
 perfon will depart with one drop of his hart ploynd for
 35 your sake? when then the son of God, the prynce of
 heauen, *the* Lord of Angels hath done this for your

None will come
 nigh to what He
 will give,

who is so great a
 prince, and pre-
 ferred you to
 innumerable crea-
 tures of His,
 when you could
 not skill of love;
 yea, when you
 were His enemy,

[* D III]
 He shed His blood
 on the crosse for
 you.

For you He
 suffered all, as if
 there had been no
 more in the world
 but only yourself.

If this belief settie
 in your heart,
 you cannot con-
 tent it without
 the love of Him.

For what other
 lover will do so
 much for your
 love?

[* D III, back]
 will depart with
 one drop of his
 heart blood for
 your sake?

What frost hath
congealed your
heart, that it may
not relent under
the heat of
Christ's love?
one favourable
countenance given
by Him from
heaven were a
more precious
benefit than you
could recompense.

But He hath
descended into
this world for
your sake, hath
endured all misery
and a horrible
death,

and prepared for
you a reward
[* D IIIJ]
in heaven:
how then shall
you recompense
His love?

Soon your
wretched soul
shall depart, and
who then will give
you refreshing for
one hour?
Bestow then your
love on Him, who
hitherto hath
best deserved it,
and will reward
it after this life.

Eighth considera-
tion.

The love shewn
by Christ to many
other,

nothing minish-
eth His love
towards you.

fake, which thing no other creature wil do, what fr
could haue vngeled¹ your harte, that it may not rel
against so great an heat of loue? if he so excelent in
noblenesse should haue given you but one fauoural
countenance from the heauens aboue, it had bene a m
precious benifit then euer you could recompence
your loue againe. It were impossible for your loue
recompence that one thing. But nowe much ratl
when he hath descended into this wretched worlde:
your fake, and here hath become man, and hath
dured all miserie pertaining vnto man, saue onely fin
and ignoraunce, and finally hath suffered this gr
horrible death for your loue, how shall you euer n
recompence this by any loue or seruice to be done:
your pittie? And he hath not onely don al this:
your fake, but also hath prepared for you after t
transitory lyfe a rewarde aboue in heauen, so gr
that neuer mortal eye saw the lyke, nor any tonge c
expresse, nor yet any hart can think. Ah sister wh
your wretched soule shall hence departe, which c
not be verie longe heere, who shall giue you refres
the space of one hour. Good therefore it is that y
looke vnto your selfe, & vppon him bestow your lo
the which hitherto hath done most for you, & best ha
deferued it beyond all other, and yet after this life
wil giue for it a rewarde so inestimable that it sh
neuer sayle you.

The eight confideration.

THe eight confideration is this; *that* albeit, the
are many other which also are beloued of chri
Iesu, yet *the* loue *that* he sheweth to ther
nothing minifheth his loue towards you, as if there we
no moe beloued of him in all *the* kinde of man. Th
may evidently be shewed vnto you by this *examp*

¹ sic.

- following. If before any Image of our sauior were disposed & fet in a long rowe many glassees, some great and some little¹, some high and some lowe, a conuenient distance from the Image, so that euerie of them myght
- 5 receiue a presentment of the Image, it is no doubt but in euerie of these glassees should appeare the verie likenesse of the same Image I will not say but this lykenesse should be longer in the great glassees then in the lesse, and clearer in the better clenfed glassees, and in
- 10 them that were nigh vnto the Image, then in the other that were not so well clenfed, & much farther of. But as to the likenesse it selfe it shall be as full and as whole in euerie one glasse as though there were but one. Now to my purpose, if you consider lykewife that all the good
- 15 soules that be scoured² from deadly sinne, be in the maner of glassees fet in an order to receiue the loue of our sauiour Christ Iesu. Such soules as by true penance doing, by fighting, by weeping, by praying, by watching, by fasting, & by other lyke, be the better scoured and
- 20 clenfed from the spottes and mallice of deadly sinne, they bee the brighter glassees and more cleerly receyue this loue, & such also be nere vnto our Sauior, for nothing putteth vs farre from him but onely sinne. And therefore they that haue more diligently scoured
- 25 their soules from the rust of sinne, be nerer vnto him, then the other that so haue not done. Such soules also as of their parte enforce them selues to a great loue and to a more ample feruor, they doe enlarge the capacite of their soules, to receyue a more large abundaunce
- 30 of loue agayne, those that lesse enforce them, haue a lesse capacite in receyuing, and therefore so much the lesse they receyue of this loue. Euen as a man that openeth his bosome wyde and enlargeth it, is more able to receiue a greater thing into it, then hee that doeth not.
- 35 But yet as I haue sayde before of the glassees, euery one

If before any
image of our
[° D III], back]
Saviour were set
many glassees,
some great, some
little, so that
every of them
might receive a
presentment of
the image, though
the image might
be longer or less,

clearer or dimmer,

it would be as full
and whole in
every one glasse as
if there were but
one.

All good soules
scoured from
deadly sin are
such glassees ;

some by penance,
weeping, prayer,
watching, better
scoured ;

[° D v]

some nearer to
Him, for sin alone
removes us from
Him ;
they who have
scoured their
souls from the
rust of sin, are
nearest to Him.

Those who enforce
themselves to a
more ample fer-
uour, enlarge the
capacity of their
souls to receive
love again ;

as a man who
openeth his bosom
wide, is more
able to receive a
greater thing
into it.

¹ little.

² scoured.

Christ has love
sufficient for in-
numerable soules.

[* D v, back]

None receiues
less because of
the multitude of
his fellows ;
none would re-
ceiue more, if
there were no
'moe' but himself
alone to receiue.

Scour your soul
clean, enforce it
to love your
Spouse Christ
Jesu,

for He careth as
seruently for you,
[* D vj]
as though you
alone were be-
loved by Him in
this world.

Ninth considera-
tion.

If you say :
Brother, if the
Lord so seruently
intendeth my
weal, what need
me to care ?
whatsoever I do,
He will not cast
me away.

of the foules receyue as full and as whole a loue Iesu Christ, as though there were no moe foules in the world but that one alone, for the loue of Ch Iesus [is] infinite. And therfore when innumerable foules haue euerie one of them receyued as much loue of Christ Iesu, as to euerie one of them is possit yet hath he still in him self loue sufficient for infinite moe, & this his loue therby is not in any point diminished nor lessened, though it be deuided vnto many the number of them neuer so great. None of them shal be beloued receiue the lesse bicause of the multitude his fellows, nor if he had no moe but him selfe shoulde not thereby haue any more abundance of love to his parte, but according to the cleansing and capacity of his foule & nighnesse vnto Christ, his parte in love shall be the lesse or more. Wherefore good sisters pray you bee you dyligent to scour your foule clean and to enforce your foule on your parte feruently to love your spouse Christ Iesu, and drawe nygh vnto hym w entiere deuotion, & then vndoubtedly you shall partener to the more plentuous abundance of his love notwithstanding any other multitude which beside beloued of him, for he neuerthelesse is as studious you, and as myndfull, & as feruently¹ careth for you weale, as though ther wer no moe beloued of him but you alone in all this world.

The ninth Consideration.

THe ninth consideration is this, wher peraduenture you would obiection to me again & say, Brother if I bee thus as you say, that my Lord Iesu loueth me much, and is so mindfull of me, and so feruently intendeth my weale, what neede me to care whatsoever doe, he will not cast me away, he wil not forsake me nor suffer mee to perishe. Good sister without doubt

¹ feruently.

- I haue said, our fauour Christ Iesu is in loue towards you, & he is myndfull & more louing towards you then I can expresse. And fure you may be, *that hée will neuer cast you away, ne forsake you, if you before cast*
5 *not your selfe away, ne forsake your selfe.* But if you giue any place to sinne in your soule, and suffer it to enter vpon you, verely then you forsake your self and cast your selfe awaye, and willinglie destroye your selfe, that is your déede & not hys: for he neuer forsaketh
10 *'any creature vnlesse they before haue forsaken them selues.* And if they will forsake them selues were they neuer in so great fauour with hym before, they then incontinently lose his fauour, the which thing well appeareth in his first spirituall creatures the noble Angelles
15 Lucifer and hys companie, which were created in excellent brightnesse, and were muche in the fauour of almightie God, they presumptuously offended him in pride for the which not onely, they lost hys fauour, but also their merueylous brightnesse became incontinently
20 horrible, foule, and were expelled out of the glorious kingdom of heauen that they were in, and throwen into perpetuall darkenesse into the pryson of hell. The first man Adam also who was created in singular honour, and was put into Paradife a place full of gladnesse, there
25 to liue in comfort of all pleasure, the which was done to him for a singular loue *that* almightie God had to wardes him, yet anon as he fell to sinne he was in lyke maner expelled out from that pleasure, and 'sent into this miserable world to endure miserie and payne. If
30 those noble creatures which were lift vp into so great fauour with almightie God, so lightly by their misdeameor in sin, lost his gracious fauour, let none other creature thinke but if they admit any sinne to their soule, they shal be likewyse excluded out of his fauor.
35 For sinne is so odible vnto almightie God, that not the dearest friends that euer he had in all the worlde, but

True, He loves you more than I can expresse.

He will never forsake you, unless you forsake yourself by sin.

[* D vj, back]

They who forsake themselves incontinently lose His fauour,

as we see in Lucifer and his company,

who became incontinently foul and were thrown into hell.

Adam

anon as he fell into sin was expelled out of Paradise.

If these noble creatures so lightly by sin lost God's fauour, let others expect no better fate.

Sin is so odible to God, that He would not receive

His dearest friend
in whom deadly
sin should be
found after death.
If one deadly sin
were found in
Mary Magdalen
or the Virgin,

they should be
thrown into the
dungeon of hell.
Say not that you
may do what you
list, because His
love is so much
upon you;
rather the more
He loves you,
[* D viij, back]

beware the more
that you offend
Him not.
So Mary Magdalen

after our Saviour's
death lived in the
wildernes in
walling, fasting
and prayer,

and because of our
Saviour's love did
more studiously
'eachu' what
might displease
Him.

Tenth considera-
tion.

Think how 'trifles'
a thing your
love is, how few
set much price
[* D viij]
thereby;

how excellent is
the love of your
Spouse,

if there were founde in their foules any deadly sin : death, they should neuer be receiued into the i^e heauen. Not the blessed Mary Magdalen for all hir^e towardes him, nor yet his owne blessed mother that him into this world, if one deadly sin were founde in their foules, they should incontinent be throwen into darke dungeon of hell. Wherefore good sister say not his loue be so muche vpon you, and he so desirous entendeth your profite, that you may doe what you need not to care what you doe. But contrariwise the more that he loueth you, the more you should heede vnto your self and beware that you offend not, for so did the blessed Mary Magdalen of whom spake before. She notwithstandinge the great love that both our sauiour had to hir, and shee vnto our agayne for the which also her finnes were forgiven her yet after his death shee fled from the companie of him & lyued in the wildernes farre from any worldly comforte, in great wayling, fasting, and prayer, & in other painefulnesse of hir body, & was nothing the less diligent to keepe hir selfe warely from sinne, for great loue that our lord & sauiour had to hir, but that the more studiously shee did auoid & eschue euery thing wherby she might run into any displeasure against him.

The tenth consideration.

THe tenth consideration is this: it were well desired and much it should further this cause if you trieste of how little value your loue is, how vaine, how light, & how trifelous¹ a thing it is, & how few there that would much regarde it, or set much price therefor fewe there be or none to whom it may doe any profit or auail. Contrariwise you should consider the love of your spouse the sweet Iesu, how excellent it is, how

¹ sic.

- sure, how fast, how constantly abiding, how many have much specially regarded it. Martirs innumerable both men and women for his loue haue shed theyr blood, and haue endured euery kind of martirdom were it neuer so
- 5 cruell, were it neuer so terrible. No paine, no tormentrie, might compell them to forsake his loue: so desirous were they of his loue, *that* rather then they would forgo it, they gaue no force of *the* losse of all this world beside, and theyr owne life also. So deare and precious was
- 10 that loue to them, that all *the* honors, pleasures, and possessions of this life, they recompted as verie trifles in comparifon of that. And what be you in comparifon of *them*, but naughty, wretched, and miserable? where then they which be now glorious saincts aboue in heauen,
- 15 so much haue valued and so greatly esteémed this most excelent loue, and you may haue the same loue ^{for} yours, that is so naughtie and so little worth, what should you doe of your parte? howe muche should you enforce¹ your selfe not onely to obtayn this loue, but
- 20 studiousely to keépe it, fithens that you haue it once, and for nothing to departe therefro. He of his goodnesse doeth not repell any creature from hys loue, but permitteth them assuredly that if any draw nigh vnto him by loue, he will loue them agayne, and giue his most
- 25 precyous loue for theirs, he sayeth, *Ego diligentes me diligo*: That is to say, I loue them that loue mé. And in an other place. *En qui venit ad me non eiciam*² foras; That is to say, what person so euer commeth vnto me, I wil not cast him away. Sister if
- 30 you consider this déeply, it should moue you to fall downe vpon your knées, & with all your hart and mynde say vnto your Spouse in this maner. O my blessed Sauour Lord Iesu thou askest my loue, thou desirest to haue my harte, and for my loue thou wilt giue me thy
- 35 loue agayne. O my swéete Lorde, what is this for thee

how many martyrs have shed their blood for it.

No 'tormentrie' might compell them to forsake His love; for it they gave no force of the loss of the world and of their own lives:

all honours, pleasures, possessions, they 'recompted' as very trifles. Compared with saints in heaven you are naughty and miserable; they so highly esteemed the love of Christ, and you too may have [¹ D vilj, back] it for yours, which is naughty and of little worth.

Enforce yourself to obtain and keep it.

He repels no creature, but loves all that love Him.

Sister, fall upon your knees and say unto your Spouse:

Thou askest my love and wilt for it give me Thine:

¹ enforce.
FISHER.

² equam, corrupted from eijciam.

[* E J]

if my heart were
of so much value
as all the hearts
of men and women
that ever were,
put together in
one, if it were
precious as all
orders of angels,

yet it were but a
little gift to so
great a Lord;

but it is naughty
and wretched as
it is now.

Still, as Thy
goodness doth ask
it, I freely give it
Thee,

praying that I
may ever avoide
[* E J, back]
from it all other
contrary love.

to desire, which arte so 'excelent, if my poore harte
were of so much value as all the hartes of men and
weomen that euer were, if they were put together in one,
& if it were as precious & noble as there is price and
noblenesse in all the orders of Angels, if furthermore it
did contayne in it all bodelie and spirituall treasure that
is within the compasse of heauen or without, yet it were
but a little gift to giue vnto so great a lord, for his most
delicate & precious loue to be had of him againe : much
rather my loue and hart as it is now naughtie, wretched, 10
and miserable, fo is it but a small gift and of little value.
Neuerthelesse such as it is, fithens it is thy pleasure to
haue it, & thy goodnesse doeth aske it of mee saying,
Prebe mihi cor tuum. That is to say, giue me thy
harte, I freely gyue it vnto thee, and I most humbly 15
beseech thy goodnesse and mercy to accept it, and so to
order me by thy grace, that I may receiue into it the love
of nothing contrarie to thy pleasure, but that I alwayes
may keepe the fyre of thy loue auoyding from it all o'ther
contrarie loue that may in anie wyfe displease thee. 20

Conclusion.

The finall conclusion of all.

These considera-
tions, often read
and truly im-
printed in your
remembrance,
will inflame your
heart with love of
Christ Iesu and
make your 'reli-
gion' easy.

NOw then good Sifter, I trust that these con-
siderations, if you often read them with
good deliberation, and truelie imprint them
in your remembraunce, they will some- 25
what inflame your harte with the loue of
Christ Iesu, and that loue once establisht
in you, all the other points and ceremonies of your
religion shall bee easie vnto you, and no whit painefull,
you shall then comfortible¹ doe euerie thing that to 30
good religion appertayneth, without any great weary-
nesse. Neuerthelesse if it so fortune that you at any
tyme begin to feeble any dulnesse of mynde, quicken it
again by the meditation of death, which I send you
here before, or els by some effectuell prayer, earnestly 35

If ever you feel
dulness of mind,
quicken it by the
meditation of
death which I
send you, or by
prayer.

¹ sic.

calling for helpe & succour vpon the most fwéete Iesu,
 thinking as it is in déed, that is 'your neceffitie, & that
 no where els you can haue any helpe but of him. And
 if you will vse these fhort prayers following, for euerie
 5 day in the wéeke one, I thinke it fhall be vnto you
 profitable. For thus you may in your hart fhortly pray
 what companie so euer you be amongest.

[* E 4]

Short prayers, one
 for every day in
 the week,
 to be used in any
 company.

The Prayers be these.

- O blessed Iesu make me to loue thée intierlie.
 10 O blessed Iesu I would fayne, but without thy helpe I
 can not.
 O blessed Iesu let me déeplý confider the greatnesse of
 thy loue towards mée.
 O blessed Iesu giue vnto mée grace hartlie to thanke
 15 thée for thy benifites.
 O blessed Iesu giue me good will to ferue thée, and to
 suffer.
 O fwéete Iesu giue me a natural remembraunce of thy
 passion.
 20 O fwéete Iesu possesse my hart, holde and kéepe it
 onelie to thée.

- T**Hese fhort praieris if you will often faye, and
 with all the power of your foule & harte, they
 fhall merueylouffie kindle in you this loue, fo
 25 that it fhall be alwaye feruent and quicke, the
 which is my efpeciall defire to knowe in you. For
 nothing may be to my com-
 fort more then to heare of your
 furtheraunce and profiting in
 30 God & in good religion, the
 which our blessed Lorde
 graunte you for hys
 great mercie.

[* E 4, back]

These prayers
 often said with
 all your soul and
 heart will kindle
 in you the love of
 God.

Nothing may be
 more to my com-
 fort than to hear
 of your further-
 ance in good
 religion.

Amen.

[° E 14]

*Lamentationes,
carmen, et va.** ¶ *A Sermon verie fruit-*

full, godly, and learned, vpon thys
sentence of the Prophet Ezechiell, *Lamentati-
nes, Carmen, et va*, very aptely applyed vnto
the passion of Christ: Preached vpon a
good Friday, by the same Iohn Fif-
her, Bishop of Roche-
ster.

Eze. 2.
Ezechiel saw a
book written
within and with-
out:

lamentation,
song, and wee.

In his mouth it
was sweet as
honey.

Eze. 3.

To us this book
may be the cruci-
[° E 14, back]
fix.

'Meruayling'
was the cause
why philosophers
came to their
great knowledge.
Beholding earth-
quakes, light-
nings, blasing
stars, eclipses,

THe Prophet Ezechyell telleth *that* hée sawe
booke spread before him, the which was writte
both within and without, & there was writte
also in it, *Lamentationes, Carmen, et va*
that is to say, lamentation, songe, & wo
This was a wonderfull booke, and much to l
merueiled vpon. Much comfortable knowledge an
fwéetnesse this Prophette gate by this booke, (as he saith
in the Chapter next ensuing *factum est in ore me*
ficut mell ¹ dulce, thys booke was in my mouth :
fwéete as honye. This booke to our purpose may be
taken vnto vs, the Crucifixe, *the* which ² doubtlesse is
merueylous booke, as wée shal shewe héereafter.

In the which if wée doe exercise our admiration:
wée shal come to wonderfull knowledge. Meruayling
was the cause, why that the Philosophers came to :
greate knowledge, as they had. They behelde and saw
many wonderfull thynges, and effectes in thys world
as the marueylous earthquakes, Thunders, lightning
Snow, Rayne, & Frostes, blasing ² Starres, the Eclips

¹ sic.² sic.



- of the Sunne and of the Moone, and fuche other effectes. And thofe marueylous wonders moued them to fearch for the caufes of the fame. And fo by dyligent fearche and inquisition, they came to great knowledge and cunning, which cunning men call Philofophie naturall. But there is another higher Philofophie which is aboue nature, which is alfo gotten with marueyling. And this is the verye Philofophie of Chriftian people. And doubtleffe amongeft all other things concerning a
- 10 Chriftian man, it is a thyng muche marueylous, and moft wonderfull, that the fonne of God, for the loue that he had vnto the foule of man, woulde fuffer hym felfe to bée crucified, and fo to take vpon him that moft vyllanous death vpon the Croffe. Of thys the Prophet
- 15 Abacuck fayeth. Admiramini et obftupefcite, quia opus factum eft in diebus veftris, quod nemo credet quum narrabitur, marueyle, and wonder you, for a worke is done in your dayes, which when it fhall bée fhewed, no man will beleéue.
- 20 Is it not a wonderfull thyng, that he whych is moft to bée dreade and feared, would be in fo much feare, that for verie feare and dreade of payne hée had to fuffer, he fwet water and bloud.
- Is it not a wonderfull thyng, that he *that* was moft
- 25 inestimable in price, and moft preeyous, woulde fuffer hys bodie to bée folde for fo little a pryce, as for the value of thyrtie pence?
- Is it not a wonderfull thyng, that hée that is the Lorde of heauen and earth, and all other creatures,
- 30 woulde fuffer him felfe to be bound of thofe vyllaynes wyth ropes lyke a théeft?
- Is it not a wonderfull thing that he that hath fo great might and power, would fuffer him felfe to be taken of his cruell & mortall enemyes, and fo led vnto
- 35 all thefe paynes?
- Is it not a wonderfull thyng, that hée that is the

they fearched for the caufes of thefe effectes, and came to philofophy naturall.

A philofophy aboue nature is alfo gotten with maruelling, and this is the philofophy of Chriftian people. Of all marvels the greateft is the paffion of the Son of God.

Abac. 1. Act. 18. Abacuck fays: when it fhall be fhewed, no man will beleéue it.

He who is moft to be 'dreade,' for fear 'swet' water and blood.

He who was inestimable, suffered His body to be sold for thirty pence.

The Lord of heaven and earth was bound of thofe villaines like [* E III], back] a thief.

He who hath so great power, suffered Himself to be taken of His enemies.

The Judge of all
wrongfully
judged.

Iudge of all the worlde, woulde thus wrongfullye
iudged?

The Allwise
mocked as a fool.

Is it not a wonderfull thyng, that *hee that* had
hym all wifedome, would thus *bée* mocked and repu
as a foole?

The Almighty
fell under the
burden of the
crosse.
The Lord of
angels spitted and
bobbed of a sort
of lorrelles.

Is it not a wonderfull thing, that he *that* is
strong & mightie, would be made so weake, and *féel*
that he fell vnder the wayght and burthen of the Crof

Is it not a wonderfull thing, that *hee that* is t
Lord of Angels, would be spytted and bobbed of a fo
of Lorrelles in that moſte diſpytefull maner?

The King of glory
crowned with
[* E v]
thorns.

Is it not a wonderfull thyng, that he *that* is t
Kyng of euerlaſtyng 'glorie would ſuffer his head
mockerie to be crowned with thornes?

He that gives life
to all died a sor-
rowful death.

Is it not a wonderfull thyng, that he *that* giueth ly
to euery creature, would ſuffer this moſt ſhameſu
forowfull, and ſo painfull death?

The Lord of
liberty nailed
hand and foot to
the crosse.

Is it not a wonderfull thing, that he *that* is t
Lord, and Auctor of all libertie, would thus be boun
with ropes, and nayled hand and foote vnto the Croſſ

Who liſt to muſe
of this booke (the
crucifix) ſhall
come to more
fruitful knowledge
than many which
daily ſtudy com-
mon bookes.

Thus who that liſt with a *méeke harte*, and a tr
ſayth, to muſe and to maruayle of this moſt wonderf
booke (I ſay of the Crucifixe) *hee* ſhall come to me
fruitfull knowledge, then many other which day
ſtudie vpon their common bookes. This booke m
ſuffice for *the* ſtudie of a true chriſtian man, all t
dayes of his life. In this boke he may finde all thin
that be neceſſarie to *the* health of his ſoule. Sain
Fraunces coulde paſſe hys time with this booke, & w
neuer wery thereof, and his great ſtudie was in t
compaſſe of a fewe wordes. Quis tu, et quis eſt
domine. That is to¹ ſay, who arte thou Lord, a
who am I. Thys thought alway dyd run from hy
ſelfe to Chriſt: And agayne, from Chriſt vnto hy
ſelfe. And ſo euer he meruayled of the moſt excele

This booke con-
tains all that is
neceſſary for the
health of the ſoul.
St Francis was
never weary of
this booke and of
the words: Quis
Tu, et quis ego,
Domine?

[* E v, back]



noblenesse of Christ, and compared it with hys owne
naughtynesse, alwayes meruaylynge that Christ being of
so incomparable worthynesse, woulde suffer that moſte
paynefull death for so vnworthye finners, which lesson
5 is so playne, and so common, that euerie man (be he
neuer so simple,) may somewhat profite in it. And
agayne, it is so hygh, that fewe can attayne to reach to
the specyall fruite of it. This holie Sainct Fraunces so
profited in this lesson, that it caused in hys hearte such
10 a feruent loue, such a deuotion, such an affection to
Christ, that the capitall woundes which he behelde in
the handes and fêete, and fyde of Christ, ware by myracle
imprinted in hys owne handes and fêete. This thing
the B. of R. Innocent and hys Cardinales dyd fêe,
15 and had verye prooffe thereof.

He marvelled
that Christ, so
incomparably
worthy, would
die for unworthy
sinners; a lesson
plain yet high.

St Francis so
profited in this
lesson,

that the woundes
which he saw in
Christ were
imprinted in his
hands and feet;
a miracle wit-
nessed by pope
Innocent.

The meditation and imagination of this booke was
so earnest, and so continuall, that the token of the fine
woundes of Christ, were imprinted and ingraued in thys
holy Sayntes bodye. But to this hygh fruite (as I sayde)
20 fewe or none besides him doth attayne. It is a singu-
lar gyfte of almightie God, and not common to bee
looked for of other perfons. Neuerthelesse, who that
will exercise this lesson, though he come not to thys
hygh poynte of perfection, he shall neuerthelesse greatly
25 profite in the same, and come to a great knowledge both
of Christ & of him selfe. A man may easily say & thinke
with him selfe (beholding in his hart the Image of the
Crucifixe, who arte thou, and who am I. Thus euerie
person both ryche and poore, may thinke, not onely in
30 the church here, but in euery other place, and in hys
busynesse where about hée goeth. Thus the poore
laborer maye thinke, when he is at plough earying hys
grounde, and when hée goeth to hys pastures to see hys
Cattayle, or when hée is sitting at home by hys fire side,
35 or els when he lyeth in hys bed waking and can not
sleepe. Likewyse the rich man may do in his busynesse

[* E vj]

Though he attain
to this from
of it

yet ever,
greatly pro-
the same, and
come to great
knowledge of
Christ and of
himself; may say
with himself,
beholding in his
heart the crucifix:
Who art Thou,
and who am I?
All may think
thus, not only
here in the
church, but every
where; the
labourer at plough
earring his ground,
or with his
'cattayle,' or by
his fireside, or in
bed;
[* E vj, beek]
the rich man in
his business;

poor women,

while spinning
their rocks or
serving their
pullen; rich
women in every
lawfull occupation.
Any one may
make these two
questions:
Lord, how noble
art Thou? how
miserable I?

He that hung on
the cross was
verily the Son of
God, as the noble
centurio said,

when he saw the
sun withdraw his
light and the
earth quake.

Mat. 27.

Think, o Christian
soul, how great a
[* E vij]
person is the Son
of God, how
'vilaynous' thou,
Gen. 3.
in comparison of
Him.
Ashes thou art,
unto ashes thou
shalt return.
Abraham, though
Gen. 18.
a man of high
perfection, when
he should speak
unto God, said:
I am but dust and
Psal. 38.
ashes.
David said:
man is all vanity.
Job. 14.
Job: man
is like a flower;

he passeth like a
shadow.

that concerneth him. And the poore women all
theyr businesse, when they be spinning of their rock
feruing of their pullen. The ryche weomen also in et
lawfull occupation that they haue to doe. It is an
thyng for any man or woman to make these two quest
wyth them selfe. O my Lorde that wouldest dye
me vpon a Crosse, how noble and exceleat arte thou
agayne, how wretched and myserable am I? Doubt
O thou christian foule, he that hunge for thy sake
the Crosse, was verelie the sonne of God, as the n
Centurio sayde, when at the death of Chrif he saw
many wonderfull tokens. He saw the funne w
drawe his lyght, and the ayre in darkenesse, and felt
the earth tremble and quake, and the stones brake a
der, then he sayde, vere filius dei erat iste. Th
to say, verely thys person was the sonne of C
Thinke with thy self, O christian foule, how gre
person he is that is the sonne of God? And thi
againe how vilaynous and how wretched thou art
comparifon of him. What art thou but ashes, cir
es, and vnto ashes thou shalt returne, et in cin
reuerteris. Abraham which was a man of high
fection, yet when he should speake vnto almightie
he sayde, quum sum puluis et cinis¹ loquar
dominum, that is to say, I am but dust and aff
and yet I must speake vnto my Lorde. David
sayth, vniuerfa vanitas omnis homo viuens, t
is to faye, man contayneth in him all vanitie. Furt
more Iob speaketh of man saying in this maner, C
quasi³ flos egreditur, et conteritur, et fu
velut vmbra. Man is lyke a flower, he dooth i
foorth into the worlde, and soone after he is tro
downe, and so finally hee passeth lyke a shad
Man is but earth and ashes, & shall passe away ly
fshadow, and lyke a méere vanitie.

¹ ciuis.

² sic.

³ puasi.

- Contrarywyfe Chrifte, was, is, and euer fhalbe, the prince of heauen, the Lorde of Angells, and the creator of all creatures, *Qui fecit cœlum et terram* *et omnia que in eis sunt, He made heauen and earth & all that is in them. His power is infinit, & most to be drede. Omnipotens rex, et metuendus nimis. His wifedome is incomprehensible. O altitudo diuinarum sapientię et scientię dei. His greatnesse passeth all measure, *Magnus dominus et laudabilis* nimis, et magnitudinis eius non est finis. Shortly to faye, when a man hathe spoken or thought all that can be to the prayfe of his excellencie, yet he dooth farre passe and furmount all that, as the Scripture fayth, *Glorificantes dominum, quantum cumque* poteritis super valebit adhuc et admirabilis magnificentia illius.

But Christ is the Prince of angels, the Creator of every creature: [* E vi], back]

Act. 14.
Psal. 145.

His power infinite; His wisdom incomprehensible; Rom. 11.

His greatness passeth measure. Psal. 47.
Psal. 144.

He far surmounts all man can think to the praise of His excellency.

Ecclel. 48.

- Now then, O thou sinfull creature, maruell at his excellent worthines, that was thus crucified. And maruell also at thy naughtinesse, for whose loue he was thus crucified. Thus I say dyd the holy fainct Francis, *Quis es tu et quis sum ego domine*, Who arte thou my Lord so excellent, and who am I, for whome thou wouldest endure all this payne.

Marvel then, o sinful creature, at His worthiness, who was crucified for thee, and at thy naughtiness. Thus did St Francis.

- O Christen foule often beholde this booke, and faye with this holy man, **Quis es tu et quis sum ego*. Marueyle that his inestimable goodnesse would thus dye for so myferable a vanitie. And so maruelinge, thou shalt profyt in a gracious knowledge of Christ, and thy heart shall taste maruelous swēetenesse, and be replenished with a deuoute fauour of his most excelent goodnesse. But you maruell peraduenture why I call *the* crucifix a booke? I will now tell you the confideracion why? A booke hath boardes, leaues, lynes, wrytinges, letters booth finall and great. First I faye that a booke hath two boardes: the two boardes of this booke is the

Often behold this book, o christian [* E viij] soul, and say: *Quis es Tu et quis sum ego, Domine?*

So thy heart shall be replenished with a devout saueur of Christ's goodness.

Why is the crucifix a book?

It has two boards, as when a book is spread,

* Excle.

the leaues be
cowched upon the
boards.

So Christ's body
was spread on the
crosse.

The leaues of the
book are the
members of His
body.

Never parchment
was more

[* E viij, back]
strayghtlye
stratched upon
the tentors than
His body on the
crosse by those
lorells ;

His hands

and His feet.

His body was
reared against
the sun as a
parchment skin is
set forth to dry.

This booke was
written within
and without ;
within, with but
one word ; yet
that word com-
priseth all God's
Col. 2.
cunning and
wisdom ;
Iohn. 1.

[* F ij]
that word is the
second Person in
the Godhead, the
Son of God
written by the
Holy Ghost in
the inner side of
this parchment.
The Holy Ghost
was the pen of
the Father ;
He set His most
mighty Word
vnto the body of
Christ.

two partes of the crosse, for when the booke is open
& spread, the leaues be cowched vpon the board
And so the blessed body of Christ was spread vpon the
crosse.

The leaues of this booke be the armes, the hand
legges, and féete, with the other members of his m
precious and blessed body.

Neuer anye Parchement skynne was more strayght
stratched by strength vpon the tentors then was the
blessed body vpon the crosse. These lorells that cru
fied him, drewe by vyolence his moste precious arm
with ropes vnto either braunche of the crosse, that t
finowes burst in sonder, and so nayled his handes fi
with spykinge nayles of yron, vnto the crosse. Af
they stretched his féete lykewyse vnto an other h
beneath in the crosse, and there nayled them with t
third nayle thorough bothe his féete. And so th
reared vp this body a loft against the funne, euen as
parchment skinne is sette foorth before the heat of t
Sun for to drye. It was set vp a loft to the ente
that all the worlde might looke vpon this booke.

This booke was written with in and without. Fy
within was wrytten but one worde : neuerthelesse tl
one word compryseth in it, as sayth saint Paule, t
whole treasure of al cunning and wisedome partayni
vnto God, In quo sunt omnes thesauri sapienti
dei, in whome are all the treasure of the wisedome of gc
Of this worde Saint Iohn speaketh, saying, 'In pri
cipio erat verbum, the word was in the begynni
before all creatures, thys worde is the second person
the godhead, the sonne of God which by the ho
Ghost was written in the inward fyde of thys par
ment. For the Godheade of Christe was couered a
hidde vnder the lykenesse of man. The holy Ghe
was the penne of almyghtie God the father, He set h
most mightie word vnto the body of Christ, within t

wombe of the VyrGINE Marye, and so this booke was written within.

For as Sainct Paule sayeth, si cognouissent nuncquam dominum gloriæ crucifixissent, That is to saye, if they had knowne the sonne of God, which was and is the Lorde of euerlasting glorie, they would neuer haue crucified hym. They sawe his manhood which was in outwarde fight, but they sawe not hys Godheade whych was couered within the same. The Godhead was the inward fyde, and the manhoode was the outwarde fyde. Furthermore when a booke is spread, you see that in the leaues are many lynes drawen. And many letters, some read, some blacke, and some blewe, so in this booke, (the moste blessed bodie of Christ) was drawne many lynes, for it was all to scourged with whippes, so that euery where the print of the cordes of the scourges, was left behynd, & that in euery place, from the necke downward vnto the soles of his fete, so that there was no margent lefte in all this booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wrytten with letters, for these scourges fylled not onely his moste precyous bodie with lynes drawne euerie where, but also left many small Letters, some blacke, some blewe, some reade. For the bloud by the vyolence of the scourges sprunge out in euery place. And for bycause no parte of this booke shoulde bee vnwritten, hys head also was pearfed with sharpe thornes.

These cruell Iewes put vpon hys heade a Crowne of thornes, and pressed it downe vpon the same, as hard as they myght presse it by vyolence, beatyng it downe with a strong Réede. Et Arundine percuciebant caput eius. And hys blessed heade so Crowned, they dyd beate it downe with a gadde, or a harde Réede. Thus you perceyue that this booke was full of lynes and small Letters, whyche were of dyuers coulers, (as I

1 Cor. 2.
St Paul:
If they had known the Lord of glory, they would never have crucified Him.

His manhood they saw; but not His Godhead covered within.

In a book are many lines drawn, [° F J, back] and letters red, black, blue; so in Christ's body were many lines, for it was all to scourged with whips;

there was no margent left in all this book, everywhere it was either drawn with lines, or written with letters,

black, blue, red;

for the blood sprung out in every place.

His head also was pierced with thorns.

The Jews put on His head a crown [° F J] of thorns, and beat it down with a gadde or hard reed. Mat. 27.

Thus was this book full of lines and letters of diuers colours,

sayde) some black, some blewe, some reade, some
 f. e. of strokes and
 lasses.
 There were five
 great capital
 letters preciously
 illumined with
 roset colour;
 I mean the wounds
 in hands and feet
 and side.
 sayde) some black, some blewe, some reade, some
 blewyfhe, that is to saye, full of stroakes, and lasses,
 where by the skynne was toarne, and rente in a thou-
 sande places. Besides these small letters, yet was there
 also greate Capytall Letters precyouslie illumyned with 5
 Roset colour: Roset is a reade colour lyke vnto the
 coulour of a Rose, which colour that most precyous
 bloude, whiche issued out of his hands and féete, doeth
 represent vnto vs, with this most precious blud was
 illumined the fyue great Capital letters in this wonder- 10
 ful booke. I mean by these capital letters *the* great
 wounds of his body, in his handes, and in hys féete,
 and in his side.

[* F ij, back]
 These wounds
 were engraved
 with sharp pens,
 i. e. the nails and
 spear.

1 Qu. lettered?

Before speaking
 of the writings
 contained in this
 booke, let us make
 our prayer to God
 for grace to per-
 ceive them,

that they may
 bring forth fruit
 to our soules'
 health.

In the booke seen
 by Ezechiel were
 lamentations,
 songs and woe.

[* F iij]

So in this booke of
 the crucifix.
 Lamentation:
 for whosoever will

*These fyue great woundes were ingraued with
 fharpe & vyolent pennes, that is to say, the fharpe 15
 nayles, and the speare. And they doe represent vnto
 vs the fyue capytall Letters of thys booke. Thus then
 you maye perceyue what bée the boardes of this booke,
 and what be the leaues, how it is written within, and
 without, howe it is lyned and leathered¹, and what bée 20
 the Letters, as well the small as the great. Now wée
 fhall heare what maner of wryting is contayned in thys
 booke. But first héere, let vs make our prayer for
 grace, beséechyng almyghtie God, to gyue vnto our
 hartes the gracyous lyght of his beames, whereby wée 25
 may the more clearly perceiue the writings of this
 booke, and that they may bring foorth some good fruite
 to our foules health.

Now you fhall heare what wrytings be contayned
 in thys booke, in the booke which Ezechiel did fée, 30
 was written thrée maner of things, Lamentationes,
 Carmen, et vœ, which is to say, Lamentations, songes,
 and woe. *And the same thrée things, in lyke maner
 be wrytten in thys booke of the Crucifixe. Fyrst is
 lamentation, and this verie conuenientlye is written in 35
 thys booke of the Crucifixe. For whosoever will ioye

with Christ, must first sorow with him. And by forowe and lamentation hée may come vnto ioye: But hée that will not forowe and lament wyth Christ héere in thys lyfe, hée fhall come fynallye to the place where
5 is euerlasting woe, I faye woe that fhall neuer haue ende. Héere therfore is written all these thrée, lamentation, fonge, and woe.

Fyrste then wée will speake of lamentation.

Lamentation aryseth of foure affections, eyther of a
10 great feare, or dreade, or of a great shame, or of some forowe, or els of some hatred. When Holophernes with a mightie power was entred into the countrey of Iurie, & terribly threatned to dystroy all before hym, the people were in a greate feare and dreade to be
15 oppressed, and so fell downe before 'almightie God, and with great lamentation, dyd call for hys helpe, omnis¹ populus cecidit² in faciem, adorantes dominum cum lamentatione et fletu, all the people fell on theyr faces, worfhyppying our Lorde with
20 wéeptyng and lamentation.

The cause of this lamentation, was the great dreade whych they were in. Héere first then let vs learne to dread, and doubtlesse thou Christian soule, thou mayest héeere learne greater matter of dread, then the Iewes
25 then were in. For the Iewes then were onelye in perill of temporall death, thou arte in perill of euerlasting death.

Consider man how gréeuouflic thou hast finned: And also behold how gréeuoufly finne was reuenged,
30 and punished in the blessed bodye of Christ. And thou fhalt anon fynde here great cause and matter of dread. The storyes telleth of Cambyses the King of Persia, that where one of hys Iudges had giuen a false and a wrong iudgement, he depriued him of hys offyce,
35 and made an other in his place their Iudge after him.

Joy with Christ, must first sorow with Him.
He who will not sorow with Christ here, shall come to euerlasting woe.

Lamentation ariseth
1 of fear,
2 of shame,
3 of sorrow,
4 of hatred.
When Holophernes entered Iurie, the people in great dread called for God's help with
[* F 11j, back]
weeping and lamentation.

Indith. 4. (sic. read 6. 14).

Let us learn hence to fear,

for whereas the Jews were only in danger of temporal, thou, Christian soul, art in danger of everlasting death.

Consider how grievously thou hast sinned; behold how grievously sin was punished in Christ's blessed body.
Cambyses slew an unjust judge

[* F 111j]

¹ omnius.

² cecidit.

and caused his
skin to be hanged
up before the seat
of judgement,

that the new
Judge might be-
ware of falsehood.

So the crucifix is
hung up in every
church, that we
may see how
grievously sin was
punished in the
most blessed
body of Christ;
not His own sin,
but ours.

Furthermore because of hys falsehood he caused h
to be slayne, and his skinne to be hanged vp before t
place of the common iudgement, to the entent that t
newe Iudge beholding the gréuous punishment of l
predecessor, might be ware of falshood, and alway dre
to giue any wrong iudgement. In like maner t
Image of the Crucifix is hunge vp in euery Church,
the entent that we may see how gréuouslie sinne w
punished in that most blessed bodye of our Sauy
Christ Iesu, not for him self, nor for hys owne sin
but for ours was he thus cruelye intreated, wée w
the cause, wée committed the sinne. But yet neu
thelesse he bare the paynes, and burthens of our sin
vpon his backe.

1 Peter 2.

When we see the
crucifix, we should
think, how griev-
ously sin was
punished in our
Saviour's body,

As wryteth Sainct Peter, Peccata nostra ip
pertulit in corpore suo super lignum¹ cruc
And therefore when we behold the Image of the Cru
fixe in anye place set vp, we should thynke ho
gréuously sinne was punished in the body of c
saviour Christ.

[* F illj, back]
and learn to
dread the punish-
ment of sin.
Alas, man, the
Son of God was
for thy sin put to
the cruel death of
the cross. If thou
believe not this,
Iacob. 2.
thou art worse
than the devils;
if thou believe it,
learn how much
our Saviour and
His Father hate
sin, since the
Father gave the
Son to such an
horrible death,

*And there by learne to drede the gréuous puni
ment of sinne. (Alas) man thynkest thou not, that th
was matter of drede. This I say, that the verie son
of God, was for thy sinne put vnto thys cruell death
the Crosse: If thou beléue not thys, thou arte wo
then the dyuylls. For as Sainct Iames sayeth, demon
credunt et contremiscunt, the diuylls doe belée
and tremble. And if thou verely beléue it, th
mayest thereby thynke and learne howe much o
saviour and hys father both doeth hate sinne. F
sith almightie God the father woulde gyue hys mo
dearly beloued sonne vnto suche an horrible deat
onely for to quenche and to extincte sinne, thou may
bee sure that he hateth sinne very much.

only to extincte
sins.

Our Saviour

Our Sauyours also must néedes hate sinne when h

¹ lignum.

rather would suffer thys moſte vyllanous death, then
 that finne ſhoulde haue domynion vpon our ſoules,
 féeyng then that thou knoweſt that bothe they hate
 finne? Howe ſhouldeſt thou dreade *to receue any
 5 finne into thy ſoule. If finne were ſo diſpleaſant to
 almighty God the father, that rather then hée would
 ſuffer it, he would giue his owne ſonne vnto death for
 the expulſion of it. How much rather now doth it
 diſpleaſe him, when his ſonne hath ſuffered death ther-
 10 fore, and yet finne rayneth neuertheleſſe, and more
 generally then euer it dyd before.

Furthermore, if finne was ſo greuouſly puniſhed in
 him that neuer did finne, how bytterly ſhall it be
 puniſhed in thee O finfull creature, the which haſte
 15 done ſo many great outrageous finnes. Surely wher he
 hath one nayle in his handes & féete, thou finfull
 creature haſt deſerued one hundreth. And for euery
 one thorne, that he ſuffred in his head, thou haſt
 deſerued a thouſande. And for euery one laſh that
 20 he felt of the ſcourges, thou art worthy to haue in-
 numerable.

Who *that* déepely confiderith this that I haue ſayde,
 and with an earneſt ſtudy reſorteth often to looke vpon
 this booke I maruell if he doo not fynde here in, great
 25 cauſe and earneſt mat^r of dread.

Here alſo may euery ſinner quicken his finne, if
 any lie within his¹ breajt, for it is maruell that a ſinner
 can without ſhame beholde this bleſſed Image? If a
 ſinner call to remembrance his great vnkyndneſſe, &
 30 repute the fame vnkyndenes any maner of vice, I trow
 that he wylbe much aſhamed of his moſte vnkynde
 and vngentle dealing againſt ſo louing a Lorde.

Say to me thou ſinful creature, wilt thou not looke
 that other men, when thou haſte béene vnto them in
 35 any thinge beneficiall, I ſaye, wylt thou not looke that

¹ hiſt.

rather would
 ſuffer this vyllan-
 ous death, than
 that ſin ſhould
 haue dominion
 over our ſouls.
 [* F v]

If ſin were ſo
 diſpleaſant to
 God the Father,
 that He gave His
 Son to death for
 the expulſion of
 it; how much
 more doth it diſ-
 pleaſe Him, when
 after His Son's
 death, ſin reigneth
 more than euer
 before.
 If ſin was ſo
 grieuouſly puniſ-
 ſhed in Him that
 neuer did ſin,
 how much more
 in thee, o ſinful
 creature.

For every nail,
 thorn, laſh, that
 He felt, thou
 deſerueſt 100, 1000,

innumerable.

Whoever con-
 ſidering all this
 looketh vpon this
 book, will find
 great cauſe of
 dread.

[* F v, back]

No ſinner can
 without ſhame
 behold this
 bleſſed Image,
 calling to remem-
 brance his un-
 gentle dealing
 againſt ſo gra-
 cious a Lord.

Say, ſinful crea-
 ture, wilt thou
 not look that
 other men be
 loving to thee for

benefits? Wilt
thou not rebuke
those that are un-
kind to thee?

Where then is
thy shame?
Behold each part
of this blessed
body, how it
suffered for thee.
Eyes filled with
tears;

[* F vj]
ears with rebukes;

cheek with buffets;

mouth, how in
His dryghnesse
they would haue
filled it with asell;
back, pained
against the crosse;

sides, scourged
with sharp whips;

arms, strained
by ropes;

hands, nailed to
the crosse;

feet, staying the
weight of His
body.

O most unkind
sinner, all this
He suffered for
thee;

what is thy
kindness again?
[* F vj, back]

No kindness, but
much unkindness.

Alas, man, where
is thy shame?

they shall be kynde and louing vnto thee againe?
if any person be vnkynde vnto thee, wylt thou
rebuke him fully, and lay it vnto his reproofe to
him ashamed thereof? I am furer that thou wylt.
then let me see, wher is thy shame? beholde and
euery part of this blessed body, what payne it end
for thy sake?

Séeft thou not his eyes, how they bee fylled
blood and bytter teares?

*Séeft thou not his eares, how they be filled
blasphemous rebukes, and obprobrious words?

His chéeke & necke with buffets, his shoulders
the burthen of the crosse?

Séeft thou not his mouth, how in his drygh-
they would haue filled it with Afell and Gaule?

Séeft thou not, how his backe is payned against
hard Crosse?

Séeft thou not his fydes, how they were frou-
with sharpe whypps?

Séeft thou not his armes, how they were stray-
by the violence of the ropes?

Séeft thou not his handes, how they be nailed
vnto the crosse? Séeft thou not his legges, how
be wearyed with labour?

Séeft thou not his féete, how paynefully they
and bere vp the wight of his whole body?

O most vnkinde finner, all this he suffered for
f sake. No greater kyndes¹ euer was, or could be shew-
to thee by any creature, then this which swéete I
dyd shewe for thee and for thy sake, & wher is
thy kindenes againe?

No kyndnesse thou canst shewe, but much vnky-
nesse thou hast often shewed vnto him, and yet t
art not ashamed. Alas man where is thy shame
Thincke with thy selfe how many abhominable fin
thou hast done against his pleasure. I doo acerta
¹ sic.

thée that the leaft of them ftryketh him more payne-
fully vnto the hart then any vnkyndneffe that euer was
done vnto thée in all thy lyfe.

Thy leaft sin
strieth Him
more to the heart
than any unkind-
ness euer done to
thee.

For as Sainct Barnerd fayth in the perfon of Chrif, **5**
when he hath reherfed all the gréeuous paynes of his
paffion, he putteth vnto thefe wordes, Extat interius
planctus¹ pregrauior, quum te ingratum ex-
terior, that is to fay, but inwardly mourning is much
more greuons bicaufe I perceue thou arte to me fo

St Bernard makes
Christ say :
Inwardly mourn-
ing is much more
grievous [than
the crosse], because
thou art to Me
much unkind.

10 much vnkynd. So many finnes fo much vnkyndneffe.
And the more haynous, and the more accustomable
that they bée, the more abhominable is thyne vnkynde-
neffe.

So many sins, so
much unkindness;
the more ab-
hominable, the
more accustom-
able that they be.

If the leaft of many of thy finnes had come to lyght,
15 and to the knowledge of men, thou wouldest haue
béene fore afhamed of them, Chrif knoweth them,
and faw thée doo them, for Omnia nuda² et aperta
funt oculis eius, All thinges be naked and open
before his eyes : and yet thou art not afhamed of all
20 thy vnkindnes³.

If the leaft of thy
sins had come to
the knowledge of
men, thou wouldest
[° F vij]

have been
Heb. 4.
ashamed.
Before His eyes
all is naked, yet
thou art not
ashamed.

Alas man, heare what the King and Prophet fayth,
Tota die verecundia mea contra me est, et con-
fusio faciei meæ cooperuit me. All the day long
my fhame is before mée, and my face is couered with
25 confufion. Thus fayd this holy Kinge, when our fauiour
as yet had not fuffered his paffion for him.

David said :

Pfal. 43.

All day long my
shame is before
me ;

yet our Saviour
had not then
suffered.

This high poynte of kindenesse was not as yet
fhewed vnto this man by our fauiour Chrif, and he
neuertheleffe was afhamed of his sinne. Thou haft
30 peradventure done much more outrageous sinne, and
haft bée much more vnkynde after this his moſte
wonderfull paffion fuffered for thy fake, then euer that
king was, & that alfo maketh thy sinne much more
horrible. Thou haft after thy promiſe made vnto him,
35 falſified the ſame promiſe and vntruely broken it, by

Thou haſt perad-
venture done
more outrageous
sin than David,
and that ſince the
paſſion.

Thou haſt broken
thy baptiſmal
promiſe by multi-

¹ plauctus.

² vnda.

³ vnkinddes.

[* F vij, back]
plying 'sinz.'
Thou hast vowed
to forsake the
devil.

An honest man
would be ashamed
to break his prom-
ise, specially to
his friend (though
the world is now
full of such lorrells
who break their
word just as they
drink when dry).

1 Efdr. ca. 9.¹
Say with Edras:
I am ashamed to
lift up my face.

Ye women, when
there is any
black spot in your
faces, or 'moole'
in your kercieves,
you are ashamed.
I will tell you
whereof you
ought to be
ashamed: if your
[* F viij]
souls, washed and
wiped by Christ's
grievous pains,
are defiled.

If you are ashamed
for a myrry shoe,
and not for a
stinking soul, ye
make more
dearer your shoes,
than your souls.

Iere. 8.
Thou hast taken
upon thee the
face of a 'brothell,'
thou wilt not be
ashamed.
Consider how
many blots of sin
be in thy soul
before God and
the court of
heaven, and how

multiplying of many foule and abhominable sin
by often renewing of the same. Thou dyddeft pro-
ounce at the sacrament of baptisme to keepe thy fay
trueth vnto thy sauour, & to forsake the diuel &
his works? An honest man, or an honest woman w
be much ashamed to brek their promise, & speciall
theyr friend? Albeit the worlde is now full of
lorrells, that doo no more regard to break their pro-
then for to drink when they be drye. How often
thou broken thy promise? Alas man learn to be asha-
and saye with the Prophet Efdras, Deus meus, (f-
fundor et erubescō leuare faciēm meam quon-
iniquitates nostræ leuatæ sunt super caput
trum, that is to say, O my god I am confounden
ashamed to lyft vp my face vnto thée, for our sinne
rysen far aboue our heads. Ye women when the
any black spot in your faces, or any moole in your
chiues, or any myer vpon your clothes, be you
ashamed? yes forsooth fyr? But I shal tell you, w
of you ought to be ashamed. Surely if your fowls l
any spots of deadly sinne in them, for when our 'sau-
so dearly with his most precious blood, & with all t
gréeuous paynes dyd wafh and wype, & clense our so-
from euery spot of deadly sinne, ye shoud be m
ashamed to defyle them againe? If you be ashamed
a foule myrie shoo, and not of a foule stincking soule
make more dearer your shooes, then your foules. I
be ashamed of a spot in your clothes & haue no shame
many great blots in your foules. What shal I say
Frons meretricis facta est tibi; noluiſti² erul-
cere, that is to say, thou hast taken vpon thee the
of a brothell, thou wilt not be ashamed. If thou t
deply consider how many shameful blots of sinne t
thy foule, before the eyes of almightie God, & all
glorious court of heauen, & how by them thou

¹ 3 Efdr. ca. 8.

² noluiſte.

utterly broken thy promise vnto god, & committed fo
great vnkindnes against this moſte louing charitie, that
was fhewed vnto thee for thy loue & for thy ſake by
our ſauour on the croſſe I ſuppoſe thou ſhalt fynde
5 matter, & cauſe of great ſhame, if any ſparkle of honeſty
be yet left in thy ſoule?

Thirdly thou maiſt here take matter inough of
ſorrow, for here your ſauour pitiouſly cryeth & com-
playneth of his great ſorrowes, ſaying, O vos omnes
10 qui tranſitis per viam attendite et videte ſi eſt
dolor ſimilis ſicut dolor meus. All ye that paſſe
foorth by, take heede & ſee whether any ſorrow was euer
lyke vnto myne. Alas to ſee ſo noble a man, ſo gentle,
& ſo innocent, ſo cruelly intreated in euery parte of his
15 moſt delicate body. And to here him ſo pitiouſly com-
playninge, who ſhall not be fory? ſurely none, except
hys hart be harder then any flynte ſtone or Adamant
ſtone. Theſe ſame foure poynts alone may ſuffice to
ſtyrre any gentle hart to ſorrowe. I ſay his excelent
20 nobleneſſe, his innocencie, the crueltie that he dyd ſuffer,
and his pitious complayning.

If thou ſaw (O Chriſtian man) thyne enimie thus
mangled and wounded, it might ſtyrre thee to take com-
paſſion vpon him? If thou ſawe any Iew or Sarazin thus
25 tormented, it mighte moue thee to pittie? But much
rather to ſee thy Lord, thy ſauour, and for thy ſake
thus cruelly entreated, thus with out any pittie crucified,
and payned, hanging on a croſſe, ſhould moue thee to
compaſſion. For ſay to me, for whome ſuppoſeſt thou
30 that our ſauour Chriſte Ieſus ſuffered all thoſe greuous
paines? ſurely for thy ſinne, Pro impijs Chriſtus
mortuus eſt. For ſinners Chriſt Ieſus died, there was
no cauſe but ſinne. Thy ſinne was the cauſe of his
death. Thy ſinne gaue him his deathes wound. O ſin-
35 ful creature, how much cauſe haſt thou for to be fory.
For thy ſinne was the roote & fountayne of all his

thou haſt broken
thy promiſe to
Him.

[* F vill, back]
3 Here thou maiſt
take matter of
ſorrow; for the
Lamen. Hier.
ca. l.
Saviour crieth:
Was ever any
ſorrow like Mine?

To ſee ſo noble a
Man ſo cruelly
intreated, would
moue ſorrow in
any whoſe heart
was not harder
than any adamant.

If thou, O Chriſ-
tian man, ſawſt
thine enemy, Jew
or Sarazin, thus
tormented, it
would moue thee
to pity.
How much more
[* u j]
to ſee thy Lord

hanging on a croſſe

for thy ſin.
Rom. 8.

Thy ſin gaue Him
His death's wound

and daily increases His sorrow.
What floods of tears did Magdalene shed!
She conceived a dread, was ashamed in her soul, regarding inward much more than outward shame.

She came to our Saviour and wept
[* G J, back]
full bitterly for her sin. Yet her dread, shame, sorrow, she had before He hung on the cross.

When she saw Him hang there for her sin, her heart might have brast for very pain.

Learn of her, sinful creature, to sorrow for thy sin, as the cause of thy Lord's pain.

The virgin Mary and the apostles also sorrowed at His death.
Luke. 2.

[* G JJ]

Nay, unsensible creatures sorrowed: the earth quaked, stones brast in sunder.

And thou, wretched sinner,

forrow, & yet thou ceafest not dayly by thy fin to encrease his forrow. O what flood of teares dyd the blessed Magdalene shed, remembring hir gréeuous finne. She firste conceived a great dread in hir soule for hir finne. Secondly, she was greatly ashamed of hir abhominacions, with in hir soule, for she regarded much more the inward shame of hir conscience, then the outward shame of the world. And therefore she let not in the presence of many persons to come to the féete of our sauiour¹, & to shew hyr selfe a sinner. And there tooke great forrow, and wept ful bitterly for hyr finne. Thus after dread and shame followed hyr forrow. And when had shee this dread, shame, and forrow? truly before that our sauiour hung on the crosse? yet she knew not that hir fin was cause & occasion of his most cruell death. 15

But when shee sawe him hange so painfully on the Crosse, and considered that for hir fin he suffered all the paynes, hir harte was then so full of forrow that for very payne it myght haue brast.

O thou sinfull creature? If thou can not forrow, come learne of thys blessed woman, to forrow for thy fin. Thinke that thy finne was the cause and occasion of all this payne and forrow, that thy Lorde and sauiour dyd suffer on the Crosse.

And not onely she giueth the example of forrowe, but his blessed mother abundantly then sorrowed at his death. Saint Iohn sorrowed, Saint Peter sorrowed and wepte bitterly. All the Apostles were in forrow.

But wherevnto speake I of reasonable creatures, the vnreasonable, and the vn sensible creatures shewed² a manner of forrowe. The earth quaked. The mighty stones brast in sunder. The monuments opened, the dead courtes issued out of theyr monuments.

All these were moued with compassion. And onely thou wretched sinner, for whose cause he suffered all this

¹ sauiour.

² shewes.



paine and gréeuance, haft no pitie nor compaffion vpon him. haft no compaffion for Him.

(Alas) howe great is thy hardneffe ? Howe obftinate is thy harte, that will fuffer no pittie to enter in to it ?

5 Verely, thou arte more harder then are the ftones ? for they were moued by his paffyon, fo myghtely that they brake in funder. Thou art more harder than the ftones which brake in funder at His paffion.

Petræ fciffæ funt. When then the harde ftones, Math. 27.
and all the other vnreasonable creatures were thus moued,
10 and ftirred to take fome compaffyon of the paynfull death of Chrifft, and yet felt no profite by his death.

Thou much rather fhouldeft be moued, for whofe [G ij, back] Much more fhouldft thou be moved, for whom He fuffered.
loue he dyd endure all this gréeuous pains. Looke thou therefore vpon this booke, & thou fhalt here fynde great
15 caufe & matter of forrow. Fourthly, if thou canft not forrowe, yet thou maieft here learne to hate. Thou maifte learne to hate finne, which was caufe of all this trouble. It is not for nought that *that* fcripture fayth,

Quafi a facie colubri fuge peccatum, dentes Eccle. 21.

20 leonis, dentes eius interficientis animas hominum. Flée from finne euen as thou wouldeft flée from the face of an Adder, for as the téeth of the Lion deuoureth the body of man, fo death doth fleay their foules. finne is fo odious, and fo great an iniury to god,

25 that it was neceffary for the recompence of this iniury, *that* the fonne of god fhoulde fuffer this moft paineful death of the croffe. Sinne fo prouoked almightie god the father fo déePLY to difpleafure, & wrath, & to take vengeance vpon finners that without the facrifice of his

30 owne fonne in the gybbet of the croffe, he wold not be appeafed, ne reconciled vnto finners againe. Sinne fo deadly *wounded & blotted the foule of man, that with out fhedding of the moft precious bloud of our fauiour Chrifft Iefu, no lyfe could be reftored vnto finners, nor

35 the foules might be wafhed from the fowle abhominable corruption of finne. that without the facrifice of His Son on the gibbet of the croffe He would not be appeafed.

[* G iiii] Sin fo hotted man's foule, that nothing leffe than Chrifft's blood could wafh it clean.

Sin shuts heaven
gates

and sets wide the
gates of hell.

We should all
have been deu-
oured of the pit
of hell but for the
ransom paid on
the cross.
Sinful creature,
hast thou not
cause to hate thy
sin, whereby thou
hast done high
injury against
God and mortally
wounded thine
own soul?

[* G ill, back]

If thy neighbour
do thee a light
injury, thou
mayest not find
in thy heart to
love him.

Canst thou not
hate sin, which
hath done thee all
these injuries?
Joab said to
David:
2. Reg. 19.
Thou lovest them
that hate, hatest
them that love
thee.

The same may be
said to sinners
following sin.

Sinne so debarreth and fhutteth from finners gates of heauen, that they might not haue béene ope but only by the merit of this moſte bytter paſſion ſuffering this¹ moſt painfull torments¹ on the cr Sinne fet the gates of hell ſo wyde open, & brought this world into that daunger, and thraldome of diuell, that all we ſhould haue béene deuowred of pyt of hell, vnleſſe we had béene raunfomed with moſt precious treafure, that was ſhed for vs on the cr O ſinful creature haſt thou not great cauſe to hate ſi that hath brought thee into that miſerable condic that by thy ſinne thou haſt done, and committed iniurie againſt almighty god, and haſt prouoked his vengeance. That by thy ſinne, thou haſt thus tally wounded thyne owne ſoule. That by ſin, thou haſt brought thy ſelfe into the daunger of the dy and be dampned in hell perpetually. That by ſinne thou haſt ſhut the gates of heauen againſt ſelfe. (Alas) man where canſt thou fynde greccaſion of hatred.

If thy neyghbour doe vnto thee but a lyght iniury thou canſt anon hate him, yea, and ſo hate him, thou wilt ſay thou mayeſt not finde in thy harte to love him.

Sinne hathe done vnto thee, all theſe great iniuries and yet thou loueſte ſinne and canſte not hate it?

(Alas) what madneſſe is this? Ioab ſayde vnto King David, diligis² odientes te, et odio habes digentis te.

Thou loueſte them that hate thee, and thou hateſt them that loue thee. The ſame worde may well ſayde vnto euery ſinner that followeth the courſe of ſinne. And lykewyſe vyce doeth procure the dyſtention of finners, and yet the finners doe follow after them.

¹ sic.

² diligis.

*Our fauour with all grace & vertue procureth the
 saluation of sinners, but him they will not heare, nor
 take any wayes after his counsayle. And this is
 nothing els but an extreame madnesse, for they shoulde
 5 contrarywyse loue our fauour, that so louingly for theyr
 weale indured the gréuous paynes of the Crosse, and
 hate the diuill and sinne which was the very cause of
 death.

[* G III]
 Our Saviour procureth sinners' salvation, but Him they will not hear, madmen that they are.

By thys then you may perceyue that in this booke
 10 ye may fynde matter inough of lamentation, fith you
 may read in this booke so much cause of dread, of
 f shame, of sorrow, and of hatred. And this is the first
 wryting wherof we promised for to speake.

Thus in this book of the crucifix is matter enough of lamentation: of dread, shame, sorrow, hatred.

The second wryting that I said was also written in
 15 this booke, was *Carmen*, that is to say, Songe. Surely
 if eyther loue or hope, or ioye, or comfort, wil make a
 foule to sing, here he may take great occasion to sing.

II In this book is also *carmen*, songe.

Fyrst here is great matter of loue, and so great, that
 if any perfon will eyther gyue hys loue fréely, or els
 20 for some certayne pryce sell it, hée *that died on the
 crosse, is best worthy to haue it. If thou search in
 heauen, & in earth one perfon vpon whom thou maist
 best bestowe thy loue. Thou shalt fynde none compar-
 able vnto Christ Iesus, so wyfe, so myghty, so gentle, so
 25 kynde, so amyable, far passing all other, and there to
 he is much desirous of thy loue, for when Moyses had
 rehearsed the great benifites which almightie God had
 giuen vnto man, he sayth, Et nunc audi quid
 dominus deus tuus requirat a te, nisi vt diligas
 30 eum. Now here what thy Lord God dooth require of
 thy parte, truely but that thou loue him.

Love, hope, joy, comfort, will make a soul sing.

I If any will give or sell his love,

[* G III], back]
 He that died on the cross deserves it best of all in heaven or earth;

none is so wise, gentle, amiable, as He, and thereto He greatly desires thy love.

Deut. 10.
 Moses said:
 What doth thy Lord God require of thee, but that thou love Him?

So now if thou wylt fréely giue thy loue thou canst
 not more wyfely, nor better bestow it then vpon him
 which is so excelent and hath all the condicions aboue
 35 faide, and there to also is fo desirous to haue thy loue.

If thou wilt freely give thy love, thou canst not bestow it better than on Him:

And if thou wylt fel thy loue, I trow there is none

If thou wilt sell it,

none will give
thee more liberally
for it.

[* G v]

Who else will
shed his blood or
give his life for
thee?
Iohn. 15.

Peradventure
thou wilt say:
Sir, if He had
done this for me
alone, I should
have owed Him
all my love.
Wilt thou have no
partners of this
most precious
death, though
they do not
minish thy profit?

He died for thee
as fruitfully as if
there had been no
more but thyself
[* G v, back]
in this world.
Though there
were a thousand
thousand partners
more than there
be, they should
nothing minish
one crum of merit
of Christ's death
belonging to thee.
Nor do they take
impairment, if
thou take much
more fruit thereof.

A torch in a
house where
many people be,

that wyl giue vnto thée more liberally for the
than he hath done. Where shalt thou finde him
wyl fhedde one droppe of bloud out of his hart
thy sake. Where shalt thou finde hym that will
hys owne soule and lyfe for thy loue. There can
more bée asked of any man then that, *Maio*
charitatem nemo habet nisi vt animam su-
ponat quis pro amicis suis. No man can fl
greater charitie, then for to put hys owne lif
ieopardie for his friendes.

But thou peradventure wilt say, Syr if he had
this for me alone, I had béene bounde then to
gyuen him my loue whollye agayne?

Why man arte thou so enuyous, that thou woul
haue no parteners, of this moste precious deathe
thée, but thine owne felfe? This were a very malic
desire to exclude all other, & specially when thy
fite and merite shall not be mynished.

Albeit, there bée neuer so manye besides, that
commoditie there by. I say vnto thée O man, an
assure thée that as fruitfully hée dyed for thee (if t
wilt dispose thy felfe to be partener of this death) a
there had beene no more, but thy felfe in all t
world. Truth it is, there bée many moe besides t
that bée parteners of this death. But all they, yea
if there were a thousand thousande tymes innume
moe then there be. All that multitude shall noth
mynish any one crum of merit of this most blessed de
belongyng vnto thée. And agayne, if thou take m
more fruite thereof, then any one of them, yet f
they take no impayement, or receyue the lesse bice
thou haft so much.

Wilt thou fée by some example that thys is tru
that I nowe faye?

When thou féest a torch lyght in an house w
many persons bée, doeth not that torche gyue as mu

light to them all, as if there were but one person there? Every person after the quicknesse of theyr sight, taketh more or lesse profite of that lyght, then doeth an other, but yet he that taketh more, hyndereth hys fellowes
 5 nothyng in so takyng, nor he *that* taketh lesse giueth thereby anye 'occasion for his fellowes to take any more. And if it be thus of the light of a torche, muche rather it is so of the merite of this most gracyous death, and of this most precious blud, which by the reason of
 10 the godhead abundantly fufflyfeth for the redemption of innumerable foules, were theyr finnes neuer so many, neuer so horrible, neuer so abhominable.

Surely as Sainct Iohn sayth, ipse est propitiatio pro peccatis nostris, non pro nostris tantum fed
 15 et totius mundi. Héee was and is a sacrifice abundantly sufficent, for the finnes of all this world.

When then for thy sake, & for thy loue, he suffered thys most horryble death, which was so painfull that the onely remembraunce of it made him to sweate
 20 bloody sweate, and that in so great abundance that it trickled downe by hys fyde vnto the ground. If the onely thinking of thys death was so painfull, howe paynefull was the suffring of *the* same in deede. Howe might he more euidently expresse vnto *thée*, *the* loue
 25 of his harte, then by thys means. Or what might he more haue 'done for thy loue, as he faith himself, quid vltra facere debui, et non feci,¹ what myght I further haue done, whiche I did not for thy loue.

Thou mayest then fynde héere in this booke great
 30 matter of loue.

Héere is also great matter of hope, & specially to finners that² will vtterly forsake their sinne, and amend theyr liues for Christ Iesu sake. Doubtles for such he suffered this moste bitter death. Pro impijs Christus
 35 mortuus est, for wicked finners Iesus Christ dyed.

¹ faci.² &.

gives as much light to each, as if he alone were there.
 He that takes more, owing to the quickness of his sight, nothing hindereth his fellowes; he that
 [* G vi] taketh less, leaves them no more. Much more does Christ's death suffice for the redemption of innumerable soules.

1. Iohn. 2. He is a sacrifice sufficient for the sins of all the world.

When the only remembrance of that death made Him sweat bloody sweat,

how painfull was the suffering of the same in deede.

What more could He have done for
 [* G vi, back] thy love?

2 Here is also matter of hope;

for it was for sinners that He Rom. 5. died.

1 Tim. 1.
Christ came to
save sinners.

And in an other place, *the same* f. Paul sayth. **Christ Iesus venit in hunc mundum saluos facere peccatores.** Christe Iesus came into this world to saue sinners that will amend theyr lyues.

O Christian soul,
take upon thee
the cross of pen-
ance, and thou
shalt be partner
of His passion.

O christian soule take thou vpon thee, the crosse pennaunce, and bee crucyfyed with him, & then without doubt thou shalt be partener of the merit of his crucyfing, and of his most fruitfull passion.

Who shall ex-
clude thee from
Rom. 8.
His merit? Not
God the Father,

[* G vii]

for He gave His
Son for us all.

What greater
evidence canst
thou ask that He
will forgive thy
sin?

2 Pet. 1.

For thy sake
He put this most
inestimable
'Iuell' in such
danger.

Will thy Saviour
reject thee, be-
cause thou hast
been so unkind to
Him? Forsake
then thy sin, be
sorry for it, and
He will forgive
thee.

[* G vii, back]

When a woman
has left her hus-

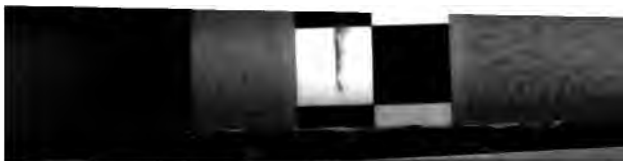
What shall exclude thee from hys merite? Almighty God the father? Nay, qui proprio filio suo non pepercit,¹ sed pro nobis omnibus tradidit illum quomodo non cum illo nobis omnia donabit He that dyd not spare his own sonne, but gaue him vnto the death for vs all, what shall hee denye vnto thee what greater euidence canst thou aske? that almighty God the father wil forgiue thy sin, then thys that he would not forsake to giue vnto the death hys own sonne, I say his own most dearly beloued sonne whom hee sayde, Hic est filius meus dilectus quo mihi complacui. This is my welbeloued son in whom is all my pleasure. What greater euyden and prooffe mayest thou desire, that he will forgiue thee sinne, then *that* he would put this most inestimable Iuell into such a daunger for thy sake, and sende vnto thys most painfull and shamefull, and sorrowfull death of the Crosse.

But peradventure thou thynkest that our sauicour bycause thou hast bin so vnkynde vnto him, will receyue thee vnto his mercy? I say therfore forsake thy sinne, and accuse thy vnkyndnesse, and be sorry for it. And doubt not but he will forgiue & forget thy vnkyndnesse, and receyue thee agayne vnto hys grace and mercy.

And therefore he sayth by his Prophet Hierem when a woman (saith he) is gone from her husband

¹ pepercit.

² donauit.



- and hath accompanied hyr bodye with an other man, will hyr hufband receiue hir againe? As who fay, that it is not uerie lyke, but yet heare what comforte he giueth to a sinner, tu autem fornicata es cum
 5 amatoribus multis tamen reuertere ad me et ego suscipiam te. Neuerthelesse (he fayeth to the foule of a sinner): Albeit, thou hast forsaken me and playde the brothell with manye other, yet returne thou agayne vnto méé, and I shall receyue théé. But here,
 10 thou sinfull foule deceyue not thy selfe. Thou mayest dissemble a returning, and be not in déede returned. And if thou fet not thy backe toward all sinne, and turne thy harte fully vnto thy fauour, thou arte not returned. But bée thou truly returned and doubt not.
 15 Beholde earnestly the maner how thy fauour Iesu hanged on the Croffe, and thou shalt see cause to hope of his mercy if thou thus returne.
 *Sainct Bernerd sayth. Quis non rapiatur ad spem, impetrandique fiduciam, quando con-
 20 siderat corporis eius dispositionem, caput inclinatum ad osculum, brachia extenta ad amplexandum, manus perforatas¹ ad largiendum, latus opertum ad diligendum, pedum confixionem ad manendum nobiscum, corporis
 25 extensionem ad se nobis totaliter impendendum. Who may not bée rauished to hope and confidence, if he consider the order of his body, his head bowing downe to offer a kisse, hys armes spreade to embrace vs, hys handes bored thorow to make lyberall giftes, his
 30 side opened to shewe the love of his harte, his féete fastened with nayles, that hée shall not starte away but abyde with vs. And all his bodie stretched, forcing² him selfe to giue it wholly vnto vs.
 Surely O man, he that would thus and after this
 35 maner exhibite his bodie vnto théé on the Croffe, (if
¹ perforatas. ² sic. Qu. forcing.

band for another man, will her husband receive her againe? It is not very like; yet Hiero. 3.

God says to the sinner's soul: albeit thou hast forsaken Me and played the brothell with many other; return to Me, and I will receive thee.

Dissemble not a returning, but set thy back toward all sin.

Behold how thy Saviour hung on the cross, and thou shalt see cause to hope for His mercy.

[* G viii]

St Bernard saith: Who may not be raviſhed to hope and confidence, considering His head bowing down to offer a kisse, His arms spread to embrace us, hands bored through to make liberal gifts, side opened to shew the love of His heart, feet fastened, that He shall not start away?

He who would thus exhibit His body on the cross,

will not refuse
thee.

thou wilt indeuer thee vpon thy parte, hee will not
refuse thee, but take thee vnto his mercy.

The blood shed on
the crosse

This most precious blood *that* he shed on the Crosse,
cryeth alwayes mercye for sinners, that doe thus re-

[* G viii, back]

*turne. And therefore Saint Paule sayeth. *Acceffitis* 5

Hebr. 12.
speaketh more
graciously than
did Abel's,

ad sanguinem melius loquentem quam Abel.

Ye become, and haue returned you vnto the bloude,
that speaketh more graciously, then did the bloude of

which cried venge-
ance before God:

Abell. The blood of Abell cryed vengeance before
almightie God. As almightie God sayd vnto Caine in 10

Gen. 4.

the booke of Genesis, *Sanguis Abell fratris tui*
clamat ad me vindictam de terra. The bloude

of thy brother Abell crieth vengeance in mine eares
from the grounde where it is shed.

but Christ's blood
crieth mercy for
all sinners that
repent.

But the moste precious bloude of our sauiour Iesu 15

Christ cryeth mercy for all sinners that doeth repent.

And our sauiour now before *the* face of hys father

sheweth his woundes, & sheweth his most precious

blood, & ceaseth not to procure mercy for them.

1 Iohn 2.
Children, says St
Iohn, if it fortune
any man to sin,
we haue an Advo-
cate for us Christ
Jesus.

This plainly doeth affyrme *the* blessed Apostle Saint 20

Iohn saying in this maner, *filioli hec scribo vobis*

*vt non peccetis,*¹ *sed et si quis peccauerit aduo-*

catum habemus apud patrem Iesu Christum

iustum, et ipse, est propitiatio pro peccatis nostris.

[* H J]

That is to say, Children I write these *things vnto you, 25

to the intent that you should not sinne. Neuerthelesse

if it fortune any man to sinne, wee haue an aduocate

for vs Christ Iesus, before *the* face of his father. And

he is righteous, and without sinne, & a verie satisfac-

tion for al our finnes. Who then attentiuely doth 30

beholde this Crucifix, & verely beleueth that on the

Crosse was payd the ransom of all sinners, how may

he not fully trust that if he aske mercy for his finnes,

they shall be forgien him. So that here euery sinner

may finde great matter and occasion of hope. In the 35

He is righteous
and a satisfaction
for all our sins.
He who, behold-
ing the crucifix,
believeeth that on
the Crosse was
paid the ransom
for our sins, will
trust that, if he
ask for mercy, he
shall be forgiven.

¹ peccatis.

- Crosse is also matter of ioy. Héere is occasion of such
excessiue ioy, that a foule which verely tasteth it, can
not but highly reioice in the same. And therefore
Saint Paule did say, *Mihi autem absit gloriari*
5 *nisi in cruce domini Iesu Christi*, God forbid that
I reioyce in any other thing then in the Crosse of our
Lorde Iesu Christ. Here doubtlesse is great cause for
euerye true Christian man to reioyce, and specially for
thré poyntes.
- 10 The first is that by the death of our sauour on the
Crosse, and fheding of his moste precious bloude on
the Crosse we be fully reconciled¹ to almighty God, *as
often as we doe true repentaunce, with a fast purpose
of amendement.
- 15 Thus Saint Paule sayth, *ad Col Complacuit per
eum reconciliari omnia in ipsum per sanguinem
cruis.*² It hath pleased God the father, that by his
fonne and by his bloud fhed on the Crosse all should
be reconciled.
- 20 But you will aske me what meaneth this word re-
conciled? It is as much to sai, as to be made attone
with almighty God and to be at friendship with hym.
As two men when they haue bene at variaunce to be
made louers together againe. So the displeasure which
25 he had against vs for our sinne, is taken away. And
his great wrath against vs is fully pacified. And where
we were by sin the children of the diuell, now we haue
recovered to be made againe the children of God, and
consequentlye the inheritours of heauen.
- 30 O thou Christian man is not here great cause to
reioyce.
- If thou haue a ritche man to thy father which had
loued thée much, and he for thy misdeманer had caste
thée out from his fauour, and so thou werte in *ieopardy
35 to lose thy enherytaunce, if by meanes of a brother of
- ¹ reronciled. ² cruicis.
- ³ Matter of joy
in the crosse.
- St Paul:
Gal.
- God forbid that I
should reioice in
any other thing
but the crosse.
- Three causes for
reioicing:
- (a) By the crosse
we are reconciled
to God,
- [* H J, back]
as often as we do
true repentaunce;
- St Paul:
It hath pleased
the Father that
all should be
reconciled by His
Son's blood:
- (reconciled, i. e.
made 'attone'
with almighty
God).
- So where we were
children of the
devil, now we are
children of God
again.
- O Christian man,
- If thy father, a
rich man, had
cast thee out for
thy 'misdeманer'
[* H U]
- If by a brother

thou mightest be
brought into his
fauour again,

haddest thou not
great cause to
reioyce at the
recovery of thy
father's love?

So every sinner
by his lewd 'de-
mainer' is cast
out from his
Father's fauour.

But the Son by
the cross hath
made us at one
with His Father,

and set us at a
perfect peace, con-
cord and unity.

[* H II, back]
(b) By the cross
the power of our
enemies is broken,

Col. 2.
over whom Christ
got a very triumph
in His own person.

The sign of the
cross still terrible
to devils.
St Christian,
when tempted,
gat the better of
the devils by
marking herself
with this sign.

(c) By the cross

thine thou mightest be brought into his fauour again and be taken for his sonne as thou wast before an restored thereby to thine enheritance, haddeste thou not great cause to be ioyous and reioyce, that by th means, thou hast recouered againe thy fathers loue, wit all the commodities belonging vnto the same? In lik manner it is of euery finner, for he by his lewde demainer and by his sinful dealing hath so displeased hi father, that he is cast out from the fauour of his father and is in perrill to lose his inheritaunce, which hi most louing father had provided for hym.

Neuerthelesse his onely begotten sonne by his ir estimable goodnesse and charitie suffering the most pair full death of the Croffe, and shedding his most precyous bloude for amendes and recompence of our vngraciou dealinge, hath reconcyled vs agayne, and made vs a one with his father, and set vs at a perfecte peace concorde, and vnytie. And thys is concernynge th fyrste poynte.

*The second by the vertue of the croffe, and of hi most blessed passyon, the power of our enymies be much broken, for on the Croffe our fauyour by his death gat the victory vpon them, for the which Sainct Paule saide expolians principatus et potestates traduxi confidenter, triumphans eos in semetipso Christ Iesus spoiling the mighty power of the diuill hath openly detected theyr frauds, and gotten a ver triumph of them in his owne person. And therfor nothing is yet more tirrible vnto them, then is th signe of the Croffe. A blessed virgine fainct Chriftia had fuche a confidence in the token of the Croffe, tha when shee felt hyr selfe tempted with hyr ghostly enemy, shee marked hyr selfe with the same token, an at euery temptation shee gat the better of the diuill. And by this holy token chafed them away, & put eue to flight. Thirddly by the vertue of the croffe, & of thi



most fruitful death, our hand wryting the which made
most against vs, was clerly put out. Whi where was
it written? In the booke of our owne confcience, there
is no maner of sinne that we doe, but it is written in
5 the booke of our confcience. And if we repent vs not
of the same, & be hartily fory 'for it before our death,
thys booke of our confcience shal be shewed against vs
in the dreadfull day of iudgement. Neuerthelesse if we
repent vs and confesse vs, and doe true repentance ther-
10 fore, then by the vertue of this passion it shal be
scraped out of the booke of our confcience. Therefore
Saint Paule calleth sinne our own hand writing,
Deleuit quod aduersum nos erat chirographum
decreti quod erat contrarium nobis, et ipsum
15 tulit de medio affigens illud cruci. Christ Iesus
(he faith) put out the hande writing of that decree
whiche was against vs, and so withdrewe it fastning it
vnto the Crosse: When thou perceiuest (O sinfull
creature) that by the Crosse of Christ, and by that most
20 precious blood which was shed on the crosse thou art
reconciled and made at one with God, and that the
power of thine enemies be greatly repest. And fynally¹
that thy sin which was most against thee was crucified
on the same Crosse, so that thou maist clearely see that
25 here is great matter of excessiue ioy and to reioyce in
the most blessed Crucifix.

Finally in the Crosse is also matter of great comfort,
when a person hath deserued a great open shame, & is
brought 'euen to the plunge of the matter, and yet by
30 the meanes of helpe he is deliuered from the same, is
not this his deliuerance from this open shame, a com-
forte vnto hym? yes doubtlesse?

The noble woman Sufanna, as the Prophet Daniell
tellet, all be it she was gillelesse, yet for because she
35 woulde not assent to the wretched defyre of two lewde

¹ fynally.

our handwriting,
which was against
us, was clearly
put out.

In the booke of our
conscience all our
sins are written;
if we repent not
before death,
[* H iii]

It shall be shewed
against us at the
judgement day.
If we repent, our
sins shall be
scraped out of
this booke.

St Paul calle sin
our handwriting.
Col. 2.

When thou per-
ceivest, O sinfull
creature, that by
the cross thy sin
was crucified,

here is great
matter of joy in
the crucifix.

4 Comfort of the
crosse. When a
person hath de-
serued open
[* H iii, back]
shame, and is
brought even to
the plunge of the
matter, and yet
delivered, is not
this a comfort?

Daniel. 17.
Susanna was
slandered by two
lewd priests,

but when the matter was tried, and she was clearly delivered from this shame, it was a great comfort to her.

Luke. 7.
The blessed Magdalen had deserved great shame, yet when Christ excused her, she was comforted.
The woman taken in adultery
Psal. 51 [*sic*].

[* H III]

was sore accombred with that open shame, yet when our Saviour had confounded her enemies, was restored to much comfort.

We sinners have deserved great shame for our sin,

yet Christ by the shame that He suffered on the cross, delivered us from everlasting shame.

It was then the most villainous death to be hanged on the gibbet of the

priestes, fhe was by them wrongfully accused, and to great fham, for they wrongfully flaundered hir, fhe had taken an other man besides hir hufband, that fhe had committed adulterye. Neuertheleffe, w the matter was tryed by the goodnes of almightye (and fhe was clearely discharged from this tern occasion, and clearely deliuered from this fham, it a great comfort vnto hir.

The blessed Magdalen which by hir wretched li had deferued great fham, yet when fhe came to fauour Chrift and wept at his féete, and fo by his g mercy was excused of hir fham, hir hart was fet great reft, & in great comforte. The woman of w the gospel telleth, *that* was taken in aduoutery by enimies & fo brought before our fauour Chrift *there in his prefence, & before al his people, fhamfull dealing was publifhed, who may think, *that* fhe was fore accombred with that open fham, yet when our fauour had confounded hir enimies deliuered hir from *that* fham, fhe was restored much ease and comfort of hyr hart. Why tel I tl Truly to the intent that we may fee great matter comfort in the Croffe, for we finners haue deferued g fham for our abhominable finne, furely fo great if we verely knew the greatnes of the fham, that haue deferued, we might neuer fustaine the rembraunce therof. And yet that moft ineftimable gneffe of Chrift by that horyble fham that he fuff on the Croffe, deliuered vs from euerlafting fha He toke ther vpon hys back all the burthen of finne. There wanted no circumftances of horr fham, for then the death of the Croffe was the r fhamfull maner of death, that was put to any villa It was then the moft vilanous death to be hanged the gebbit of the Croffe. And this was done in fecret place, but high vppon an open mountaine,



all the people might behoulde and looke vppon hym.
And he was hanged ther naked & betwée two théeues
as though he were a prince and captaine of misdoers.
And against the feast of Easter, when the most number
5 of people did affemble vnto the temple of the Iewes,
nigh vnto the Citie of Ierusalem, that all the people
might commodioullye resort to gafe vppon this cruell
spectacle. This thing was done also in the open day,
for from the midst of the day he thus did hang aliue
10 on the Crosse by the space of thrée howres and more.
And al the strangers as they passed foreby did wonder
vpon him. The fouldiers opprobriously rebuked him.
The priests with wordes of derision and mockerye
assaulted him. The théeues that hongre besides him
15 blasphemed him. Finally al his enimes reioyced in
their victorie against him. Alas what creature mighte
be more shamefully intreated, then was our sauour
christ Iesus hanging thus on the Crosse. A troth it is,
now the Crosse is made honorable by his death, but
20 then as I said, it was more shameful then anie gibbet or
gallows, or any other instrument of death. And more-
ouer, and besides that he was hanged on the same with
the most dispight and villany that coulde be thought
or deuised for any creature to be put vnto. O thou
25 christian foule, Christ Iesus the sonne of God tooke
vpon him al this shame, for thy loue, to the entent that
if thou wilt amend thy life, and forsake thy sin and do
true penance, thou shalt by his shame be deliuered
from al shame. His shame shall hide thy sins. Héé
30 was there naked and spoyled of all his cloathes, to the
intent that thou shouldest be couered under his mantle
fro thy shame. And therefore by the prophet Ezechiell
he saith, *Expandi amictum¹ meum super te, et
operui ignominiam tuam.* I did spread my mantle
35 vpon thee, and so couered thee from shame. Let euery

cross; Christ's
cross was on an
[* H III], back]
open mountain,
between two
thieves.
The time was
Easter, when the
Jews resorted to
Ezech. 16.
Jerusalem;

in the open day,
for three hours or
more He hung,

while soldiers,
priests, thieves
reviled Him,

and all His
enemies rejoiced.
What creature
might be more
shamefully in-
treated?

True: the cross
is now made
Palm. 31.
honorable by His
death, but then
it was more
shameful than
any gibbet or
gallows.

[* H v]
Besides he was
hanged with the
utmost dispight
and villany.
O christian soul,
the Son of God
took on Him all
this shame to
hide thy sins;

He was naked
that thou should-
est be covered
with His mantle
from thy shame.

Let every one

• ¹ amittum.

here think what
deeds he has done
worthy of great
shame; which, if
known, would
have brought on
him shame here
and hereafter.

Christ's mantle
covers many
from those im-
portable shames.
[* H v, back]

David:
Blessed are those
whose sins be
covered. O sin-
ful creature,
couldst thou see
the shame thou
hast deserved for
thy sin, this were
a singular com-
fort to thee.

A common
brothell takes no
shame,

because the light
of honesty is
quenched in her,
she is past shame,

and reputeth
more a spot in
her kyrchefe,
than a thousand
blots of sin in her
heart.

Thamar had

2 Reg. 13.

[* H vi]

perfon héere think with them felues what déedes
haue done worthie of great fhamé, which if they
come to light and bene openly knowne, thei fould
bene blotted with open infamyé here in this lyfe,
with out the fpecial mercy of god in the day of iu-
ment they fouldé thereof haue an open flame b
all the world, and fynally in hell an euerlafting fh
But from al thofe flames by *the* gracious mantl
Chrift many bée couered. Héé hath mercifully f
his mantle ouer them, and kept them from thofe
portable * flames. Of this couering alfo the Pro
Dauid fayth, Beati quorum tecta funt pecc
Blefled are thofe whofe finnes be couered. O thou
full creature, if thou mightft fée what fhamé thou
deferued for thy finne, thou fouldéft reckon th
fingular comfort. But thou fééft not the abhominat
of thy fin, and therfore thou perceyueft not what f
thou haft deferued. Why doeth a common br
take no fhamé of hir abhomination? what is the ca
why that fhée regardeth hyr infamyé no more? Tr
as far as I can iudge, the caufe is for that al the l
of honeftie is quenched in hyr, fhée is fo blynded
hyr wretched pleafure that fhée is pafte all fhamé,
hath not left in hir one fparke of *the* light of hone
where by fhée may value & eftéeme *the* horribles
of hir offences. Shée reputeth more a litle spot
her kyrchefe, or in hir face, then a thoufand blot
deadly fin in hir foule. But if fhe had any hon
within hir hart to think how foule & abhominable
lif were, furely fhe wold be much afhamd of hir fe
Thamar the daughter of King Dauid when
brother Amon wold haue oprefst hir, fhe fayde, I
facere hanc ftulticiam, ego * enim ferre
potero opprobrium meum. O my brother I
fhe, doe not this folly, for this reproch that ye int
to do vnto me is greater than I may fuffer.



woman had some light of honestye, within her brest, whereby she was moued to refit, and to withstande this shamefull déede betwéene hir and hir brother.

some light of honesty, when she withstood her brother.

A Romane woman also, whose name was Lucretia, whom by force & againste hir wil in the absence of hir husband, one man called Sextus Tarquinius, had abused hir, albeit the thing was secret, yet she was there of so muche ashamed in hir owne mind that she might not beare the shame. But when hir husband came home, she tooke a knife and in his presence slew hir selfe. This noble woman had the light of honesty in hir soule, she sawe how abhominable a thing it was to commit adultery. But a brothell hath in hir no spark of honesty wherby she can take any shame, nor she doth not consider the foule abhominacion of hir wretched life, and therefore she is shameles. And in like maner euery sinner, that lacketh the light of faith, neither considereth the greatnes of his sinne, nor the presence of almighty God, which looketh vpon the same.

Lucretia, when abused by Sextus Tarquinius,

though the thing was secret,

for shame slew herself. This noble woman had the light of honesty in her soul; but a brothell is shameless,

and so is every sinner who lacks the light of faith.

He regardeth nothing the blessed Angels the which doth behold the abhominable conscience, to their great discomfort, nor the deuilles his mortal enemies which be full ioyous of his shameful demainer. If the sinner clearly considered all these things, (as they be matter in very deed) he would be doubtlesse greatly ashamed of him selfe, and in a great discomfort. Neuerthelesse a penitent soule, that is fore prest and wrong with vtter shame, lyke as was the women of whom I spake before I meane Sufanna and Mary Magdalen, & the woman that was apprehended in aduoutry. I say such a soule being holden in such distresse of shame, and considering that by the opprobrious¹ and shamefull death, which our sauiour did suffer on the Crosse. He that² deliuered all true penitent sinners, from³ the shame which he desired for their sinne, and that he there by tooke all

[* H vj, back] He regardeth nothing the angels' discomfort nor the devils' joy at his shame;

else he must be greatly ashamed.

A penitent soul, 'wrong' with shame

and considering that our Saviour by His shameful death delivered all penitents,

¹ opprobrious.

² qu. than?

³ from.

taking their sin
on His own neck,
hath great cause
to take comfort
in the cross.

If love, joy, hope,
or comfort, will
[° H vij]
make us sing,
here in this booke
of the crucifix is
great occasion of
song. First
lament with
Christ, and after
thou shalt sing
with Him.

III *Væ*, woe,
everlasting dam-
nation.

They that neither
will lament nor
sing with Christ,
must read in this
booke woe.

Mat. 11.

Reproachful
words spoken
by Christ to the
cities which had
seen His miracles
and yet did no
penance for their
sin.

Mat. 11.

Woe to thee,
[° H vij, back]
Bethsaida.

They who will
not stir in their
hearts hatred of
sin, and so
lament with Iesu,

their sinne in hys owne necke, hath great cause (as me seemeth) to take a wonderful comforte in the most blessed Crosse. So *that* here also (as I said) is great matter & cause of very comfort, & of solace incomparable. Wherefore to conclude my tale as touching this second writing, if eyther loue, or hope, or ioy, or comfort wil make vs sing. Here in thys booke of the Crucifixe is great occasion of song. If thou first truly lament with Christ, thou shalt after ioyfully sing with him, and eche of these shal induce other, hatred of sinne shall bring into thy harte the loue of Christ, dreade shall bring in hope, sorow shall bring in ioy. And shame here taken for thy sin, shal bringe into thy soule perpetuall comfort. And thus much I haue sayde for the second writing.

The thyrd wytyng that is written in this booke, I sayde is *ve*, that is to say *wo*, *ve* betokeneth in scriptures euerlasting dampnation. And doubtlesse this woe may such sinners here reade, that neither wil lament, nor sing with Christ on the Crosse, as hee said vnto the Jews *Cecinimus vobis et non fultaftis, lamentauimus vobis et non planxiftis*, that is to saye, we funge vnto you, and you forrowed not. And soone after the Gospell telleth, that he reprochfully spake vnto the cities, to the whiche he had shewed many great myracles. And they for all that did no manner of penance for theyr sinne, to such there he tirrily threatneth saying, *Væ tibi Corozaine. Væ tibi Bethsaida*, wo shal be to thee Bethsaida, by thys we maye learne that such whiche will not stir in them selues these affections aboue rehearsed, whereby they may lament, or els singe with Christ on the Crosse they shal come to euerlasting woe.

I say who that will not stir in theyr hartes, dreade, shame, sorowe, and hatred of theyr sinne, and so truly lament with Iesu, eyther els quicken in theyr hartes



loue, hope, reioyng, and comfort and so finge with Iesu, doubtlesse they shal come to the wo of euerlasting dampnation, whiche woe is the thirde writinge that as we sayde before is written on the Crosse.

nor quicken their love, and so sing with Jezu, shall come to the woe, which is the third writing on the crosse.

- 5 Behold O thou christian foule *the* extreme paines, *that* our sauour suffered on *the* crosse, for thy sinne. And if thou wilt not by such afflictions, as I now haue rehearsed, enforce thy selfe to be made partainer of *the* same paines in this lyfe, thou shalt in the life to come
10 endure like manner of paines and that euerlastingly where he suffered them on the Crosse for a time.

Behold, Christian soul, the paines that our Saviour suffered for thee. If thou wilt not be made partainer of the same paines in this life, thou shalt endure like pains for ever.

- Let vs therefore déepestely consider what paines he did endure & suffer on *the* crosse. The first, when he was crucified he was spoyled and made naked of al his
15 clothes. And so violently throwne downe vpon the hard tymber, and his handes & fêete cruelly digged in with nailes, as he sayeth in the 21 Psalme. *Foderunt manus meas et pedes meos, they haue digged my handes and my fêete, this he suffered for thy sinne O*
20 *sinfull creature, and if thou wilt not amend thy life be times, thou shalt be spoyled of all thy clothes, and so cast downe into hell, vpon a more painefull couch, then was the Crosse. The Prophet Esay faith vnto such a sinner. Subtus te seruatur tinea et opera men-*
25 *tum tuum verinis.*¹ The mothes that shall teare and gnaw thy body, shall lie vnder thee and² the burninge wormes and serpents shal sprale aboue thee & dig away part of thy body. O think what an horrible paine it were for to lye in a bed full of snakes, adders,
30 and todes, créepinges and sprawling, and byting, and pinching thee on euery parte.

Paines suffered by Christ on the crosse.

1 He was stript,

[* H viij]

His hands and feet digged with Io. 8 [*sic*].
nailes.

If thou wilt not amend thy life, thou shalt be cast into hell, a more painfull couch than the crosse.

Esay. 14.

Moths shall gnaw thee,

wormes and serpents shall 'sprale' aboue thee.
What horrible paine to lie in a bed full of adders and toads!

The seconde, when our sauour was reared vp aloft on the Crosse, that same hanging there was very paynefull vnto him, O what payne was it vnto that most

2 Hanging on the crosse was painful to that tender

¹ Isai. xiv. 11, *subtus te sternetur tinea et operimentum tuum erunt vermes.*
² *ad.*

body in that
tormentrye.

[* H viij, back]
If thou amend
not, thou shalt
hang in the
gibbet of hell for
ever; thou shalt
suffer a more
grievous tor-
mentry than
Christ did.

Apoca. 14.

The torments of
the cross were
nails, thorns,
ropes, scourges,
spear.

As far as the
malice and wit of
devils passes the
malice and wit of
the Jews, so far
exceed the engines
forged by the
devils.

3 Our Saviour
endured extreme
heat;

He sweat water
and blood. But
this heat is no-
thing to hell fire,

[* I j]
which shall never
be quenched.

O sinful creature,
think with thy
self the largeness
of the words *ever*,
never; ever in
pain, never re-
leased.

delicate¹ and tender bodye of hys to hange so longe in
that tormentrye.

But where he did hange here but for a *time, if *thou*
amende not thy life, thou shalt hang in the gibbet of
hell for euermore. For be thou well assured that if
thou shalt suffer for thine owne sinne in hell, thou
shalt suffer a more gréeuous tormentry then he dyd, &
that without seasing. For as it is said in the Apocalipfes,
fumus tormentorum ascendet in secula seculo-
rum, the smoke of the tormentries of that place shall
ascende by innumerable worlds, that is to say without
ende. The tormentes which he suffered on the Crosse,
was the nayles, the thornes, the ropes, the schourges, the
speare. But *the* torments that thou shalt suffer, shalt a
thousande folde passe them. Looke howe far the mallice¹⁵
and wit of the diuils passeth the mallice and witte of
the Iewes, so farre excéede the engynes which the
diuilles haue conceiued and forged for the dampned
soules to be tormented. Aboue them that *the* Iewes
maliciously deuyfed agaynst our sauour Christ. The²⁰
thyrd, our sauour endured an extreme heate, & feruour,
when he for the great affliction &² agony whiche he
did suffer, was constrained for *the* gréeuous anguish to
sweat water & blud. But this heat is nothing to *the*
heat of the burnyng fyre of hell which *neuer shall be²⁵
quenched. Ignis ille non extinguetur, As the
gospell sayth, that fyre shall neuer be quenched. The
Prophet Esay sayeth, Quis ex vobis poterit habitare
cum ardoribus sempiternis, which of you may
continually inhabite with the heates that neuer shall
cease.

O sinfull creature thinke with thy self *the* largenes
of these two wordes. Euer and neuer, thinke with thy
self howe paynesfull it shall be euer to be in that
brenning fyre, and neuer to be released of thy payne.

¹ delicate. ² afflicti [at end of line] & no.



If thou shouldest be compelled to lye but one fen-
night vpon a softe featherbed, I suppose thou wouldest
be weary thereof. But how weary shalt thou be euer
to lye stewing and brenning without ceasing.

Thou wouldest be
weary of lying
but one sennight
on a featherbed:
how weary then
to lie ever stewing
and brenning.

- 5 The fourth, our sauour Christ endured also colde
not onely for his nakednesse, but also when his naturall
heate by death, lefte his bodye. But the dampned
sinner shal endure in hell a more excessiue colde. Iob
sayth of such, transibunt ab aquis niuis ad
10 calorem nimum¹, they shall be shyfted² out of
the colde snow brought into the outragious heates. O
Iesus, a tender hand wherin the froste and snowe it
hath bene made extreme colde and sodenly is brought
into the heate of the fier, it feeleth a greater payne, but
15 nothyng comparable vnto that shyfting from that colde
into that heate whych is in hell.

4 Our Saviour
endured cold from
nakedness and in
the death chill.

Excessive cold of
hell.

[* 1], back]

O Jesna, a hand
brought suddenly
from frost to the
fire feels pain,

but nothing to the
pain of shifting
from cold to heat
in hell.

- The fift, our sauour in his crosse hard blasphemous
& opprobrious words, and much insultinge of his
enimies against him, which doubtles was very payne-
20 full vnto him. But the damned sinners shall in hel
heare nothing els but continual outcries, opprobrious
insulting, blasphemes of the diuels and other that be
dampned. Blasphemabunt deum cæli doloribus,
they shall blaspheme the god of heauen for continuall
25 paine and forrowes. And they shall see before their
faces continually the most horrible and ireful counten-
aunce of their immortal enimies the diuels.

5 Our Saviour
heard opprobrious
words:

In hell the damne-
d shall hear nothing
but outcries of
the devils and
the other damned,

and shall see the
ireful countenance
of their immortal
enimies.

- The vi. our sauour wept on the crosse for the finnes
of other, as s. Paul faith, cum clamore et lachrimis³,
30 with crying & teres, but the damned sinners that
would not here wepe with Christ, such teares as might
washe theyr finnes, shall wepe in hell for theyr owne
finnes, such teares as shall skalde theyr bodies, and yet
they shalbe neuer the better. Ibi erit fletus⁴ et
35 stridor dentium, Ther shal be weeping & gnawing

6 Our Saviour
wept for others'
Heb. 5.
sins;

[* 1 II]
the damned, who
would not here
weep cleansing
tears, shall in
hell for their own
sins weep scalding
tears.

Math. 23.

¹ nimirem.

² shyfred.

³ lachimis.

⁴ fletus.

The smoke of the
fire shall make
them weep, the
snow shall make
their teeth gnash
and chytter.
The cold shall
not attempt the
heat, nor the heat
the cold, but each
increase the other,

as water in a
forge makes the
fire fiercer.

7 Our Saviour
had extreme
'drighnes,' for
He cried, *Sicut*.

[* I fit, back]
How unmeasur-
able drighnesse
shall damned
souls endure in
hell! The rich
glutton would
have given all
this world for
one drop of water.

8 Our Saviour on
the crosse was in
great heaviness;
in His agony He
sweat water and
blood.

Every damned
person shall have
much more heavi-
ness,

of teeth, the smoke of the Fyer shall make them for-
weepe, & the coldenesse of the snow shall make the
teeth for to gnafhe, & chytter in their heades.

Yea and that is more merueilous, neither the cold
shall attempt the heate, nor contrarywyse, the heat
shall attempt the colde, but eyther of them shall in-
crease the violence of the other. Euen as in the forge
of a Smith, the colde water when it is cast into the
Fyer, causeth the Fyer to be much more feareful &
violent.

The seventh, our sauour on the crosse had extreme
drighnes, for the which he complained & said, *Sicut*
I am dry, And no maruell though he were dry, after
much payne and trauaile, after so much bleeding
sweting, wherby no moisture almost was left in his
body. But howe vnmeasurable drighnesse shall the
damned foules endure in the fyre of hell? The rich
glutton that was buried in hell teacheth vs what drigh-
nesse is there, for he would haue gyven all this world
to haue had one drop of water or lycour to haue re-
freshed his tongue, that was made so drye with the
flame of that fyre.

The eight, our sauour on the crosse had much sorrow
and heavinesse. If he for the onely remembrance of
the paine for to come was in so great an agony that he
sweat water & blood, who can expresse or think what
sorrow and heavinesse he suffred when all the paynes
were present, & presently did oppresse hym. Neuerthelesse
euery damned person, by the reason of the
continual and euerlasting paynes shall haue much
more sorrow and heavinesse, for the which it is written
in the booke of Sapience, *penitentiam Agentes et
pretristitia spiritus gementes*, they verely lamenta-
bly repent them felues, and for extreame heavinesse

¹ *Scitio*.

spirite mourne and forrowe, thinking, for howe brieft
and 'transitory pleasures, they losse the ioyes euerlast-
ing, and gate the paynes that euer shall endure.

The ninth, our sauour on the crosse did suffer muche
5 infamy and fhame. And specially to deliuer (as I said
all finners that would amend them selues, and forsake
their sinne,) from euerlasting fhame. But such as will
not, shall suffer theyr owne fhame, as they haue de-
serued. The true penytent soule shall bee facyate with
10 perpetuall glory, But he that will not repent him selfe
shall haue perpetuall fhame and infamy.

Almightie God sayeth, to suche by his Prophet
Naum, Reuelabo pudenda tua in facie tua,
I wil make open all thy shamefulnessse and euill dealyng
15 in thine owne face. And the Prophet Hieremy sayeth,
saturabitur opprobriis, he shall bee facyate with
opprobrious fhame.

The tenth, aboue all other paynes that our sauour
dyd suffer on the Crosse, was to be desolate of all com-
20 forte, yea of his father, and to bee as a person forsaken
of almightie God, 'and destitute of all help and succour,
for the which hee fore complayneth on his Crosse, cry-
ing vnto his father Deus meus Deus meus, vt
quid dereliquisti me, O my God, O my God, why
25 hast thou forsaken me. But this forsaking was but for
a season, for within a short time after, he was raised
again to immortall glory. But the dampned sinners
which shall be punished for their owne finnes in hell,
shall euer be forsaken, and fully be depnyed, not onely
30 from all ioye & comforte, but from that moste glorious
fighte of the face of almighty God, wherein standeth all
blessednesse and consummation of all comforte. And
this shall more pinche the dampned foules, then all the
other tormentes of hell besides. For the which Chri-
35 softome sayth. Ego autem multo grauiores cru-

thinking for how
brief pleasure he
[* I III]

lost the joys
euerlasting and
gate paines that
euer shall endure.
9 Our Saviour
suffered much in-
famy to deliver
sinners from
shame.
The damned shall
suffer their own
shame for euer.

To such God says:
I will make open
all thy shameful-
ness.

10 The greatest
pain of the cross
was desolation.

[* I III, back]

My God, My God,
why hast Thou
forsaken me?

This forsaking
was but for a
season.

The damned shall
be forsaken for
euer, deprived of
the sight of God's
face;

this shall pinch
them more than
all other tormenta.
Chrysostom:
to be cast out

from everlasting glory is the most grievous pain of hell.

[* I liij]
Lastly Christ suffered death to deliver us from the death of sin; but soon rose again.

The damned shall suffer the extreme pains of death for ever, and yet never die.

They shall desire death, and death shall fly from them.

David says:

[* I liij, back]
Mors depascet eos, i. e. either 1 Death shall be their heardman, shall lead them to their pastures, one full of snow, one of fire; or

2 they shall be the continual meat of death;

ciatus duco, quam gehennam¹, remoueri et abduci ab illa gloria. I think (faith he) that to be remoued and cast out from that euerlastyng glory, is more gréeuous torments then all the other paynes of hell.

5

*Fynally, our fauour on the crosse, suffered the paynes of death for our sinnes, whereby wée had deserued death. And therefore he suffered death to deliuer vs from the death of sinne. Neuerthelesse he remayned no long tyme in the bondes of death. But 10 the dampned finner that must paye his owne debtes in hell, shal suffer euerlasting death, not so that the finners shal haue no lyfe nor féeling in them, but bycause that they shal be euer as though they were in the extreme paynes of death, and yet they shal haue no perfecte 15 sence of the paynes, and neuer dye. The paynes shal be to them so vyolent, that they shal perish a thousand tymes, and desire continually for to dye, but death shal flie away from them desiderabunt mori et mors fugie[t] ab eis, they shal desire death, and 20 death shal fly from them. O Iesu in what myserie shal they be in, that euer shal couet death, and neuer may fully dye.

The Prophet Dauid speaking of their payne sayeth. *Mors depascet eos*, *which words may haue thrée 25 senses, one is that death shal bee their pastour and heardman, hée shal order them, and leade them to theyr pastures. In hell is two pastures, the one is all full of snow, the other full of fyre, for the whiche Iobe sayeth, *Ad calorem nimium tranfient ab aquis* 30 *niuium*, they shal walke from the snow vnto the fyre. And agayne from the fyre vnto the snow, this may be one sence, an other may be this, they shal be the continuall meate of death, as ye see in the pastures, where

¹ gehenuum.

the fhéepe féede. They crophe the graffe euer as it ryfeth and kéepeth it lowe, and fo the graffe is euer in eatyng, and neuer full eaten.

as sheep crop the grass and keep it low, ever in eating, never full eaten.

In lyke maner death fhall continually crophe the
 5 dampned perfons in hell. And he fhall euer be gnaw-
 yng and eating vpon them, and yet they fhall neuer be
 fully confumed. The third fenfe may be this, death
 fhall be theyr continuall meate, for they fhall euer long
 and defire for to dye, they fhall euer aboue all other
 10 things couet to haue death, and their defire fhall alway
 be a lyke frefhe and feruent. An other comforte and
 refrefhing besides this, they fhall haue none, but what-
 foeuer the fenfe of these wordes be, thou mayest well
 perceyue by them. O thou chritian foule) that if thou
 15 fhalt come to that place to pay thy debtes of thine own
 finnes, it fhall bée to gréuous and to importable for
 thee to fustayne, for as I fayde, looke any maner of
 paine that our fauiour Chrifst suffered on the crosse for
 all our finnes. If wée be not before our death by fuch
 20 affections (as I before did rehearfe) made parteyners of
 his fufferyng, we fhall fuffer all the fame paynes in hel
 perpetually.

Death shall ever crop and gnaw the damned, they shall never be consumed.

3 Death shall be their continual meat; they shall long to die, their desire shall alway be alike fresh.

[* I v]

O Christian soul, if thou shalt come to that place to pay thine own debts, it shall be importable for thee.

What our Saviour suffered for us, we, if we are not now partners of His suffering, shall suffer in hell perpetually.

And therefore it is a troth, we may read in the booke of the Crucifix great matter of woe, whiche is
 25 the thyrd wryting that we had to speake off.

Thus we may read in the cross great matter of woe.

Now thou finful creature, haue often before thyne eyes thys wonderfull booke which as I fayde is wrytten within and with out. In the which also thou mayest reade thrée maner of wrytings, that is to fay, lamenta-
 30 tion, fong, and wo. If thou wilt begin to lament with Iesu, thou fhalt therby come to fmg with him. And therby thou fhalt be made fo fully partainer of his passion, that the debtes of thy finnes fhall be throughly payde, and that thou fhalt escape euerlafting woe. But
 35 if thou doe refuse this remedy, and follow the desires of

Sinful creature, have this wonderfull book often before thine eyes.

[* I v, back]
 If thou lament with Iesu, thou shalt sing with Him;

the debts of thy sins shall be throughly paid. If thou refuse this remedy,

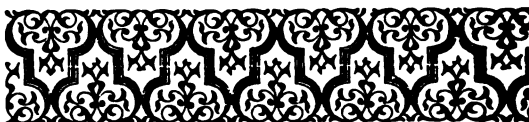
thou shalt pay
thine own debtes
in hell.
From which He
defend us, who
as on this day
suffered for us on
the cross.

thys world, and of the fleshe, be thou well assured t
then thou shalt pay thine owne debtes amongest
diuils in hell, with euerlasting woe. From the w
he defend vs, that for our loue as this day suffered
the Crosse, his most paynfull and forrowfull death,
sauiour Christ Iesus. Amen.

The memory of
the crucified
crucifies vices.
Let him who is
bitten by Satan
behold Christ
hanging on the
cross.

Per Johannem Fyffher Episcopum Rosenfem.

Memoria crucifixi : vitia crucifigit. Grego.
Que[m]cumque momorderit astucia sathanæ
aspiciat Christum in ligno pendentem August.



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then shalt pay
thine owne debtes
in hell.
From which He
deliuer us, who
now on this day
suffereth for us on
the crosse.

thys world, and of the fleshe, be thou well off
then thou shalt pay thine owne debtes and
dwells in hell, with euerlasting woe. From
he defend vs, that for our loue as this day for
the Crosse, his most paynfull and forrowfull
sauiour Christ Iesus. Amen.

The memory of
the crucified
crucifies vices.
Let him who is
bitten by Satan
behold Christ
hanging on the
crosse.

Per Johannem Fyflher Episcopum Rofe

Memoria crucifixi : vitia crucifigit. G
Que[m]cumque momorderit astucia sat
aspiciat Christum in ligno pendentem A





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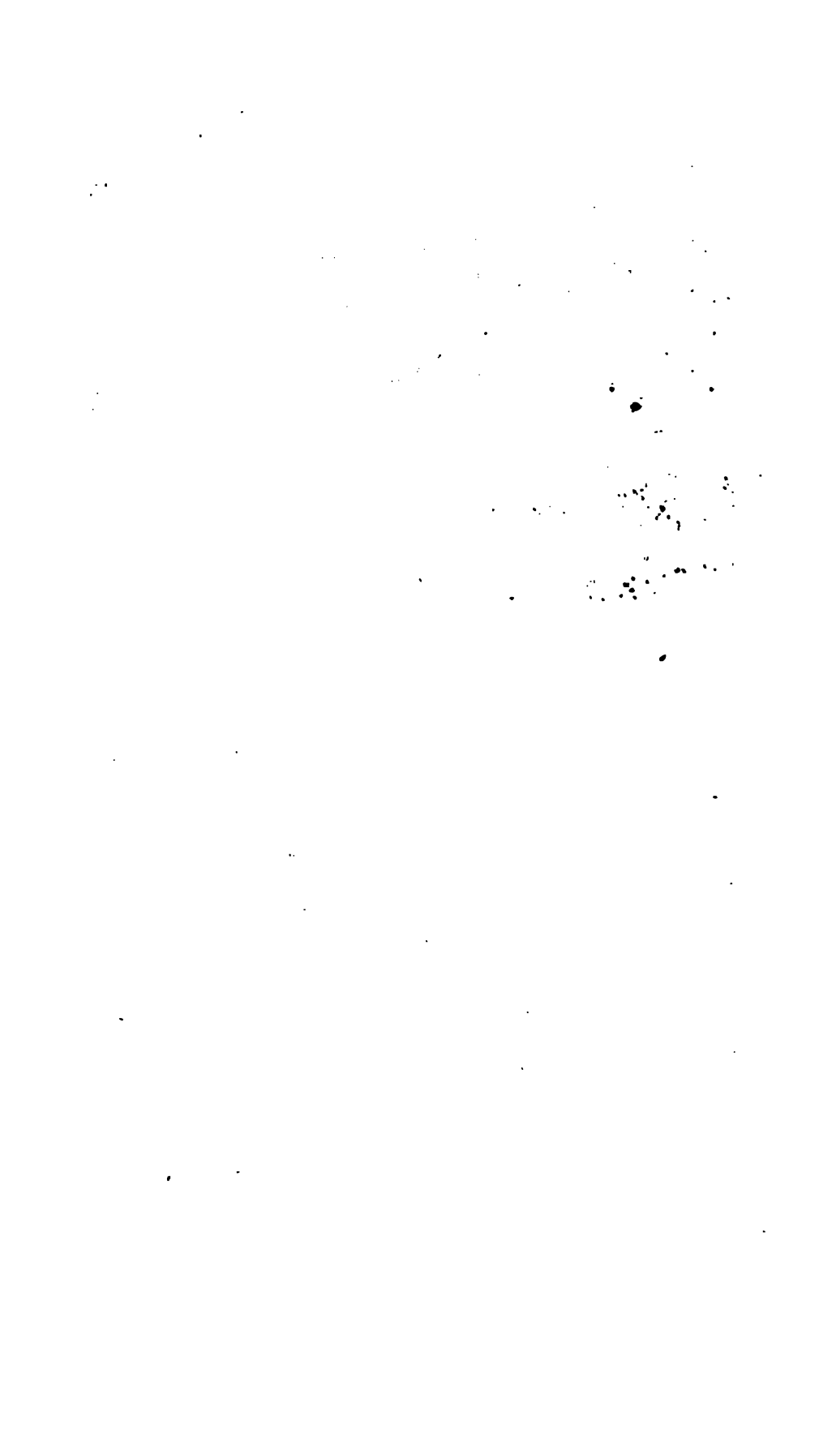
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